

Supreme Court decision backs Archdiocese

Gives ruling in Meridian Hills case

By FRED W. FRIES

In a sweeping, unanimous decision, the Indiana Supreme Court ruled this week that the Archdiocese of Indianapolis has a legal and moral right to construct parish property in the town of Meridian Hills.

The ruling, written by Judge Norman F. Arterburn and handed down on Tuesday, Feb. 7, brings to a climax a case that has dragged through the courts for more than two years.

Father Thomas Fineran, pastor of St. Luke's, stated that he has already consulted with the building contractor and that actual construction was expected to begin shortly.

"We are extremely happy with the decision of the State Supreme Court," he said in a statement. "The Criterion," and we are gratified also by the reaction of our neighbors who made the appeal to the court against us. We have received congratulations and best wishes from enough of them already to encourage us to go ahead immediately with our plans to build. We are confident there will be a school ready for occupancy the first week in September."

"I am also happy to say that all through the long litigation in the courts those who have opposed us have conducted themselves courteously. They are calling us now to welcome us to the neighborhood."

In its decision, the state's high tribunal upheld the September, 1959, verdict of Superior Court Judge M. Walter Bell in which he ordered the Meridian Hills Zoning Board to lift its restriction on the proposed construction of St. Luke's parish but in which he also ordered the Board to set the corporate limits of the exclusive Marion County suburb.

This week's Supreme Court ruling is the final step in the zoning Board's appeal from Judge Bell's mandate.

In their decision, the judges repeatedly emphasized that considerations of the "general public welfare" must override those of "private, personal interest."

"It was never intended," the Supreme Court declared, "that zoning laws should be used for the purpose of creating special privileges or private rights in property which would result in creating an exclusive community. The purpose of zoning laws is not to protect private, personal interest, but rather to protect and promote the general public interest."

The High Court took cognizance of three important facts which were brought out in earlier judicial proceedings: 1) that the St. Luke's parish buildings were to be constructed on a tract acquired by the Archdiocese in 1954; 2) that a large sign was erected on the site clearly indicating its future use; and 3) that zoning permission had been granted for three other churches (St. Joseph and one Hebrew) when the Archdiocese's petition was rejected.

In answer to the Meridian Hills' Zoning Board's contention that the Archdiocese had rejected a so-called "setback" area of some three blocks away from the original tract but outside the town's corporate limits, the Court replied: "A person may not be excluded from a zone on the ground he could find just as good a site outside the zone."

The Supreme Court refused to accept the Board's argument that zoning permission should be denied on the grounds that the existence of the proposed parish church and school might depress the value of neighboring residences.

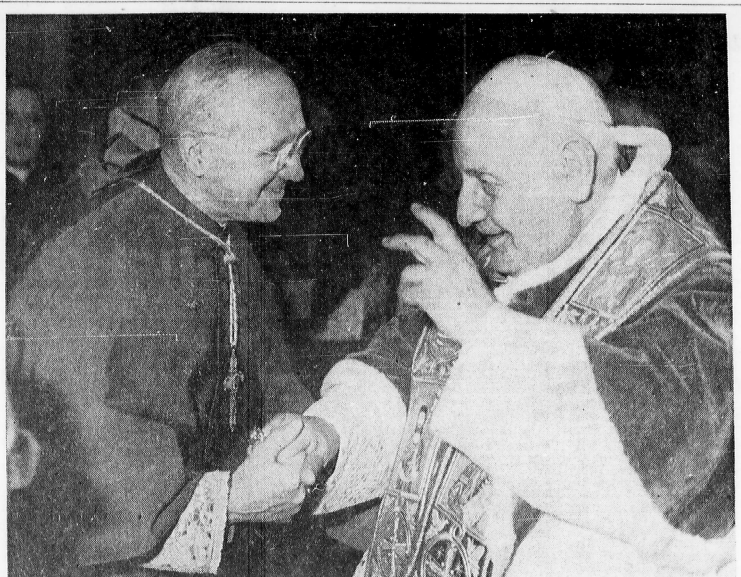
"The general public interest in the moral and intellectual education of the young," the judges declared, "far outweighs the private interest affected. Any depreciation in neighboring property values."

The decision also pointedly rejected the argument that the "alternative site" would have been more suitable for the parish (Continued on page 12)

Papal appeal

NEW YORK—A message from His Holiness Pope John XXIII will open the 1961 participation of U.S. Catholics in the World Council of Relief Fund appeal on Ash Wednesday, Feb. 15.

The third annual message of the Pope to more than five million students in Catholic schools will be read by Archbishop Karl A. Alter of Cincinnati, chairman of the Administrative Board of the National Catholic Welfare Conference. The 10-minute program will be carried on the country's major radio networks.



POPE JOHN GREETES NEW CARDINAL—Pope John XXIII is shown above greeting Cardinal Joseph E. Ritter of St. Louis during the recent consistory ceremonies in Rome. Cardinal Ritter will visit Indianapolis on Sunday, Feb. 12, to greet the clergy, religious and faithful of the Archdiocese.

Archdiocese plans gala welcome Sunday for first Hoosier Cardinal

Thousands of Archdiocesan clergy, religious and lay are expected to turn out Sunday to greet their former pastor and spiritual shepherd, Cardinal Joseph E. Ritter. The recently elevated prelate will visit here Sunday, which has been designated "Cardinal Ritter Day."

Two receptions have been planned to honor the Cardinal—a religious reception in SS. Peter and Paul Cathedral at 3:30 p.m. and a civic reception from 4:30 to 6:00 p.m. at the Indianapolis Convention Center.

Cardinal Ritter will be accompanied by Msgr. Victor L. Goussens, Archdiocesan Director of the Society for the Propagation of the Faith. This figure represents a per capita offering of \$2.17 for the 189,281 Archdiocesan Catholics and a gain of \$29,000 over the previous year's report.

Msgr. Goussens recently issued a detailed, 16-page annual report to the clergy and religious of the Archdiocese. In an introductory message Archbishop Schulte expressed his gratitude to the generous contributors. A listing of special notes of the growing Home Mission Fund to which 40 parishes contributed. He urged other parishes to participate proportionate to its means so that "our own program here could be pushed with greater vigor."

The Holy Childhood Association, supported by youngsters attending archdiocesan elementary schools, donated \$43,738. This money was raised through the various activities of the Association—Christmas Seals, membership dues and self-denial offerings.

The National Office of the Society for the Propagation of the Faith, headed by Bishop Fulton J. Sheen, reported receipts totaling \$12,189 from archdiocesan fund-raising activities.

High school students contributed \$26,239 through various fund-raising activities. The two archdiocesan colleges—Marion and St. Mary-of-the-Woods—donated \$3,735. Students attending St. Meinrad Major and Minor Seminars contributed \$4,728.

Total operating expenses for the Archdiocesan Propagation of the Faith Office was \$15,990, less than four per cent of the year's receipts.

The various commissions and secretariats have been holding bimonthly meetings here, but have made no announcements of the matters dealt with.

UNDER ARREST
VATICAN CITY—Vatican Radio reports that Lithuanian Bishop Julijonas Steponavicius has been under house arrest by communist authorities for refusing to ordain government-favored candidates to the priesthood.



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Archbishop's Lenten Letter

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

Today we, as Christians, turn longingly and wistfully to God in the hope that He, in His goodness will have pity upon our distraught world and speedily bring it back to a fullness of liberty, peace and happiness. Let us not forget, however, that we must first make ourselves worthy of that blessing; we must cooperate with God's grace to make ourselves "a people acceptable, a pursuer of good works." The Holy season of Lent is a time annually set aside by the Church for our spiritual regeneration. This Lent, therefore, above all others, should be welcomed by our Catholic people not only as an opportunity for a personal spiritual check-up, but as a time, through fasting, prayer, and almsgiving, to render ourselves deserving of God's merciful consideration.



At abstinence and fasting, we give you the following regulations:

1. 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.

2. 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 Holy Saturday, Ember Days and the Vigils of Pentecost, Immaculate Conception and Christmas. (May be observed on December 23).

On days of fast, only one full meal is allowed. Two other meatless meals sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal a full meal. Meat may be taken at the principal meal on a day of fast, except on Fridays, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas.

Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

3. PASCHAL COMMUNION
Every Catholic, who has attained the use of reason, must receive the most Holy Eucharist once a year, at least during Easter time. The time for fulfilling the precept of Paschal Communion is extended by special concession of the Holy See to the First Sunday of Lent until Trinity Sunday, both inclusive.

4. CHRISTIAN SELF-DENIAL
The purpose of these laws is to impress upon the faithful their duty to overcome by mortification the weaknesses of human nature and its lower instincts that thereby they may come nearer to the Blessed Christ. Who for our example fasted forty days and forty nights. The Lenten Season commemorates this penitential fast. The Lenten regulations furthermore tend to introduce the spirit of penance.

5. ALMSGIVING
Hence, those exempt from the law of abstinence or fasting are expected and urged to perform some other act of self-denial; e.g., giving of alms according to their means.

We call your attention, therefore, to the opportunity that will be presented to you in the collection for the Indian and Negro Missions, to be taken up on the first Sunday of Lent. Then, too, many appeals are again coming to the desks of the Bishops of the United States from our stricken Catholic brethren throughout the world. These will again be placed before the Faithful of the United States in our grand collection to be held on the Fourth Sunday of Lent. Lastly, permit us to again appeal to you for our own Archdiocesan needs. There are still many communities in our Archdiocese to which we would like to bring the light of Faith and in which we should build mission churches for the scattered Catholics that may be found there. Our archdiocesan Churches and Schools are far from sufficient for our needs and present the world. These will again let for any contribution you may wish to make to help extend God's Kingdom on earth. However they may be given, let your gifts to God be in proportion to what God has given to you, and give until it entails a sacrifice on

(Continued on page 12)

Laity urged to speak out on council

VIENNA—Lay people should make their hopes and fears about the coming ecumenical council known, not stand by as idle witnesses, the Cardinal-Archbishop of Vienna said here.

Cardinal Francis Koenig said that everything is still open and flexible in the preparatory work for the council. But he said there is a possibility force or influences might come to the fore which could limit the scope of the council and thus hinder it.

Cardinal Koenig, who is a member of the Central Preparatory Commission for the coming council, spoke on the council (Jan. 30) at a meeting of Austrian Catholic newsmen. Asking them to follow developments of the preparatory work, he advised: "Do not wait for the bishop or for a report from Rome, if you have something to say about the council. Sound a warning, whenever you feel you might be urged, when you feel urging is necessary. Wherever the possibility exists, inform the world and Catholics about the council. Report everything that the people and the Catholics expect concerning the council."

THE 55-YEAR-OLD prelate indicated he expects the ecumenical council will bring about the following: —increased recognition of the dignity of the office of bishop. —greater local freedom in liturgy and language. —reforms in canon law, the internal prohibitive books, and the practice of penance. —intensification of pastoral work through a far-reaching distribution of the clergy. —greater spelling out of laws pertaining to the rights and duties of the members of the Holy See. Such an action by the ecumenical council, he said, would give greater prominence both to international programs and to national episcopal conferences.

Cardinal Koenig said that hopes have been expressed on all sides for a restoration of the traditional role of bishop, without curbing that of the Holy See. Such an action by the ecumenical council, he said, would give greater prominence both to international programs and to national episcopal conferences.

The emphasis here is on the principles of subsidiarity in the Church, according to the Cardinal. He said this means greater stress on decentralization, a reversal of recent trends toward centralization.

Private colleges seen meriting aid on service basis
CHICAGO—Private colleges and universities merit government aid because they perform a public service, an education executive said here.

Dr. Theodore A. Distler declared that Church-State separation is in no way compromised by using public funds "to help a denominational college or university to provide what is acknowledged to be a public service."

To deny an institution public funds—including Federal aid—because of its religious affiliation is to imply that it is not an educational institution at all and should not be recognized or accredited as such, he said.

Dr. Distler is executive director of the Association of American Colleges, a federation of 764 public and private liberal arts colleges of the Association of American Colleges, a federation of 764 public and private liberal arts colleges of the Association of American Colleges, a federation of 764 public and private liberal arts colleges of the Association of American Colleges.

Dr. Distler stated that the public service performed by private colleges has increased greatly in recent years.

"We are therefore entitled and obliged to seek correspondingly increased financial support," he added.

Cardinal on TV
A thirty-minute documentary film featuring the highlights of Cardinal Ritter's recent elevation will be telecast by WLW-TV, Channel 12, Indianapolis, on Sunday from 10:30 to 12:30 p.m. Produced by KMOX-TV of St. Louis, the film covers activities of the Cardinal from the announcement of his elevation, including the colorful ceremonies of the Vatican consistories and his tumultuous welcome here to St. Louis.

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Lay apostolate is seen as major Council topic
VATICAN CITY—The lay apostolate will be a major topic at the coming ecumenical council, the council's central preparatory commission has stated.

The central commission's report in the as yet unpublished "Activities of the Holy See in 1960" contains the first Vatican comment on the scope of the preparatory commission on the lay apostolate. It also discussed the role of the preparatory secretary on Christian unity.

The central commission said that "the subject of the lay apostolate will be dealt with in detail in view of the importance it has assumed today in the organizational life of the Church."

"It is, in fact, one of the principal subjects dear to the hearts of the bishops throughout the world. The nature, prerogatives and limitations of the lay apostolate will be studied, therefore, both at the doctrinal and practical level, and its relation with the hierarchy will be defined."

Speaking of the role of the secretary on Christian unity, the central commission's report stated:

The Arab-Israeli controversy

Three viewpoints

"Lands on Trial" was an interesting series of three programs recently televised by WFBI-TV of Indianapolis. It covered some of the problems and opportunities faced by the peoples who inhabit the Middle East and North Africa.

The idea of the series originated with James Grant, executive producer of the Television Workshop which functions under the auspices of the Church Federation of Greater Indianapolis. With the active encouragement of Rev. Laurence T. Hsieh, Executive Secretary of the Federation, and the active collaboration of Eldon Campbell, Vice President and General Manager of WFBI, three distinguished representative diplomats were invited to Indianapolis on different dates.

The diplomats were Dr. Hussein Kemal Selim, Director of the Arab Information Center, Washington, D.C., Dr. Abdul Rifa'i, Permanent Delegate of the Hashemite Kingdom of Jordan at the United Nations and Mr. Avraham Harman, Israel's Ambassador Extraordinary and Minister Plenipotentiary to the U.S.A.

Besides their scheduled appearances on WFBI-TV, where they were ably and enthusiastically interviewed by Dr. James Armstrong, the scholarly pastor of Broadway Methodist Church in Indianapolis, the distinguished visitors made other appearances. Each one gave a lecture to the students and faculty at Marian College. Dr. Selim addressed the Women's Club of St. Matthew's parish. Dr. Rifa'i and Mr. Harman appeared on "Cross Exam," a weekly Saturday evening discussion program on WLW-I, relayed to Evansville, Fort Wayne and South Bend. With the exception of Dr. Selim, whose present appointment is not that of a ranking diplomat, the distinguished visitors were each invited to address a joint assembly of both houses of the Indiana State Legislature.

As a result of these appearances, combined with various social events, many people in Indianapolis had an opportunity of forming first-hand impressions of current Middle East problems. The statements made by the three speakers were not in agreement with each other, very naturally, but they were authentic, of authoritative origin, and had therefore a great value for us all.

By courtesy of Mr. Grant and the Church Federation, Mr. Michael Bowles, associate editor of The Criterion, interviewed each of the three visitors. His interview stories are printed on this page.—The Editors

DR. SELIM

Refugee crisis cited by Arab spokesman

The first visiting lecturer in this series was Dr. Hussein Kemal Selim, formerly Dean of the Faculty of Commerce, later Vice President of Cairo University, and now Director of the Arab Information Center at Washington, D.C.

A pleasant, quiet-spoken, grey-haired man of, at a guess, about 60 years of age, Dr. Selim seems to bring to his present work in public relations very much the attitudes of the university professor of long standing. He speaks quietly, with indefatigable patience and politeness, and makes his points with simple words and with great precision.

His principal preoccupation seems to be to draw every possible attention to the refugee problems arising after the establishment of Israel as a State. He observed that the number of refugees living in the border area between Israel and Jordan was 700,000 in 1948 but is now 1.4 million.

"Any view that the refugee problem is one that will cure is patently unreal," he said. Dr. Selim disagreed with a suggestion that the refugee problem continues in existence partly because the Arab world refuses to assimilate the refugees into its economy. He said that the Arab men and women wanted to return to the country they were born in; they would not consent to go elsewhere, as did, for example, the Hungarians and peoples of other European countries. The Arabs in the refugee camps simply wanted to return to their domicile without any political conditions whatever.

DR. SELIM said that Israel was made by those who invaded an already settled land. Its rapid and explosive expansion since 1948 was made possible mostly by approximately \$300 million a year put up by American Jews alone, to say nothing of other sources.

Every member of a Jewish community anywhere is entitled to enter and settle in Israel, said Dr. Selim. He cited Sammy Davis, Jr., a recent convert to Judaism, as one entitled to settle in Israel while an Arab born there is not. This continuing expansion of population by immigration, he said, Israel intensifies the suspicion of the Arab world that no border or other concessions would ever be final.

Dr. Selim observed that the Israeli immigration, with the concomitant agricultural and industrial expansion, was almost entirely financed from the resources of American Jewry. This, he said, represented a continuing, if underground, source of resentment among many Arabs. He maintained that, without this financial support, Israel could not continue an independent existence on its present expansive scale. The whole affair was doing harm

DR. RIFA'I

Tells why Jordan can't, won't absorb refugees

The second visiting lecturer was Dr. Abdul Rifa'i, now Permanent Delegate to the United Nations from the Hashemite Kingdom of Jordan. Before his present appointment, Dr. Rifa'i has been ambassador to, in turn, Great Britain, Lebanon, Egypt, Iraq, West German Republic, and the United States.

Not very tall, he is quiet-spoken, with a manner that is almost diffident in impression. But there is nothing tentative in his thoughts on matters of interest to his mission, nor is there any lack of precision in his expression of these thoughts.

He received the principal part of his education at the American University in New Orleans. He speaks excellent English with a slight trace of accent that is neither English nor American.

Like Dr. Selim, his principal preoccupation was with the refugee question and in this he was, if anything, more emphatic. This was natural enough because, unlike Dr. Selim, it is his native country which is directly affected by the problem.

Dr. Rifa'i said that his country both can and will not absorb the refugees living on what he was careful to call "the sensitive line" between Jordan and Israel. He said the refugees can not be absorbed in the Jordanian area because (a) they would displace original residents in the area, (b) the resources of the country, in their state of development, are too meager; a situation further aggravated by the circumstance that there has been no rain for four years and there is a present need to import the basic staples of existence, (c) the refugees want to return to their original places of domicile and do not want to go to any other country.

JORDAN WILL not absorb the displaced persons said Dr. Rifa'i, because (a) that would imply recognition of Israel as an *irrevocable fait accompli*, (b) if they absorbed these refugees now, there is no prospect that would be the end of it in view of the continuing pressure of new immigrants into Israel, subsidized mostly from the United States.

Dr. Rifa'i said his country had many great potentialities but needed much capital development. There was very little development going on even now, he said, on fundamentals such as road-building, mineral exploration, irrigation, soil conservation and improvement, and the new Red Sea port. This meant, of course, an annual national budget deficit made good by grants and loans from, mostly, Great Britain until 1956 and now from the American Government.

About half the national deficit, said Dr. Rifa'i, was due to the abnormality of a military establishment, needed because there was no peace between Jordan and Israel. He said that only an armed truce standing but just temporarily agreed upon what was not a boundary armistice positions.

On education and related matters, Dr. Rifa'i became much more relaxed in conversation. He thought that some 12 per cent of the Jordanian population was Christian but was vague about how UN ought to see to it that fundamental justice is done.

When asked to comment on recent reports that the UAR has demanded the teaching of the Muslim religion in all schools, Dr. Selim denied that his Government had any intention of interfering with the religious formation of its school children. The principal interest of his Government was in the area of historical studies; Muslim children should learn about their own people and should not be over-imbued with English and French points of view.

WITH A SMILE, Dr. Selim suggested that the American schoolchild receives a different impression of, say, the American Revolution or the War of 1812 than was the young child. For the rest Dr. Selim insisted, there was no interference and children received religious instruction in school according to their religious affiliation.

At the end of the conversation, Dr. Selim let fall the information that his wife was Irish-born, born and reared in what was then called King's County in Ireland. He said wistfully that he was a widower of a few years, after 32 years of happy married life.

Being from Ireland, said Dr. Selim, he has late witnessed the youthful views on British rule and she was a great help and inspiration to him during his work for the national resurgence of Egypt. He met his wife in 1929, when both were students in England, at Liverpool University.

MR. HARMAN

Arab fears unfounded, Israeli envoy declares

The third and final visiting lecturer in this series was His Excellency, Avraham Harman, Ambassador Extraordinary and Minister Plenipotentiary from Israel to the United States of America.

Although quiet-spoken, like every good diplomat, Mr. Harman showed much of that reticent but determined self-assurance so frequently characteristic of Englishmen. It was no surprise to learn that he had been born in England and had received the principal part of his education at Wadham College in Oxford.

He has been a worker in the Zionist movement since the beginning of his career; in South Africa, in Palestine and elsewhere. In origin, development and establishment, the Arab State seems to have followed exactly that of the country he now represents.

IN CONVERSATION with Mr. Harman, it became quickly evident that he was a man of almost a complete traversal of the Arab position; at least, in those matters mentioned in previous conversations with our Arab visitors.

First of all, Israel did not regard itself as in a state of war with any country. It did not desire to maintain any kind of warlike attitude and was willing to negotiate with Jordan and the Arab interests at any time and on any subject.

Mr. Harman thought that, in general, many Arab apprehensions about Israel's future were not well-founded. Immigration into Israel which, in the year 1948, was in the order of 250,000 region had now dwindled to about one-tenth of that figure; or less.

The number of Jews willing to leave other countries to settle in Israel was greater than ever, and the present population of Israel, at 2.2 million, could be said to have reached a plateau, with no radical expansion indicated.

As regards territorial expansion, Mr. Harman's view was that the nature of the terrain indicated no possible "percentage" for Israel. He said that Israel's real expansion lay in agricultural and industrial development with in her borders.

ON THE SUBJECT of the financial support Israel receives from American sources, Mr. Harman said that the annual figure of \$300 million suggested by Arab commentators was too high. "The United Jewish Appeal, amounting to \$23 million last year, out of a total of \$50 million from all sources."

Including the Israeli bonds, (repayable loans and not gifts, as Mr. Harman pointed out), the total annual financial support from American sources was much nearer to \$100 million than \$300 million.

If a movement was begun toward the establishment of true peace between Israel and the Arab countries, Mr. Harman thought that the main part of it would be in arriving at a settlement with Egypt. He thought that Lebanon and Jordan would go along with the Egyptians. Israel was an established State and there was no "turning back the clock" if that position was accepted realistically, negotiation should be possible.

He felt unable to attempt definitive thought on the priority to be given to various matters which might be brought up for negotiation.

He was, however, certain that much benefit, as a preliminary, could come from some attempt at agreement on regional disarmament.

JAMES H. DREW Corporation

Advertisement for James H. Drew Corporation, featuring a large 'DREW' logo and text about savings and insurance services.



MR. HARMAN estimated that there were about 25,000 Christians in Israel, living mostly in the area of the Holy Places, such as Nazareth. Of these, about half were of the Roman rite. There were no problems among the religious minorities in Israel, he maintained.

Advertisement for Roney Plaza, featuring a map and text: 'There is a Difference in Miami Beach... 16 ACRES ON THE ATLANTIC OCEAN AT 23rd ST., MIAMI BEACH'

Advertisement for REX Cleaners, featuring a cartoon character and text: 'OFFERS ALL THREE... 5 Plant Locations'

Advertisement for REX Cleaners, featuring a photo of a family and text: 'Wish you were with them in NEW YORK? Pick up the phone and you're almost there'

Advertisement for REX Cleaners, featuring a large 'DREW' logo and text: 'More than 40,000... INDIANA BELL'

THE CHURCH AND THE WORLD

Enlarge chaplains' facilities - Propose tuition aid - Urges more public housing

THE VATICAN

The Sacred Consistorial Congregation has granted facilities to chaplains of one military vicariate to hear the confessions of those subject to another military vicariate.

AT HOME

WASHINGTON, D.C.—Federal assistance to voluntary agencies engaged in relief and resettlement work among the 65,000 refugees who fled to this country from Castro-controlled Cuba is a feature of a nine-point temporary aid program set up by President Kennedy.

Pontifical Requiem Mass was offered here for Father Edmund D. Benard, dean of the School of Sacred Theology at the Catholic University of America.

BOSTON — Cardinal Richard Cushing has urged the United States government to cut off aid to communist Poland and Yugoslavia and spend the money in Latin America instead.

ALBANY, N.Y.—An extraordinary proposal to help students meet increasing tuition costs being asked by hard-pressed private schools has been presented to the New York legislature.

It protested against the government's imposition of a single text on all the schools.

THE DOCUMENT asserted that Mexico's dearth of schools and teachers is due to the government's inability to provide them.

With 3,341,000 children in grammar schools and 155,000 in high schools, Mexico has 41 per cent of its children in schoolrooms.

Forty-three of every 100 Mexicans over the age of 10 are unable to read or write.

30th year noted by Vatican Radio

ROME—Radio Vatican marks its 30th anniversary this month at a time when many of its 29 language broadcasts are jammed in Communist-dominated countries.

The "Voice of the Vatican" is situated on the Vatican hills overlooking Rome and has become one of the world's most powerful stations since its inception in 1931.

terests" in considering public housing. He said the community has a duty to "provide for the needs of individuals who have economic problems, insufficient education or fewer natural abilities than their fellow men."

ABROAD

KABGAYI, Ruanda—The Catholic community in Ruanda, Africa's newest free nation, is one of the fastest growing in the world and proportionately among the largest on this continent.

LEOPOLDVILLE—Food and medical supplies from the worldwide relief agency of American Catholics have been rushed to the Congo, where hundreds of civilian refugees from the new nation's civil war have been dying daily of disease and starvation.

TAIPEI, Formosa—An American priest has raised his voice against the growing clamor for ouster of the Nationalist government in Formosa as a way out of this island's population problems.

LA PAZ, Bolivia — Archbishop Jose Antezano y Rojas of La Paz has announced the re-examination of 31 legislators who voted for an amendment liberalizing Bolivia's 1952 divorce law.

AACHEN, Germany—The distribution committee of the German Catholic hierarchy's campaign "against hunger and sickness throughout the world" has allocated the equivalent of \$250,000 for immediate aid to the Congo to fight starvation in this unrest-stricken African territory.

ST. PAUL—A Catholic priest, appearing before the St. Paul city council, stressed the duty of the community to aid the needy by providing public housing.

Second New York diocese to drop fasting for Lent

OGDENSBURG, N.Y.—Catholics of the Ogdensburg diocese have been released from the general rules of fast.

Under the new rules promulgated by Bishop James J. Nevins there are only four days of fast and abstinence in the diocese throughout the year—Ash Wednesday, Feb. 15; Good Friday, March 31; the vigil of the Immaculate Conception, Dec. 7; and the vigil of Christmas, which may be observed on either December 23 or 24.

The law of fast permits the eating of one full meal with two other meatless meals sufficient to maintain strength and is binding on persons who have reached their 21st birthday and are under 50 years of age.

Under the new rules of the diocese, the obligation of fasting on week days of Lent and on Ember days has been discontinued.

A similar year-around change of regulations recently was announced by the Buffalo, N.Y., diocese.

the foreigner's country does not sanction divorce. The amendment was passed over the veto of President Victor Paz Estenssoro.

RECIFE, Brazil — Passengers and crew aboard the hijacked Portuguese liner Santa Maria might have been low on food and water, but they still had the Mass. The 2,000-ton ship has a permanent chapel, and Father Xavier Irigoyen, of Oyarzin, Spain, was aboard as chaplain for the passengers and crew.

MADRID — President Kennedy's interest in people as human beings and his respect for divine guidance provides basis for optimism, according to a Spanish Catholic Action weekly. The magazine added: "The world will be pleased by the clarity of his (Kennedy's) words, the breath of hope they carry, and the certainty that his actions are based on divine law."

BONN — Political advisers of the Catholic associations of Germany have appealed for better distribution of Germany's rapidly increasing national wealth. The federal government's policy must be to build up personal property, not camouflaged collective property as proposed by the Socialist party.

ESSEN—Catholic and Protestant leaders addressing a joint conference of the family leagues

of both religious bodies called upon state authorities to increase their protection of the family by giving it more material and spiritual support. They particularly urged better housing, just wages, tax legislation with more regard to the needs of the family, and aid to families with many children.

BOLOGNA — The bishops of Italy's Romagna region have issued a letter stressing the right of parents to educate children in schools of their choice. Published at the conclusion of the bishops' annual meeting, the letter coincided with debate in the Italian parliament on legislation to step up state subsidies for students in private schools.

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Can you imagine your life without ELECTRICITY? What a world it would be without the electric service we all take for granted these days.

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YOUR ELECTRIC POWER SUPPLY INCREASED OVER 5 TIMES...1946-1961 PUBLIC SERVICE COMPANY OF INDIANA, INC.



"QUEEN OF HEARTS"—Miss Sue Murray, St. Agnes Academy senior, smiles happily after her election as the "Queen of Hearts" at the recent "Heart Fund" dance held at the Naval Armory by the Marion County Junior Heart Board.

Charge Mexico plans private school grab

MEXICO CITY—A nationwide association of parents has accused the Mexican government of supporting a smear campaign against private schools in order to nationalize them.

The National Union of Parents appeared in its open letter to Mexican President Adolfo Lopez Mateos for restoration of the right of parents to educate their children.

The open letter pointed out that private schools are wholly supported by parents who must also pay taxes to support state education.

"If what is wanted is that the schools be a mere instrument of propaganda so that only 'government truth' is taught in them, nothing could be better than that the State continue with a single text and a government monopoly over education."

THE FIRST campaign is demagogic and is already under way over the radio and in the press. It is designed to soften up, to lessen the prestige of the private schools.

Seminars slated at NCCM parley

WASHINGTON—Seminars on the new nations of Africa, Latin American problems, changing rural life and urban redevelopment will be part of the biennial convention of the National Council of Catholic Bishops.

The meeting will be held May 4 to 7 in Pittsburgh. The seminars, conducted by panels of experts, will take place on May 6 as part of a convention session on "Christian Unity in a Changing Community."

Theme of the convention will be "The Apostolic Layman—New Responsibilities in Christian Unity," a reflection of the interest in religious unity stimulated by His Holiness Pope John XXIII's plans to convene an ecumenical council.



"Yes, Sisters, it's always like this. They can't wait to get their copy of THE CRITERION!"

Advertisement for Cardinal Spellman's Prayer Book and Missal. It features a portrait of a man and text describing the book's contents and price. Price: \$3.50 - \$4.75 - \$6.50 - \$10.00 and \$12.50. Publisher: The EDWARD O'TOOLE CO., INC.

Advertisement for 'Sunday Go-To-Eatin'' featuring a cartoon illustration of a woman in a dress. Text describes a Sunday buffet breakfast at the Marrott Hotel, including a choice of 'Dorie the Doodler' and 'Dazzling Dot'. Location: 19 Park Place, New York 7, N.Y.



Advertisement for National Electrical Week. It discusses the importance of electricity and the National Electrical Week celebration. It includes the text: 'Can you imagine your life without ELECTRICITY?' and 'PUBLIC SERVICE COMPANY OF INDIANA, INC. Good, Low-Cost Electric Service to More Than 700 Communities in 69 Counties in 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.

Moment of truth

There was a dramatic moment in the Senate Chamber of the State Assembly last Thursday night. A hearing was being conducted by the Senate Labor Committee on two bills that would give Indiana a Commission on Civil Rights with powers to enforce fair employment, housing and public accommodations practices without regard for race, color or creed.

It was a bitterly cold night and snow was blowing menacingly, but the floor of the Senate and the gallery were packed with people who had travelled from all parts of the State to support the bills.

Only a fraction of the people who desired to speak got the opportunity, but there was no need for further speech making when the final speaker was permitted his say. He was an elderly Negro minister from Gary who had the courage to say publicly what has wanted saying a long time here in Indiana.

Looking each white member of the committee in the eye, the Negro minister pleaded eloquently: "Blacken your face and drive a car from Evansville to Michigan City and see what happens to you, see if you can find a place to eat or a place to sleep along the way."

His fellow Negroes in the audience were unable to suppress completely their emotions. "Tell 'em, Reverend; it's time they knew," their eyes and their sighs were saying, unmistakably.

"There are thirty counties in Indiana," the Negro minister went on, "where Negroes are not allowed to stay overnight. This is a denial of fundamental rights. This is what we went to war to preserve for people of other nations. We Negroes spilled our blood along with you to save other people from the very treatment you whites are giving us in the United States."

This was a traumatic experience for the Negroes who were weighing every word as though it were a precious gem. At last somebody was saying it, somebody had the courage. This was the meaning of the "Ameas" they were unable to hold back.

This was a demonstration that should have been shown to the whole State on television, but the TV cameramen left too soon. This should have been reported by all the newspapers in the State. The reporters did not leave. Why was there no mention of it in the press? How will the white people in Indiana ever know what the Negroes are thinking and how they are feeling about our own Hoosier brand of segregation and discrimination, if the press does not inform them?

The Negro in Indiana has almost reached the end of his colossal patience. Something must be done immediately if we are to avoid here in Indiana the mistakes made in Little Rock and New Orleans. Senate bills 208 and 116—not one or the other, but both taken together—add up to something.

A State Commission on Human Rights with teeth in it for enforcement must not suddenly eliminate the racial question and turn Indiana into Utopia, but it will afford a necessary tool to be used by the many Hoosiers who sincerely want to be fair to the Negroes. It could do this much at least:

1) make it possible for the decent employer who wants to hire a Negro to say to his objecting employees: "Don't blame me; it's the law."

2) make it possible for a waitress in a restaurant to explain to customers who complain about the presence of Negroes: "The law requires us to serve everybody; it would be the same wherever you go."

Not pleasant motives to bring forward, but people with prejudices will scarcely understand any other. It is not possible to eliminate prejudice with strong civil rights legislation, but it is possible by law to curb prejudiced people from infringing upon the rights of others.

The Negro is not asking for laws ordering people to love him. All he asks are laws that will permit him to enjoy the same chances for advancement and acceptance that go with first class citizenship.

If you think that the Negro deserves to be a first class citizen in Indiana, write or wire your State senators and representatives (care of the State House, Indianapolis) and tell them you want S. bill 104 and S. bill 116, or something just as good, passed by this State Assembly. And if you are a Democrat tell Governor Welsh of your desires; or if you are a Republican, tell Lt. Governor Ristine.

Congratulations

No thoughtful person who would could fail to be impressed by a series of articles by Ted Knap on too-easy credit which began in the Indianapolis Times last week, and also by the courage of the editor who published them in the public interest.

The articles told of several instances of impulsive buying of automobiles by persons who were already overloaded with undischarged debt and whose income did not warrant the credit accorded to them by over-zealous salesmen. The articles showed that these were not isolated instances but part of a widespread "business" custom. The articles related a state of affairs which, if allowed to continue unchecked, could wreck the whole complex of installment purchase and, with it, the economy which relies upon it.

An admitted decline in the national prosperity could be uncomfortable and a cause for anxiety, but a false sense of prosperity induced by dealers ignoring the elementary safeguards of credit operation, could lead to a public disaster. For its action in drawing attention to a dangerous state of affairs, the Indianapolis Times deserves the thanks of the whole community.

We object

Where in the United States are voices heard most often these days suggesting that it may be necessary to shut down our Catholic grade schools or at least the lower grades? In the East, that's where.

The voices have been so loud and insistent that even here in the Middle West, the heartland of the parochial school, corn and basketball, we have begun to have doubts about our ability to carry on.

We confess that we were growing a bit uneasy ourselves until we read an advance release of an article that will appear in the *Future of America*. A recent visitor struck Easterner, named Robert T. Reilly, who is director of public relations at Creighton University in Omaha, has, after twenty years of exile from the culture of Lowell, Massachusetts, been lit and discovered, what we who live here have long taken for granted—the superiority of Catholic life and practice in the Middle West over the Eastern Coast variety.

QUESTION BOX

Why are Negroes black not white?

By MSGR. J. D. CONWAY

Q. Why is niggers black and not white like us? Did God make them like that? And you say we are white because of our ancestry in connection with questions as Texas is tough on us Catholics. Thank so much.

A. I hope no one will take offense that I print this question in all its earnest simplicity. I have received many questions of similar content: since we are all descendants of Adam and Eve why do we have various races today? But the rugged phrasing of this question illustrates a significant point of social change. Why are we shocked at it? Because very few of us, in most parts of the country would ask the question in such colloquial and antiquated terms. Today we seek more exact names which were once loaded with racial and national opprobrium: Pollack, Bohunk, Mick, Kraut, Gringo, Dago, Greaser, and Kike.

Today the Pollack is an All-American football player. The Bohunk is the Mick has been long enough in this country to become President. The Kraut is an average American, industrious and ambitious. The Gringo has been absorbed, and replaced by the Wet-back or the bracer. The Dago has some vague ancestry in connection with Palermo or Genoa. The Greaser runs the best hotel in town, and the Kike has entirely disappeared, to be replaced by the astute business man of Jewish ancestry who is a leader in civic affairs.

All this indicates our maturity as a nation. The amalgamation of these diverse ancestry strains into a cohesive American life is pleasing evidence of our constitutional principles of freedom and equality actually work.

But then, just as we are about to become snug, we are faced with shocking evidence of racial discrimination which makes the thrilling words of the Declaration of Independence seem like yesterday—a solemn enunciation of poppycock. "All men are equal" except when it comes to choosing a home, a school, a job, a church, or a place of recreation—except when they seek social acceptance, common respect, the right to vote, or a fair trial before the law.

It is evidence of progress that in most parts of the country we find it shocking to see the word "nigger" right there in bold print—and that the person who uses the vulgar word shows a rude nostalgia for the nineteenth century—or for the backwoods. We have made progress like a tortoise snail, and the sharp pressures of conscience, law, and social turmoil are bumping us roughly from behind.

See all those words! And I have not yet touched your main question. Why, whence, and wherefore do we have all these races?

Only one set of truths do I know for certain, and I know them from the unanimous teachings of Catholic theologians. We are all descended from a common ancestry, which gave us the original sin which infects mankind. And we are all adopted brothers of Jesus Christ, who became man to redeem all men, regardless of race or nationality. And to all of us He gave the command that we love one another, even as He loved us all, and as a measure of our love for Him, we are all members of His Mystical Body, sharing the divine life of His grace, and called to live together—not segregated—in His home in heaven.

If I should strive to find a scientific answer to this question about the diversity of races I would have to be a biologist, a geneticist, an anthropologist, and a student of ethnic origins. And even if I had all these erudite qualifications I could only give an educated guess, based on probable evidence.

It seems that the various races are the complicated result of a fantastic series of genetic mutations. Some mutations caught on and became predominant in certain areas or climates. Others seemed to be dominant in different surroundings. Pigmentation is only one of many minor differences which show themselves in various racial groups. And yet, basically and essentially we are all one race, with the same cell structure, the same vital organs, and the same spiritual nature.

Our scientists have made phenomenal progress in finding the answers to this question during the past sixty years. It is not yet a century since an Augustinian monk by the name of Mendel gave us the basic principles of heredity; and his findings lay unmentioned until 1900. It is only in the present century that scientists have become generally aware of the significance of mutations, and of the arrangement and division of genes in the chromosome. Give them another generation and they may be able to answer this question in detail and with accuracy.

Meanwhile let us hope that justice and charity may keep pace with scientific progress. While we learn more about the causes of racial differences we must also learn more profoundly that we are all equally God's chosen children, and in His image, endowed by Him with equal rights; and that we are all equally citizens of the same nation, entitled to the same rights before the law.

In His infinite Wisdom God has made many reasons for avoiding monotomy and making us different from each other in various interesting ways. But I think one reason was to test our justice and charity.

You may read about the glories of the Church in the Midwest by purchasing the copy of *America* we referred to. That is what the shrewd Jesuit editors of the magazine had in mind when they sent us an advance release, and we'll go along with them—especially since they have been so gratifyingly complimentary to the editor of *The Criterion* lately.

We were not surprised to read in Mr. Reilly's article that from Maine through Maryland only 50 per cent of the Catholic students of elementary school age are in parochial schools while the Midwest's figure is 72 per cent.

We were not, however, prepared for the following paragraph, which, if true, would seem to require some drastic efforts to reestablish justice within the American Church. Read it and see for yourself:

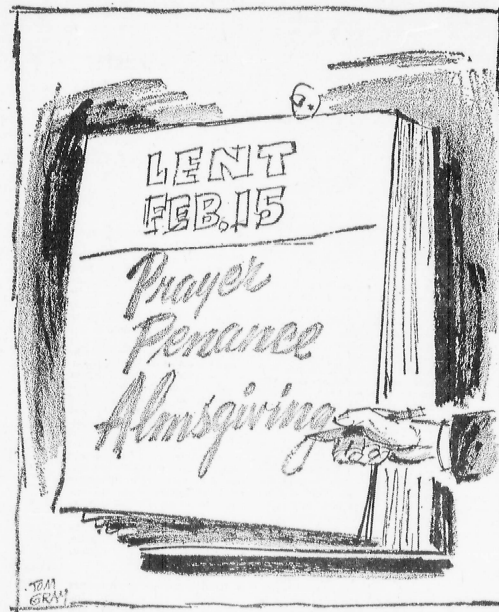
"Although the Catholics of the Midwest contributed 2,000 more nuns than the Eastern seaboard, they have 4,000 less teaching in their schools. Sisters form 64 per cent of the faculties from Maine to Maryland, as against 58 per cent from Ohio through Kansas. This, of course, adds a little extra burden to the farm-belt school budget."

A little extra burden, indeed! Has the man never compared the salary of a Sister with that of a lay teacher, miserably inadequate as the latter often times must be?

But we ought not to be too severe with Mr. Reilly. He brings out clearly how much more generous Midwest Catholics are in supporting the Church. "Seven of the top eight dioceses in terms of per-capita mission giving during 1952 were in the Midwest," he writes. Indianapolis, by the way, was sixth.

He compares the "back-Sunday" parishioner in many an Eastern parish with the better than \$3.50 a Sunday average of the envelope-senders in his own Omaha parish. When he is all finished, he expresses the impression that Catholics in the Midwest have built and staffed the schools and hospitals to meet their needs because they have been willing to sacrifice more. And, what is more, he implies that they will continue to meet their needs in the same way. We are convinced they will, too, if they will ignore the moans and groans from the East.

Training Program



STRAY LEAVES

This week we bow to a guest writer

By MICHAEL BOWLES

Last week, the Indianapolis News published a column about integrated housing. Very much impressed with what was said and with how it was said, I felt I ought to bring it to the attention of my cultivated and intelligent readers.

It is with pleasure, therefore, that I bow out gracefully this week and accord the hospitality of this column to "We're All Gentle People, But We Can Be Barbaric" by John Ackelmir of the Indianapolis News.



YOU'RE WHITE. You're racially unbigoted in an only family prejudiced sort of way, as befits a 26th century man who has visited Hawaii and deplores those screaming harpies down in New Orleans.

Above all, though, you've finally got yourself settled on some suburban acreage just to your liking.

When—whammo! One day a Negro family moves into the property next to yours. Now comes D-day, the Moment of Truth. You can do any of several things:

1.) You can panic and immediately put your dream house up for sale. Any number of friendly real estate men, white and colored, will help you dispose of your holdings at a substantial loss to you.

2.) You can stand fast and be a sorehead—even a cowardly phone threatener or a throwback to Kluxer cross-burnings.

3.) You can withdraw into your shell, and weep bitter tears for the Good Old Days when the Colored Man Knew His Place and Pullman Porters Said "Yassuh" When They Were Called George.

4.) Or you can emerge into the sunshine and storm of reality.

The other night the Jews, who for the most part are realists, held a discussion meeting at their fine community center at 6701 Hoover. This is in the heart of a first-rate suburban residential area into which some Negroes have been moving. The subject was this Negro movement.

I drove there on the spur of impulse. I figured I'd hear some down-to-earth talk free of the nice-nice evasiveness, the cant, the hypocrisy, the patronizing Uncle Tomism, and the Langston Hughes Red talk that mark many so-called interracial meetings. I figured right.

The meeting was conducted by Irving Levine, plain-spoken executive director of the Jewish Community Relations Council. A man in the audience charged the meeting was rigged by the NAACP. Levine said the NAACP didn't have a thing to do with it. Although, what if it had?

The panel consisted of W. A. McKinzie, assistant superintendent of Washington Township schools; W. T. Ray, a Negro real estate dealer; Howard W. Robson, executive director of the Jewish Community Center; Mrs. Michael F. Quinn, a white Catholic housewife who lives in the integrated Butler-Tarkington area; and Dr. Reginald Bruce, a Negro physician who recently had moved into the Hoover Road area and been given a touch of Ku Klux Klan treatment.

The panel was pro-integration, as is Levine. Some members of the surprisingly large audience weren't. There was some give-and-take, although no nastiness.

The consensus was in support of open acceptance—the right of Negroes or anybody else to buy a house wherever they chose within the natural framework of decent, unphobic, fair-estate-estate conditions. Negroes themselves pointed out that this, plus the refusal of whites to panic, would end the engulfment of neighborhoods by Negroes and help solve the dangerous ghetto problem.

But beyond those considerations is one that exemplifies the attitude of all practicing Christians and Jews, whatever the color of their skin: The problem is a primarily and inescapably moral one. WE SIMPLY HAVE TO LOVE OUR NEIGHBOR. God has commanded this, and there is no record that excessive warfare was made for pigmentation.

Granted, this is more easily said than done. Levine made a memorably and poignantly wry remark to the effect that "we are all gentle people—yet we can be barbaric."

P. S. The inadequate remarks on a richly inquiring evening may produce the usual quota of abusive phone calls and nut letters, including those which imply the writers have interviewed God and found that He made men different colors for good reasons.

I wish they would cut me in on one of those interviews with God; it would make a great news story.

There now, wasn't that a well-written piece, by Mr. John Ackelmir of the Indianapolis News?

(Question Box Continued)

Q. Is there a St. Marveen, and if there is would you tell me something about her. What is her feast day, etc.?

A. I suppose St. Marveen is a feminine form of Marvyn, which is in turn a variant spelling of Martin. There are various saints named Martin; the best known is St. Martin of Tours, who even before he was baptized was so inspired by charity that he cut his cloak in two to share it with a beggar—who later appeared to him as Christ, wearing the half-cloak.

OPINIONS

Says 'Right-to-Work' is no panacea

To the Editor:

In reply to the letter on "Right-to-Work" in your January 27th issue, as a member and officer of a very small local I would like to point out a few facts.

From reading this letter the author seems to think that RTW laws will solve everything, but this is not, and/or never will be true. I once read that more than 30 million laws have been passed to help us keep the Ten Commandments. So the passage of another has just added to the list.

The writer claims that the rank and file are captives of the labor leaders. This is far from being true. Look at the groups around you, even your parish groups. They have made captives of themselves. Why? By their lack of interest in their own welfare as well as that of those close to them.

Have you ever attended a union local meeting? If ten percent show up, it's considered good. A big local I know had an election of officers a few months back. Of three thousand (3,000) or more members, one hundred sixty (160) were there to cast ballots.

Taking it that probably there were several hundred who for one good reason or another could not be there, this 160 still made the choice for the whole group. You can draw your own conclusions as to who were elected.

You ninety per cent doesn't want the responsibility and doesn't bother to see who does get the job, a job almost as sacred as that of leading our children. Yet this ninety per cent are the ones who holler most when something doesn't suit their trend of living.

It all boils down to one thing. So many have let so few run the organization that it is almost impossible for the many to unseat the few, for there are too few of them.

Then too, if management was as fair as you want labor to be (and should be) then the need for unions would not exist. For there to be a house cleaning is in order.

Love of neighbor as we love ourselves is still what must be foremost in the minds of all of us. Let us work for there.

Paul A. Jackson
Terre Haute

Food for Reds?

To the Editor:

When you made your suggestion that we supply Communist China with food during its famine, you

apparently overlooked or ignored a central fact: we are at war with Communist China. It has been declared and declared again, historically and currently. If the war does not fit the dictionary definition of fully-armed combat, this is merely because the dictionary has not caught up with the reality. In the future, please remind yourselves that "peaceful coexistence" is a Communist-imposed euphemism.

It may conceivably be argued that as humanitarians we should not stand by and let the Chinese starve; fortunately for the continued existence of our nation, our Constitution makes no provision for such humanitarian activity. Your proposal is in addition, then, unconstitutional. I grant of,

SERMONETTE

Love Your Neighbor

By REV. JAMES D. MORIARTY

It was a rainy October afternoon when the priest came hurrying up the walk. He was glad to find Jed Hall, successful farmer relaxing on the front porch fudge. Jed, noted for his industry in farming circles had often neglected his religious duties to "get the farm job done."

"Hello, Father. That was a fine sermon you gave last Sunday," Jed complimented.

"Thank you, Jed. The subject matter of that sermon is just why I came out to see you today. You remember that I spoke on the love of your neighbor. Did you examine your conscience as we suggested in the sermon, Jed?"

Jed was a bit uneasy by the directness of the priest's approach but he recovered well with a question, "Who is my neighbor, Father?"

"The priest was not about to be put on the defensive. He countered simply with, "That's the question I was hoping to ask you, Jed. Who is your neighbor? Can you tell me?"

Jed stretched his long arms along the back of the glider, "Well, my property stretches about a half mile to the East and John Boling is my neighbor there. If we go West then there's two farms running along my property line. . . Joe Frank's and Old Man Johnson's. Over here on the back side of the woods there are two more neighbors. I would say that anyone whose property touches mine is certainly my neighbor."

"How far down does your property reach, Jed?" the priest asked.

"How far down?" Jed repeated the question. "Well, that's a new idea but I suppose that I own down to the middle of the earth."

"Whose property touches yours at that point, Jed?"

Jed pondered but was not stumped for long. "Well, I don't know for certain, but I wouldn't be surprised if it were a couple of Chinamen."

"Well then, by your own definition they are your neighbors too, aren't they? It seems that every one is your neighbor. And when Christ commanded us to love our neighbor He must have meant just every living person."

Editor's Note—A collection of Father Moriarty's Sermonettes are included in book form in a volume published by The Queen's Syndicate, 111 W. Raymond St., Indianapolis, under the title: "Contact with God." Copies are \$1.25 each.

THE YARDSTICK

Why union membership is declining

By Msgr. George G. Higgins

In January 1950, the U.S. Department of Labor reported that American unions suffered a decline in dues-paying membership between 1945 and 1949...

dropped almost five per cent from 72.7 per cent to 67.8 and that white collar employees in factories rose from 19.9 per cent to 24.3 per cent...

Mr. Kassarlow's tentative conclusions will bring a small comfort to those who would prefer to see the labor movement permanently on the decline...

Why should white collar workers be organized? Perhaps the best answer is to ask why they shouldn't be organized...

One of the principal reasons for this decline has been the failure of the American labor movement to organize so-called white collar workers...

Preliminary estimates indicate that during the past eight years the number of white collar manufacturing employees...

The significance for the future of the trade union movement of these and related occupational shifts in the American economy was painstakingly analyzed by Everett Kassarlow...

Mr. Kassarlow believes that white collar workers—including professional and technical workers—should be, and eventually will be, organized into bona fide unions.

FAMILY CLINIC

A perplexing dilemma

By JOHN L. THOMAS, S.J.

My problem is the right or wrong of allowing a very close relative to live under our roof if she is keeping company with one else's life...

Your letter would be a highly significant document for one who was writing a commentary on modern society. It points up clearly one of the many dilemmas Christians encounter...

There is no absolute criteria for judging right and wrong. Every man is free to follow his own "conscience" and lead his own life...

Even shallower view that my neighbor's moral conduct is none of my business so long as he leaves me alone. You may be wondering why I've indulged in this discussion...

Mass Calendar

By REV. ROBERT W. HOVDA

SUNDAY, Feb. 12—Quinquagesima Sunday (Creed, Preface of Trinity). God is love. He does not desire the approval and charity. He is love itself...

MONDAY, Feb. 13—Week-day Mass (Creed, Preface of the Holy Spirit). Because Lent, the forty days of Christian retreat beginning on Wednesday...

TUESDAY, Feb. 14—Week-day Mass with Ashes on Sunday (2nd Col. St. Valentine, Priest and Martyr). The sign of ashes is a sign of penance...

WEDNESDAY, Feb. 15—Ash Wednesday (Preface of Lent). The sign of ashes is a sign of penance for sin, for failure to live according to the Christian's baptismal commitment...

THURSDAY, Feb. 16—Thursday (Preface of Lent). Both lessons teach the efficacy of prayer offered with faith. Prayer places the petitioner in the proper relationship with the Father...

FRIDAY, Feb. 17—Friday after Ash Wednesday (Preface of Lent). Light without love is barren. If God illumines the heart of a Christian in these days, it is in order to stir their wills to love...

SATURDAY, Feb. 18—Saturday after Ash Wednesday (2nd Col. St. Simon, Bishop and Martyr; Preface of Lent). Those who touched Him, according to the Gospel, were saved...

SUNDAY, Feb. 19—Sunday after Ash Wednesday (2nd Col. St. Simon, Bishop and Martyr; Preface of Lent). Those who touched Him, according to the Gospel, were saved...

BOOKS OF THE HOUR

The story of a slave princess

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

Louise Sinefort's La China Poblana (Hobbs-Morrill, \$3.95) is fictionalized biography of the sort that has become popular...

Arrived in Mexico, Myrria is saved from sale to the Viceroys, and taken into the family of his good and religious envoy, Don Miguel de Sosa...

By the last of his many wives, a woman of the common race of fisher-folk, the Grand Mogul earns the enmity of his father's Grand Vizier...

The Princess is destined for sale to the Spanish Viceroy of Mexico, but on route to the New World, she is detained along with many other young women captives...

By the last of his many wives, a woman of the common race of fisher-folk, the Grand Mogul earns the enmity of his father's Grand Vizier...

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By the last of his many wives, a woman of the common race of fisher-folk, the Grand Mogul earns the enmity of his father's Grand Vizier...

This and other changes in the social and economic status of clerical and technical workers leads Mr. Kassarlow to conclude...

There is no need here to spell out how the American unions ought to go about facing this problem. Suffice it to say that they have one big advantage over many of the unions of Western Europe...

There is no need here to spell out how the American unions ought to go about facing this problem. Suffice it to say that they have one big advantage over many of the unions of Western Europe...

tradition, the AFL-CIO has at least this advantage as it moves into this field.

This is a very important consideration from the point of view not only of the American labor movement but of the nation as a whole. It would be very unfortunate for all of us if American unions were to attempt to organize either manual and white collar workers on the basis of class distinction...

"To put it another way," says Mr. Kassarlow, "the traditional socialists, and in a few cases Marxist or neo-Marxist traditions and history which cling to some of the great European trade union centers, gives them an industrial proletarian identification. Lacking this past and

works until her holy death at the age of 80, in 1688. The style of the book is all too typical of the sort of thing one has in mind when one speaks disparagingly of the historical novel or of fictionalized biography...

Miss Sinefort (who is particularly interested in Protestant missionary activities) sometimes errs in her description of Catholic ceremonies, but there is no doubt of her admiration for the convert Chinese princess and for the circle of Hispano-American Catholics in which she lived most of her adult life.

A new novel with a Catholic slant is Pamela Frankan's Road Through the Woods (Houghton Mifflin, \$3.95). It is a story of present-day Ireland. The central figure is young English man named Daniel Black, comes by accident, while visiting in Ireland, to his father's home village. Here he meets the people who are able to explain why his father has lost the Catholic faith of his boyhood and becomes a money man, power hungry businessman. Listening to him, he becomes aware of the values of his religious heritage...

Me No More, but this is a much more believable and readable tale.

DORMITORY, REFECTORY, CHAPEL

One room serves this triple purpose for the CARMELITE SISTERS of EDKUNNA IN INDIA. Their one room house is called Our Lady of Perpetual Help...

ONE QUARTER A WEEK

put aside during the six weeks of Lent would make a fine gift for the Missions at Easter time. If enough people would send us at Easter, as a struggling girl, six quarters saved during Lent we would be able to start building up our "Urgent Needs Fund."

NEEDED REPAIRS TO EXISTING NOVITIATE BUILDINGS

Needed repairs to existing novitiate buildings and the necessity of erecting new ones is a great drain on any Religious Community, particularly the Sisters who have occupied the MARY'S BANK in our NEAR EAST MISSION CLUB territory...

GUYS PLAN FOR OUR SUBSIDY, requiring as it does priests and religious, calls for good Mothers and Fathers to bring into the world those who serve God in this special manner...

DURING LENT

- 1. To help build or maintain a Church, School, Hospital?
2. To educate a seminarian or a novice?
3. To provide a Sacred Aged Missionary?
4. To help us care for Palestine Refugees?

PLEASE REMEMBER GOD AND HIS MISSIONS IN YOUR LAST WILL AND TESTAMENT.

Near East Missions logo and contact information for Francis Cardinal Spellman, President.

Invocation change

VATICAN CITY—The new invocation in praise of the Precious Blood of Christ has a different place than originally announced in the Divine Praises normally recited after Benediction of the Blessed Sacrament...

USHER Funeral Service advertisement with contact information for 2313 W. Washington St.

CATHOLIC PILGRIMAGES-1961 advertisement listing various pilgrimage programs and costs.

The Criterion Special Valentine Gifts advertisement featuring St. Joseph Daily Missal and Indiana Church Supply.

By REV. LEO J. TRESE

Sometimes a dress designer or a pastry cook or a perfume manufacturer will boast of a "new creation." When they do so, they are using the word "creation" in a very loose sense. No matter how fresh a new style of dress may be, it began with a fabric of some kind. No matter how delectable a dessert, or how delightful a fragrance may be, they began with some kind of ingredients.

To "create" means to "make out of nothing." Only God, whose power is infinite, can do that. Accurately speaking, only God can create.

There are scientists today who labor patiently in laboratories, hoping to "create" a new material in a test tube. Over and over again, through repeated failures, they mix their chemicals and rearrange their molecules. Whether or not they may someday be successful in synthesizing a living cell, I do not know. But if their patience should be so rewarded, they still will not have "created" new life. They will have been working, at least with materials which God has provided.

WHEN GOD creates He has no need of materials or tools to work with. He simply wills that a thing should be—and there it is. "Let there be light," said God in the beginning, "and there was light." Let there be a firmament in the midst of the waters," said God, "and so it was" (Gen. 1:3, 6).

Not only is it God's creative will that has brought all things into existence, it is God's will also that keeps them in existence. If God were to withdraw His sustaining will from any of His creatures, that very instant the creature would cease to exist; it would fall back into the nothingness from which it came.

SEARCHING THE SCRIPTURES

Explaining meaning of the Bible

By IGNATIUS HUNT, O.S.B.

The magnificent Prologue to St. John's presentation of the Gospel begins with this simple profound phrase: "No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, He has revealed Him" (1, 18).

The Greek verb "to reveal" is *exegeso*, from which are derived our English terms *exegese*, *exegete*, *exegetis*. The Greek verb means "to lead out" and then to explain or reveal." It was Christ alone who could explain the Father.

IN A DIMLY SIMILAR way it is the duty of the exegete to explain the meaning of Sacred Scripture—a duty which he will never perfectly fulfill, but which he must nonetheless keep striving to fulfill.

We must repeat once more that the Church is the ultimate and infallible interpreter of Sacred Scripture. Yet she wants the help of her scholars. Not merely does she encourage them, she commands them as her sons, as "resolute laborers in the vineyard of the Lord," to work towards clarifying the meaning of the Bible.

The Church herself, in the words of Pius XII, "has defined but few texts of Scripture; nor has she made numerous abridgments which the teaching of the holy fathers is unanimous."

The exegete is a man from whom much is expected. Ideally, he is "thoroughly acquainted with the universal theological teaching, from which he never severs his exegetical task" (1950 Instruction of the Biblical Commission).

By way of preparation for his work, he should be a competent linguist, both in ancient oriental and modern tongues (in which there is so many of the best biblical studies are written and never translated into English); he should be familiar with the solid conclusions of the latest archaeological; he should have the best possible biblical texts from which to work, etc.

BUT HIS crowning work, that towards which everything else is directed, is to explain the meaning of the Bible, in whole and in part, and this task is rendered most delicate and laborious since the Bible is an entire library of the most varied types of writing; since the Bible is equipped of ancient, oriental literature; since Sacred Scripture is not merely a human product, but all human and all divine. The demands placed upon the exegete in our days are such as no other science requires, and this is stated in all humility, no scholar really meets these demands to perfection.

Since Sacred Scripture is both divine and human, there have been different attitudes towards its interpretation. Some, stressing its divine aspect, have skirted whatever savors too much of the human and earthly, flying quickly to higher or apparently higher meanings.

The earliest works of God's creation which are known to us (His hand's necessary tools for everything) are the angels. An angel is a spirit—that is, a being with an intelligence and a will, and a very close relationship to God. He is not dependent at all upon matter.

The human soul, too, is a spirit, but the human soul will not be an angel, even during the time after death when it separates from the body, awaiting the resurrection.

The human soul was made to be united to a physical body. We say that the soul has an "affinity" for its body. A human person, composed of body and soul, is not complete without the body. We may talk more of that when we come to discuss the resurrection of the body. At the moment we wish only to emphasize that an angel is a complete person without a body or need for a body, and that an angel is a being far superior to a human being.

NOWADAYS there is much fanciful talk about "monsters from Mars." These supposed inhabitants of our neighboring planet usually are represented as being much more intelligent and powerful than we earth-bound mortals. But even the most ingenious writers of our vision never do justice to the breathtaking beauty, the surpassing intelligence, and the tremendous power of an angel. It is the lowest order of the angelic host—the angels properly so-called—what shall we say of the ascending orders of pure spirits who are above the angels?

They are identified for us in the Bible as archangels, principalities, powers, virtues, dominations, thrones, cherubim, and seraphim. It is quite possible that an archangel is as much above an angel in perfection as an angel is above man.

THE FAITH EXPLAINED
God can create

Actually, of course, we know little about the angels, about their inner nature or the degree of distinction between them. We do not even know how many of them there are, although the Bible indicates their number is very great: "Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him," says the Book of Daniel (7:10).

Only three of the angels have been named for us: Gabriel ("Hero of God"), Michael ("Who is like God?"), and Raphael ("God hath healed"). With regard to the angels, it almost seems that God has been content to give us a quick peek into the marvels and the magnificence that await us in the world beyond time and space.

Like the lines of perspective which in a painting draw attention to the picture's central theme, so do the rising cries of pure spirits draw our vision irresistibly to the supreme Majesty Who is God—to God Whose infinite perfection is immeasurably beyond that of even the exalted seraphim.

AND THIS, let me remember, is not a world of fantasy and imagination that we are talking about. It is a world far more real than the planet Mars, more significant even than the soul we read. Best of all, it is a world to which we can go without benefit of interplanetary spaceships. It is a

world to which we shall go if we wish.

When God made the angels, He made each with a will that was supremely free. We know that the price of heaven is love for God. It is by making an act of love for God that a spirit, whether an angel or a human soul, fits itself for heaven. The love must be proved in the only way in which love for God can be proved: by a free and voluntary submission of the created will to God, by that which we commonly call an "act of obedience" or an "act of loyalty."

God made the angels with free will so they might be capable of making their act of love, their choice of God. Only when they have done so have they seen God face to face; only then would they enter into that everlasting union with God which we call heaven.

God has not made known to us the nature of the test to which the angels were put. Many theologians think that God gave the angels a review of Jesus Christ the Redeemer of the human race and commanded that they adore Him... Jesus Christ in all His humiliations, in the manger, a criminal on a cross.

According to this theory, some of the angels rebelled at the prospect that they would have to adore God in the guise of a man. Conscious of their own spiritual magnificence, their beauty and their dignity, they could not bring

themselves to the act of submission that adoration of Jesus Christ would demand of them.

Under the leadership of one of the most gifted of all the angels, Lucifer ("Light-bearer"), the sin of pride turned many of the angels away from God, and there rang through heaven the awful cry, "We shall not serve!"

AND THUS HELL began. Because hell is, essentially, the eternal separation of a spirit from God. Later on, when the angels rebelled in the person of Adam, God would give the human race a second chance. But there was no second chance for the sinning angels. Because of the perfect clarity of their angelic minds and the unhampered freedom of their angelic wills, even the infinite mercy of God could find no excuse for the sin of the angels. They understood, to a degree that Adam never did) what the full consequence of their sin would be. With them there was no "temptation" in the sense in which we ordinarily understand the word.

There was what we would call a cold-blooded sin. By their deliberate and fully aware rejection of their Creator, they were fixed against God, fixed forever. For them there was no turning back; they did not have to burn in hell. They were fixed against God, fixed forever. For them there was no turning back; they did not have to burn in hell. They were fixed against God, fixed forever. For them there was no turning back; they did not have to burn in hell. They were fixed against God, fixed forever.

THEIR HATRED is even more understandable in the light of the belief that God created the human race in the image and likeness of the angels who sinned—to fill the gap in heaven left by their defection. When they sinned, the fallen angels lost none of their natural

endowments. The devils possess a keenness of intellect and a power over nature such as is unknown to mere man.

All their cleverness and power are directed now toward keeping from heaven the souls which are destined for that place. The efforts of the devils are ceaselessly directed toward leading humans into their own path of rebellion against God. In other words, we say that the devils tempt us to commit sin.

We do not know exactly the limit of their power. We do not know how much control they have over nature, how much they may be able to steer the course of natural events so as to bring us up against a temptation—the point at which we must make a decision between God's will and our own will.

We do know that the devil can never force us to commit sin. He cannot get inside the human soul and manipulate it to suit himself. He cannot destroy our freedom of choice. He cannot, so to speak, make us say "Yes" when we really want to say "No." But he is an adversary healthily to be feared and respected.

THE LIFE OF OUR LORD

'Arise and fear not!'

By F. J. SHEED

Peter, James and John had been afraid on the Mount of Transfiguration (Matthew XVII, Mark IX, Luke IX, John I). The Lord and Moses and Elias all white and luminous, afraid when the cloud wrapped them round, afraid when the angels descended from heaven. With a touch of His hand and the words "Arise and fear not," Our Lord recalled them to the world they had just left.

As they raised their frightened faces, they saw "no one but only Jesus" (I). He told them to be afraid of nothing that they had seen on the mountain tops, and to be afraid of no man (still His own phrase for Himself, used of Him by none of them) should be risen from the dead. Among themselves, they wondered just what "the man from the dead" might mean. They had seen the daughter of Jairus dead and alive again. They could not imagine how all this could apply to Him who had raised those they loved.

And there was another problem, which they discussed with Our Lord. He had just said, "I am come down the slope next day." They had just seen Elias, and with this talk of Our Lord's dying, they would remember that Elias had not died; and they would remember that Malachi had said that Elias would return and restore a sign of the new covenant "before the great and awe-filled day of the Lord" (Malachi IV, 5). It was all very puzzling, and they put the puzzle to Our Lord. His answer, to the effect that Elias had already returned in the person of John the Baptist, might have been clearer to them, had they known what the angel had said to Zachary in the annunciation of the birth (Luke I, 17)—"He shall go before the Lord in the spirit and power of Elias... to prepare unto the Lord a perfect people."

It is ironical that we have some accommodation of the sense of "restoration" in the New Testament in a less scientific age; e.g., what is said of Melchizedek in Hebrews 7, 2, among the Church Fathers, in the sacred liturgy, and in the sermons of some great masters of sacred eloquence. There is no doubt of this fact.

If Pius XII states that accommodation "should be used with moderation and restraint" and that, "especially in these days, it is not free from danger, since the faith, in particular those who are well-informed in the sciences sacred and profane, wish to know what God has told us in the Sacred Letters rather than what an ingenious orator or writer may suggest by a clever use of the words of Scripture."

Not only is this practice "extrinsic and accidental" to Scripture, but the Word of God "does not lend itself to a clever human adaptation to move and impress people." Its pages are written in a language which in original meaning, endowed with divine power...

THE QUESTION of the "senses of Sacred Scripture" is complicated, nor do all Catholic scholars agree on secondary principles, basic principles, however, are settled and clear. It is the literal sense, whether it comes to us as metaphor, or as poetry, or as prose—or any other way—that stands as the firm foundation of the whole edifice of biblical doctrine.

Readers desirous of more exhaustive information on this topic could not find better a guide than that presented in Robert Tricot's *Guide to the Bible*, vol. 1 (Desclée, New York, 1960) in the section on "Interpretation" (pp. 678-780) and in the references given in the index under "Senses of Sacred Scripture."

Next Week: What version of the Bible shall I read? Copyright by The Sheed, Butterick, Publishers

That is what makes it so hard for us really to understand the true nature of devils. The fallen angels are pure spirits without bodies. They are completely immaterial. When they act, they wills against God by their act of rebellion, they embraced evil (which is rejection of God) with their entire nature. A devil is 100 per cent evil, 100 per cent hatred, without even the faintest pinpoint of good anywhere in his being.

hell will be the souls of a constant and inescapable association with these spirits whose unhealed nature is a living and an active force.

In this life we are uncomfortable and unhappy if we find ourselves even briefly in the company of a manifestly evil person. We hardly can bear to think that it would be like to be linked for all eternity with a living depraved, whose completeness and driving force are immeasurably beyond those of the most corrupt human.

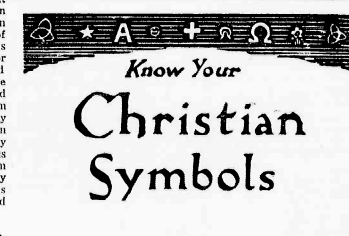
We can hardly bear to think of it, but we should do so, at least occasionally. Our great danger from the devil is that he may let ourselves forget that he is a living and active force in the world.

AN EVEN GREATER danger is that we may let ourselves be influenced by the intellectual (Continued on page 9)

In other words, it is no question of Our Lord's power but of His questioner's, not can He heal the boy, but can the father believe that He can. Everything depends upon that: "If you can believe, all things are possible." Our Lord's words lifted the man from the very edge of incredulity to one of the greatest cries of faith in the history of the human soul—"I do believe, Lord help my unbelief."

With that, Our Lord ordered the demon out of the boy; and, with a firm remnant and tearing, the demon went out of him.

Know Your Christian Symbols



The dove is a symbol for the Holy Ghost and for the sacrament of Confirmation, through which the Holy Ghost comes in a special way to make us strong and perfect Christians and soldiers of Jesus Christ.

The dove is a symbol for the Holy Ghost stems from the biblical account of the baptism of Jesus by John in the Jordan. "And the Holy Spirit descended in a bodily shape, as a dove upon Him" (Luke, 3, 22).

The dove is pictured with a three-rayed nimbus, or halo, signifying divinity; and extending beneath it seven tongues of fire. It was in the form of tongues that the Holy Ghost appeared to the Apostles on the first Pentecost, a day of the year's beginning.

This first Confirmation was fulfillment of Christ's promise: "You shall receive power when the Holy Spirit comes upon you, and you shall witness for Me... to the very ends of the earth" (Acts, 1, 8).

"And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire, which settled upon each of them. And they were all filled with the Holy Ghost..." (Acts, 2, 2-4).

6th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary

MERIDIAN at 19TH STREET



Others, stressing the human side of the Bible, have aimed at a thorough evaluation of the utterances of the human writers, not fearing to get the full impact of the human writer's meaning before attempting to scale more celestial heights.

THE FORMER tendency was roughly that of the famous Alexandrian School, whose outstanding representative was Origen (died 253/254); the latter tendency was roughly that of the Antiochene School, whose truest representative was the much maligned Theodore of Mopsuestia (died 428).

Though both schools produced their share of heretics, the Church in her recent directives has clearly opted for the Antiochene principle. These are clearly and succinctly stated in the 1943 biblical encyclical of Pius XII (On the Most Opportune Way to Promote Biblical Studies).

"Being thoroughly prepared by the knowledge of the ancient languages and by the aids afforded by the art of criticism," says the late Pontiff, "the Catholic exegete undertake the task, of all those imposed on him the greatest, that namely of discovering and expounding the genuine meaning of the Sacred Books."

"In the performance of this task let the interpreters bear in mind their foremost and greatest endeavor should be to

discern and define clearly that sense of the biblical words which is called literal."

The literal sense is simply that meaning which the human author, divinely inspired, attaches to the words that he uses. The exegetical takes for granted the opinion now commonly held (against St. Augustine) that such passages of the Bible has but one literal sense (even if we disagree as to what it is). If the literal sense is not one, then anything like an objective interpretation of the Bible is rendered out of the question.

IF THE SACRED WRITERS indulge in word-plays (cf. wind-spirit in Jn. 3, 8) this very word-play is the one literal sense. Now it is wrong to speak of the literal sense as the only scriptural sense, properly so called, for this is the meaning of the inspired writings resulting from their dual authorship and which the human author, illumined judgment, intended.

Most anyone think that we are merely interested in a stripped-down-to-the-minimum, pure literary, academic, philological explanation of Scripture, we must hasten to point out that the literal sense frequently involves the most profound theological perceptions (when these were the intent of the sacred writer), and that in speaking of the literal sense Pius XII goes on to urge that exegetes not to content themselves with what is merely the ground-work leading up to the literal sense, but to press on to its core

and kernel, viz. "the theological doctrine, faith and morals of the individual books or texts."

It was precisely because some Catholic scholars were negligent in this regard that "some took refuge in a certain spiritual and, as they say, mystical interpretation" (Pius XII).

This "mystical interpretation," which doubtless alludes to the indexed work of Dolindo Ruotolo (spoken of in our second article), is not one founded on the solid basis of the literal sense; in other words, it is not the genuine meaning of the Bible. It is a meaning injected into the Bible. It is "accommodation"—a process from which Pius XII tells us "to scrupulously refrain."

Every recent Roman biblical document has emphasized the literal sense of the Bible. In 1929 encyclical St. Jerome as asserting that "in the first place we must study the literal or historical meaning... all interpretation rests on the literal sense."

The 1941 Instruction of the Biblical Commission mentions "the sacred writers, the Alexandrian School, wishing to find a symbolical meaning everywhere, even to the detriment of the literal and historical meaning of the text."

It quotes St. Thomas as saying: "All the senses are founded on one—the literal—from which alone can any argument be drawn." It counsels that "before everything else, one must seek out the literal sense. The 1950 Instruction of the same Commission and the 1950 encyclical On Various Theological and Philosophical Errors (Humani Generis) repeat the same principles, condemning a spurious "symbolical or spiritual exegesis."

It is interesting that so spiritual a thinker and writer as Bonaventure (even though he will never go down in history as a really great exegete) states: "The man who spins the letter of Sacred Scripture will never rise to its spiritual meanings."

All that we have said boils down to this: in interpreting Sacred Scripture we must build on a firm foundation, and this foundation is only established by getting at the very roots of the author's intent. The Bible can never be understood unless this meaning is not infrequently loaded with the most profound (or lofty) theological thought.

The story, however, is not yet complete. Pius XII goes on to speak of a valid "spiritual sense." "For what was said and done in the sacrament was ordained and disposed by God with such consummate wisdom that the past prefigure in a spiritual way things that were to come under the dispensation of grace."

Wherefore the exegete, just as he must search out and expound the literal meaning of the words intended and expressed by the sacred writer, so also must he do likewise for the spiritual sense, provided it is clearly intended by God. For God alone could have

Saints of East and West



ST. CYRIL OF ALEXANDRIA—His name is bound up with the history of the early days of the Nestorian Heresy, which he denounced to Pope St. Celestine I, at the Ecumenical Council of Ephesus in 449. The heresy was solemnly condemned. St. Cyril presided as representative of the Holy See. His life was given over to the defense of the truth that in Jesus Christ there is but one Divine Person. Feastday, Feb. 9.



HEARTS AND FLOWERS—The Mothers' Club of Secina Memorial High School, Indianapolis, will hold their annual Card Party on Tuesday, Feb. 14, in the high school cafeteria. Games will be played at 1:45 and 7:45 p.m. Theme of the affair is "Hearts and Flowers." Admiring the fur scarf modelled by Mrs. Paul Reese, table prize chairman, are left to right, Mrs. G. L. Diver, awards chairman Mrs. Howard Reiber, Mothers' Club treasurer; and Mrs. Edw. C. Aldrich, publicity chairman. The fur scarf will be given away during the evening. (Staff photo)

• ANNE CULKIN

A babysitter's query

Dear Miss Culklin:
Is it all right to have boys phone you while you're babysitting?
A.C.

Dear A.C.:
It's the plural "boys" that creates the problem. There could be no objections to your receiving a phone call if the conversation was to be kept reasonably brief. However, when you are babysitting, you are performing a service for which you are paid, and it is difficult to see how you could adequately perform this service were you to spend most of the evening chat-

ting with your friends. I suppose you would agree that, as a babysitter, you have no right to set up your social headquarters in someone else's home. Protracted telephone conversations are a breach of your responsibility and, moreover, a prolonged "hey sissy" could be a justified annoyance to the parents who are trying to phone their own home to inquire as to the comfort and safety of their child.

Dear Miss Culklin:
I'm in seventh grade. My mother thinks that I am too young to wear lipstick like so many girls in my class. Do you agree with her?
Yvonne

Dear Yvonne:
I do agree with her!

Dear Miss Culklin:
When you are visiting your girl friend's home, do you stand when her father enters the room just as you do when her mother appears?
Tony W.

Yes, the convention here is one of respect for older persons regardless of their sex.

Dear Miss Culklin:
When you're going to a dance and the boy brings you your flowers, what can you say that will

make him feel good but not embarrassed?
Ruthie

Dear Ruthie:
Brevity and sincerity are the keywords here. An appropriate comment would be: "Why, from they're beautiful! Thank you so very much." Enough said.

Vincent de Paul Society progress lauded by Vatican

VATICAN CITY — The Holy See has praised the steady progress of the Society of St. Vincent de Paul throughout the world. The Vatican's esteem was expressed in a letter written in the name of His Holiness Pope John XXIII by Cardinal Domenico Tardini, Vatican Secretary of State, to the society's international headquarters in Paris.

The letter said the Pope is especially pleased by the establishment of new units of the society in parts of the world where it was not active before and by the addition of new groups to its international council. It also praised the society for adapting itself to the new conditions in which Catholic charitable organizations must operate at present. The plan under which established society units and new ones in underdeveloped nations was called "worthy of praise and lively encouragement."

The society—founded in Paris in 1833 by Frederic Ozanam—now has about 250,000 members in more than 50 countries. Its members help the poor and sick.

Movies and Television

Exodus . . . deals with the foundation of the modern state of Israel, which is not only an intensely dramatic, nearly contemporary historical event but also one that has never been satisfactorily exploited on the screen. The book's essential quality, in other words, is a sense of history in the making which the film form, properly used, can capture more aptly and excitingly than any other medium or expression.

On the other hand, producer-director Preminger must have known that the project was heavily loaded with hooley traps. The subject is too big to be covered adequately, seen in a film that turns out to be as long as *Some With the Wind*. It is also especially and insidiously controversial. Moreover, though it sold a lot of copies and therefore could be counted on to present a lot of movie tickets, contains a good deal of text-diction writing which no amount of editing in screen purposes can entirely eliminate.

The film embodies both the virtues and the faults that were to be expected under the circumstances. Its one unflattering distinction is the photography, done on the island of Cyprus and in Israel in Technicolor and a wide-screen process called Super Panavision 70.

The virtues seem to far outweigh the faults before the permission. This is because the human drama looms larger than the political cross currents. The film is the tortured progress of a load of Palestine-bound survivors of Hitler's death camps from their internment on Cyprus, through their escape, engineered by an Israeli Hagana leader (Paul Newman), and their arduous journey through the British blockade and their desperately undertaken hunger strike. The Gandhi-like act of allowing the scarcely seaworthy boat, symbolically named *Exodus*, and its tragic human cargo, to proceed to Haifa.

There are other strikingly dramatic and illuminating scenes, especially one in which an embittered young survivor of Auschwitz (Sal Mineo) is interrogated by the head of the terrorist fringe (David Opatoshur). The youth's carefully considered reasons for self-loathing are uncovered and manipulated to bind him in unquestioning obedience.

In the second part of the film Preminger's and screenwriter Dalton Trumbo's story-telling gifts simply collapse under the complexities of the political situation. Too much is made to happen too fast with insufficient explanation and even less human dimension. For example, the picture has no spokesmen for the Arab claim in Palestine. The Arab side is represented only by a chieftain



MAP FESTIVAL PLANS—Little Flower parish, Indianapolis, will sponsor a "Fun Festival" in the school auditorium on February 10, 11 and 12. Proceeds will benefit the church construction fund. Discussing plans, above, are, left to right: Rev. Robert Berchermeyer, Ted Kolbers, general chairman, Mrs. Mary Tierney and Timothy Walsh.

Finance clinic

The second in a series of Family Living Clinics will be held at Alverna Retreat House, 210 Spring Hill Road, on Wednesday, Feb. 22, at 8 p.m. Theme for this discussion is "Family Finance and Money Management." Special resource persons have been invited as consultants to this forum which is open to engaged and married couples. The series is being sponsored by the Third Order of St. Francis, Holy Stigmata Fraternity.

Chili supper set at St. Monica's

The Women's Club of St. Monica's Church is sponsoring a chili supper and white elephant sale on Saturday, Feb. 11, from 4 to 8 p.m. in the school cafeteria, 61st and Michigan Road.

The supper menu includes chili, hot dogs, cole slaw, dessert, and a choice of beverage. Adult admission is \$1.00, children 50c. The public is invited.

(John Derek), who is murdered by his own people for alleged pro-Jewish sympathies, and by an ex-Nazi agent provocateur (Milton Goring).

Incidentally, the romance between her Newman and American nurse Eva Marie Saint is peculiarly bloodless and unconvincing, but the presence of a non-Jewish leading character was necessary so that Jewish history could be explained to the audience through her. (L. O. D. A. 11) Reviewed by Moira Walsh for America.

Canonization set for Italian nun

VATICAN CITY—Blessed Bertilla Boscardin, Italian Sister who continued nursing the sick for four years despite the pain of her own malignant tumor, will be canonized April 29, it was learned here.

Born in the Vicenza diocese in northern Italy in 1888, Blessed Bertilla joined the Sisters of St. Dorothy in 1907. Her devoted care of the sick especially wounded soldiers of World War I, became a virtual legend in the region. Her cancer finally killed her on October 29, 1922.

MARY LOU'S BEAUTY SALON
Cold Waves \$5 to \$12
Shampoo & Set, \$1.50
Dandruff Shampoo, \$1.75
ME 9-2801
424 Mass. Ave. (Opposite 6:20 p.m.)

CALENDAR

FEBRUARY 10
Fish, Shrimp and Pizza at Sacred Heart Cafeteria, 1500 S. Meridian St., from 5 to 7 p.m. Carry out.
St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

FEBRUARY 11
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

FEBRUARY 12
Two Card Parties, at 2 p.m. and 7:30 p.m. in St. Anthony's parish hall, 379 N. Worman Ave.

FEBRUARY 13
A Card Party at 1:30 p.m. in the Shelby St. Savings and Loan Auditorium, 1525 Shelby St.

FEBRUARY 14
The Social at Holy Angels starts at 6:30 p.m. in the school hall, 28th and Northwestern.

Little Flower Social begins at 6:30 p.m. in the auditorium, 14th and Bosart.

Lourdes women schedule retreat

The women of Our Lady of Lourdes have scheduled a retreat at Fatima Retreat House from Friday, Feb. 17, to Sunday, Feb. 19. Rev. Edward L. Weber, S.J., of Cincinnati, Ohio, will be the retreat master.

Mrs. Larry Dubour is chief promoter and Mrs. C. E. Stolley is transportation chairman.

Among those taking reservations are Miss Ethel Datzman, FL 7-2431, Mrs. G. R. Donahue, FL 7-9890 and Mrs. J. W. Hickey, LI 7-0938.

SPEAKER
Attorney Robert D. Maloney will discuss Alcoholism at the meeting of the Newman Club of Indiana University Medical Center, Tuesday, Feb. 14. The meeting will be held in the Roof Lounge of the Student Union building at 7:30 p.m.

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WEDNESDAY, Feb. 15—(Tape) Father Charles Koster.
THURSDAY, Feb. 16—(Tape) Father Kenny C. Sweeney, Special Intention of a member of the Apostolate.

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9:30 a.m.—Catholic Hour
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11:30 a.m.—Catholic Hour
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8:45 a.m.—Catholic Hour
9:30 a.m.—Catholic Hour
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7:15 a.m.—Hour of St. Francis
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11:50 a.m.—Catholic Hour
1:30 p.m.—Sacred Heart
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4:30 p.m.—Limp Into My Feet
11:30 a.m.—Catholic Hour
4:30 p.m.—Catholic Hour
7:30 a.m.—Hour of St. Francis
7:30 a.m.—Hour of St. Francis
9:5 a.m.—Our Catholic Hour
11:15 a.m.—Hour of St. Francis
7:30 p.m.—Catholic Hour
10:45 a.m.—Thought for Today
7:20 p.m.—Hour of St. Francis
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SALEM AREA
Radio-Sunday
9:30 a.m.—Catholic Hour
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4:00 p.m.—The People
7:00 a.m.—Sacred Heart
7:30 a.m.—Catholic Hour
7:30 a.m.—Hour of St. Francis
7:30 a.m.—Hour of St. Francis
11:00 a.m.—Hour of St. Francis
11:15 a.m.—Hour of St. Francis
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9:30 a.m.—Limp Into My Feet
Radio-Sunday
7:15 a.m.—The Crucifixion
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Tic Tacker

Here's a suggestion to Indianapolis parents and youth group leaders who would like to do something nice for their children. Next weekend, Feb. 17-18, the Junior League of Indianapolis is bringing the "Traveling Playhouse here for a performance of intense interest to kindergarten and grade school children.

The adult professional company will present "Greensleeves," an original fairy tale, in the Manual High School auditorium at 4 p.m. on Friday, Feb. 17. The program will be repeated on Saturday, Feb. 18, at 2 p.m. in the Caleb Mills Hall at Shortridge High School.

Tickets are available at the Junior League office in the Marriott Hotel for the nominal charge of 25 cents each—children and adults. Mail orders must include a stamped, self-addressed envelope. Seats will be reserved for groups of 25 or more.

This is not a profit-making venture for the Junior League, but an effort to bring live plays to youngsters attending parochial and public schools in the community. De.com

OOFS, WRONG TEAM—Little Flower's Cadet basketball team lost a heartbreaker last Sunday at Secunia High School in the finals of the annual CYO tournament. The St. Philip Neri team won, 34-30, by scoring two quick buckets in the last few seconds of play . . . and thereby hangs a tale. Coach Joe Delaney's son, Vince, is a member of the Little Flower squad. With his team holding a slim lead and seconds to play, Coach Delaney called time to work out a play and to say the customary prayer with his team. As the boys were reciting the Hail Mary, the coach noticed that son Vince was not in the huddle. He spotted him across the floor. By mistake he had gotten into the wrong huddle and was saying a prayer with the other team.

ENTHUSIASTIC SUPPORTER—"Hoosier Hysteria" holds just as much interest for 83-year-old Mrs. Josephine Stich of St. Philip Neri parish, Indianapolis, as anyone of the younger generation. Last Sunday afternoon, Mrs. Stich was in the stands at Holy Cross gymnasium rooting for her grandson's Bruté Latin School team playing in the CYO Freshman-Sophomore tourney. An hour later she was shuttled across town to Secunia Memorial's gymnasium for a Junior-Senior lacrosse game involving another grandson, the boys, Bill and Bob Keene, both attend the Latin School. Although they had from Enosburg, Ind., the lads make their home with their grandmother during the school year. Mr. and Mrs. Stich certainly enjoy similar interests with their young contemporaries.

HELP WANTED—More American host parents are needed to sponsor a foreign student in the International High School Student Program. Families in the Archdiocese who are interested in sponsoring a foreign student during the 1967 school year are urged to contact Father John Elford at the CYO Office, 1902 W. 16th Street, Indianapolis 7, Ind., ME 2-9311. The application deadline is March 1.

CLERGY ON THE MEND—Father Albert V. Deary, pastor of St. Augustine parish, Jeffersonville, is reported in "fairly good" condition at the Clark County Memorial Hospital following an automobile collision in Jeffersonville last week. He suffered fractured ribs and leg cuts in the accident. Father James Swenney, assistant pastor, was treated for minor injuries and released from the hospital. Prayers are asked for the recovery of Father George T. Lattin, assistant pastor of St. Joseph's parish, Corydon, and surrounding missions. Father Todd, a victim of leukemia, is a patient at St. Joseph's Infirmary, Louisville.

NAMES IN THE NEWS—Miss Mary Rita Babbitt, a student at Jordan College of Music, Indianapolis, will give an organ recital in SS. Peter and Paul Cathedral, on Sunday, Feb. 12, at 4:30 p.m. A graduate of St. Agnes Academy, she is the regular organist at the Cathedral.

More Americans named to Council

VATICAN CITY—Two Americans are among new members named to the Commission of Holiness Pope John XXIII to commissions preparing for the Second Vatican Council.

7 IN RELIGION

ST. ALBANS, Vt.—Requiem Mass for Amelia T. Thibault, 95, whose several daughters are Sisters of the Holy Cross, was offered in Holy Angels church here.

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God alone can create

(Continued from page 7)

pride of unbelievers. Reading "clever" books and listening to "sane" people who patronizingly assume that the devil is a "mediocre superstition" long since outgrown, we may unconsciously begin to think of the devil as a figure of speech, as an abstract symbol of evil without real existence.

And that would be a fatal mistake. Nothing would suit the devil better than to have us forget about him, or ignore him—above all, stop believing in him. An enemy whose presence is unsuspected, who can strike from ambush, is a doubly dangerous enemy. The devil's chances of victory increase in proportion to the blindness and the overconfidence of his victims.

What God has made, He does not unmake. What God has given, He does not take back. Having given the angels intelligence and powers of a high order, He does not revoke these gifts, not even from the angels who sinned.

If a mere human can tempt us to sin: if a fellow worker can say, "Come on, Joe, it's so good tonight and hit the hot spots," and if a neighbor woman can say, "Here is something I wish you'd try. No, no, no, never, eat that!"—to have another baby for a while"—then certainly the devil can set before us temptation much more devious and much less obvious.

BUT THE DEVIL cannot make us sin. There is no power on earth or in hell that can make us sin. We still have our free will. It still remains up to us to make the choice—and no one can take that choice upon us, Joe can say "No!" to the fellow worker who wants to paint the town red; Mary can say "No!" to the neighbor who recommends the contraceptive.

And the temptations that the devil may place in our path, however enticing they be, can be just as firmly rejected. There can be no sin unless and until we will freely turn from God, and choose a lesser good in preference to Him. No sin, ever, can truly say, "I sinned because I couldn't help it."

Not all temptations come from the devil, of course. Many temptations come from the world and from us, and from our very friends and acquaintances, such as those mentioned above.

Temptations can come also from the deep-seated forces within us which we call passions, and which are rebellious and imperfectly controlled as a result of original sin. But from whatever source the temptation may come, we know that we can conquer it if we have the will to do so.

God does not demand the impossible from anyone. He would not demand of us unyielding love and absolute loyalty unless it were possible for us to give them. Now, should we be troubled or frightened by the fact that we are tempted? It is by conquering temptation that we acquire merit before God. It is through temptation, met and defeated, that we grow in holiness.

THERE WOULD be little credit in being good if it were easy to be good. The great saints were not men and women who had no temptations; in most cases they were men and women who had tremendous temptations—and became saints by their victories.

We shall not, of course, win our battles by ourselves. We must have God's help to reinforce our weakened wills. "Without Me you can do nothing," Jesus tells us. His help, His grace, is available to us in limitless abundance if we want it, if we seek it. Frequent confession, frequent Holy Communion and prayer, particularly in time of temptation) will make us proof against any temptation—provided we do our part.

We have no right to expect God to do it all. Unless we avoid unnecessary danger, unless we avoid those circumstances, so far as we can—those people, places and things that might entice us to sin—then we are not doing our part. If we go looking for danger, God's hands are tied. We have choked off grace at its very source.

Sometimes it is said of a person whose life or actions are particularly evil, "He must be possessed by the devil!" In most cases the words "possessed by the devil" are not meant literally; they simply indicate an abnormal degree of malice.

But there is such a thing as being "possessed" by the devil, really and literally. As we have pointed out previously, the full extent of the devil's power over created universes, including mankind, is unknown to us.

WE DO KNOW that the devil can do nothing unless God permits. Yet we also know that God, having set His creative plan in motion, does not normally take back (either from the angels or from humans) any of the powers He originally bestowed.

In any case, both the Bible and human history, as well as the continuing experience of the Church, make it very plain that diabolical possession does happen. Diabolical possession means that the devil enters into the body of

a person and takes control of that person's physical activities: his speech, his movements, his actions. But the devil cannot take over control of the person's soul; the freedom of the human soul remains inviolate, and not all the demons of hell can force it. During diabolical possession a person loses control over his own physical actions to a stronger power—the power of the devil. While the body does, is being done by the devil, not by the person himself.

There is another form of influence which the devil may exert. This is called diabolical obsession. In this case, the devil attacks a person from without rather than from within. He may pick the person up and dash him to the ground; cast him out of bed; herd him with hideous noises and other manifestations. St. John Vianney, the beloved Curate of Ars, was one who not rarely suffered from this type of demonic influence.

Both diabolical possession and obsession are rarely encountered nowadays in Christian lands; it seems that Christ's redeeming blood has shackled Satan's power. But they still do occur in pagan lands, as missionaries frequently testify, although not so noticeably as before Christ's redeeming Sacrifice.

The religious rite by which the devil is cast out of a person possessed or obsessed is called exorcism. In the ritual of the Church there is a special ceremony for this purpose, in which the Mystical Body of Christ calls upon the name and the power of her Head, Jesus Himself, to break Satan's hold upon a person.

THE OFFICE of exorcist belongs to every priest, but it may not be officially exercised except with special permission from the bishop, and then only after careful investigation has established that it really is a case of possession and not just mental illness.

There is, of course, nothing to prevent a priest from using his power of exorcism in a private, unofficial capacity. On a railroad train, for example, a priest lectured uninvited to a tormented blasphemy and profanity from the man in the seat ahead. Finally the priest said silently, "I command you, Satan, in the name of Jesus Christ the Son of God, to go back to hell and leave this man alone!" The blasphemous language stopped at once.

Another time the same priest spoke a similar private exorcism in the presence of a married couple who were quarreling bitterly. Immediately their anger subsided. The devil often is present and at work, even outside the extreme cases of possession and obsession.

We have talked at considerable length about the fallen angels, only because of the grave danger involved should we take lightly their presence or their power. (God did not grant us the devil's own most subtle trap—that is, ignoring his existence because it happens to be intellectually uncomfortable to believe in him.) It seems much easier and much pleasanter to believe in the reality of the good angels; and of course their power for good is much greater than Satan's power for evil.

The angels who remained faithful to God are now with Him in heaven, engaged in the eternal love and adoration of God which has been their lot since the beginning of time. They are intensely interested in our welfare, in seeing us come safely to heaven. They pray for us, as do the saints. They use their angelic power (whose extent is unknown to us) to aid those who want and will accept their aid.

That these angels do help us is a matter of faith. If we do not believe that, we do not believe the Bible, nor do we believe the Church, nor do we believe the individual guardian angel is not a matter of faith, but it is the commonly held belief of all Catholics. And as we know God our devotion to His friends and heroes, the saints, will make a great mistake if we fail to honor and to love His other masterpieces, the angels who people heaven and protect earth.



THE NAME'S THE SAME—Mrs. Arthur Miller and her daughter, Miss Winifred Ann Miller, both graduates of St. John Academy, Indianapolis, are serving on the planning committee for the second annual St. John Academy Alumnae Communion Breakfast. The breakfast will be held in the Sheraton-Lincoln Hotel at 11:15 a.m. Sunday, Feb. 12, following the 10 a.m. Mass in St. John's Church. Msgr. Bernard P. Sheridan will celebrate the Mass. Members of the reservations committee include: Mrs. David Eads, ST 7-1972; Mrs. Russell Moore, FL 4-2228; and Miss Miller, ME 6-8423. (Staff photo)

Holy Spirit parish sets smorgasbord

The Women's Club at Holy Spirit Church is sponsoring a Smorgasbord Sunday, Feb. 12, in the auditorium at 724 E. 10th St. Serving time is from 12:45 to 5:30 p.m. Adult dinners are \$1.25; children 60c; pre-school children, free. Following the smorgasbord, the Men's Club Social will be held.

CLUB TO MEET

Members of the Irvington Catholic Woman's Study Club will meet Wednesday, Feb. 15, at 1 p.m. in the home of Mrs. J. T. Farrell, 543 N. Audubon Road. Mrs. Cletus Broecker and Mrs. W. J. Greener will present the program.

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Marydale Guild to meet Feb. 15

The Marydale Guild of the Good Shepherd will meet Wednesday, Feb. 15, following Mass at 11:30 a.m. and luncheon at 12 noon at the convent. The new officers for the year are Mrs. Arthur Gundlach, president; Mrs. Paul Reed, first vice president; Mrs. John B. Kistner, second vice president; Mrs. Clayton Smith, treasurer. Other officers include Mrs. William Raters, recording secretary; and Mrs. John Cain, corresponding secretary. The Guild meets every third Wednesday. New members are welcome.

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Comment . . .

(Continued from page 2)
in any way, to encourage them to hope that Israel would "die on the vine" if they would only wait.

AS IN ALL quarrels between reasonable men, there are every sound arguments to be made on both sides. But it is evident that the Palestine matter has become bloated and very urgently in need of reduction to its correct proportions, whatever they are. A settlement is urgently needed.

The citizens of Indiana, at any rate, are in no position to suggest how such a settlement may be achieved. They might think, however, that there is great merit in a remark made by Mr. Avraham Harari, the Israeli Ambassador, while he was here. He suggested a moratorium of public statements on both sides. Certainly, an agreement to be silent for six months, faithfully observed by both sides—and the adherents of both sides—might almost be enough to create an atmosphere favorable to a much overdue settlement in Palestine.

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PSSESTI—The Women's Club of St. Monica's parish, 41st and Michigan Road, Indianapolis, are sponsoring a WARE, REFRIGERATOR, SAID and CHILL SUPPER on Saturday, Feb. 11, from 4 to 6 p.m. The menu: Hot Dogs, Beef, Pork and Brisk-All with all the fixings. Pass the word along.

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AROUND THE ARCHDIOCESE

Annual carnival slated at Schulte High School

FERRIE HAUTE, Ind. — The gala carnival, presented annually at Schulte High School, will be held from 10 a. m. to 10 p. m. Sunday, Feb. 12, at the school. The event is under the direction of the Student Council, headed by Father Joseph Beechem, and faculty co-chairmen Emanuel Pusco, John Schuff, Sister Marie Carmel and Sister St. Vincent. There will be booths and entertainment for adults, teenagers and the small fry. The proceeds will be used to help defray expenses of the high school.

A "Queen of Hearts" dance will be held by the Newman Club of Indiana State Teachers College and Rose Polytechnic Institute on Friday, Feb. 10. The affair will be held in the East Ballroom of the Student Union Building. During the intermission Newman Club president, Raleigh W. Holcomb, will crown the girl elected queen. Among the co-chairmen in charge are Joe Bloom and Miss Margaret Gibson.

LAWRENCEBURG — Mrs. Otto F. Moeller, Esq., president of the Lawrenceburg Deacony Council of Catholic Women, has announced a meeting of the deacony board on Tuesday, Feb. 14, at St. Louis Auditorium, Batesville. Plans will be made for the Deacony Institute scheduled February 23 and for the third quarterly deacony meeting in March. Rev. George B. Sams, Brookville, is Deacony Spiritual Director.

RICHMOND — The men of Holy Family parish are sponsoring a spiritual afternoon on Sunday, Feb. 26. Catholic and non-Catholic guests are welcome.

JEFFERSONVILLE — The Women's Club of Sacred Heart parish will hold its fourth annual card party and style show at 8 p. m. on Tuesday, Feb. 14, in the school cafeteria.

Oldenburg nun dies at age 83

OLDENBURG, Ind.—Sister M. Mansueti (Schuh) O.S.F., died in the convent infirmary here on Saturday, Jan. 28. The funeral was held at Oldenburg on February 1. She entered the convent in 1898 and was 83 years old at the time of her death. Teaching assignments in the archdiocese included St. Francis de Sales and Holy Rosary, Indianapolis, and Holy Name, in Beech Grove. She is survived by three sisters, Mrs. Kathryn Keen and Mrs. Barbara Kahlig, of Indianapolis, and Mrs. George Crocker, Mt. Morris, Illinois, and a brother, Frank Schuh, of Atlanta, Ga.

Providence nun author of second French textbook

ST. MARY-OF-THE-WOODS, Ind.—second book by Sister Georgiana, S.P., associate professor of French at St. Mary-of-the-Woods College, has been published by J. Weston Walsh of Portland, Me. The 256-page book, "French Dramatization" is a usable, modern oral and aural French practice book.

Composed of 88 dialogues, 124 monologues, and 16 sketches, the book in difficult, the book can be used over a period of four years in high school and college. "It should assist students to think in French and to express themselves spontaneously in that language," says the author. About 80 of the pieces in the book have been tape recorded in France and will be available for classroom use.

Sister Georgiana is the author of "Successful Devices in Teaching French," a teacher-oriented method book which was published in 1957.

Asks sainthood for Doctor Dooley

MILWAUKEE — Dr. Thomas Dooley should be considered for canonization as a saint, a priest said here. Dr. Stanley J. Kusman, S.M., of Gary, Ind., said "Catholics ought to get signatures and ask the Holy Father in Rome to canonize this martyr."

Dr. Dooley operated jungle hospitals for the underprivileged in Laos and founded MEDICO, a medical relief organization. He died of cancer January 18 in New York.

Father Kusman made his suggestion (Feb. 5) at the Wisconsin Catholic Action convention.

'Grand Old Lady' Tell City's Kate Tewes dies at the age of 102

TOLL CITY, Ind.—Tell City's "grand old lady" is dead. Mrs. Kate Tewes, last surviving member of the Swiss Colonization Society which founded Tell City, died last Sunday morning at the home of a niece, Mrs. Anton Oberhausen. She was 102 years of age last December 27 and was believed to be the oldest person in the Archdiocese of Indianapolis.

The funeral Mass was offered Tuesday morning in St. Paul's Church, and burial was in St. Mary's Cemetery.

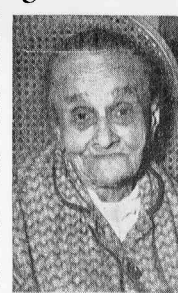
Mrs. Tewes had been bedfast for the past seven years after she sustained a fractured hip in a fall. One of the highlights of Mrs. Tewes' long life occurred in 1900 during the celebration of the tenth anniversary of the founding of St. Paul's parish, when she was favored with a personal visit from Archbishop Schulte.

Mrs. Tewes emigrated from Pluwig, Germany, at the age of six with her parents, Anna and Peter Paalz.

As a young girl, she attended the original St. Paul's church, a two-room log structure built in 1859.

SINCE THE DEATH of her husband, Henry, about 35 years ago, she has made her home with Mrs. Oberhausen, and the late Anton Oberhausen.

During her youth she was active in the parish choir and was a member of the Liederkranz, well-known Tell City choral group. A number of nieces and nephews survive.



MRS. KATE TEWES

Contributors: Oberhausen, and the late Anton Oberhausen.

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FARMER'S VIEW Acres or income?

By DANA C. JENNINGS — Out in western Kansas they raise a awful lot of wheat. They don't plant as much as they used to because of acreage restrictions, but they harvest just about as much as ever. As one old Catholic farmer out there said to me, "The government cuts our wheat acreage but the good Lord takes care of us. He sends us bigger yields." I suggested that maybe, because he had less ground to cover, he could take time for a better job. No, he gave all the credit to the Lord. He's grown wheat for 40 years out there, through dust bowl and flood, so I won't argue with him. I don't think the Lord gets enough credit for all the blessings He showers upon us. I'm all for giving Him all the credit possible. The fact remains, however, that it is not the gross acreage that measures a farmer's skill or bank balance, but his production per acre.

If you've been reading these little gems (ahem!) of mine for very long you've seen me quote

Anglican rector visits Pope John — VATICAN CITY — The Rev. John Colin Stephenson, was received in private audience (Feb. 2) by His Holiness Pope John XXIII. The 12th-century Catholic shrine to the Blessed Virgin at Washington was totally destroyed in 1538, and the present Anglican shrine there was opened in 1931.

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Fourth volume published in U. S. Bible translation

WASHINGTON — Another volume of the first English translation of the Bible made by Catholics from the original languages will be published February 15. It is volume four, containing the prophetic books from Isaiah and Malachi, following more exactly the spelling given the prophets by St. Jerome. It is another step forward in a project by scholars of the Catholic Biblical Association of the United States, working under the sponsorship of the U.S. Bishops' Committee for the Confraternity of Christian Doctrine. Although the new volume is numbered as the fourth, it is actually the third to be published. In 1952, volume one, containing the first eight books of the Old Testament, Genesis to Ruth, appeared. Volume three, containing the sapiential books, Job to Sirach, was published in 1955. Translators skipped volume two, scheduled to contain the historical sections from the Book of Kings to the Book of Esther, because they felt there was a greater need for a new translation of the sapiential books than of the historical books. The final volume of the Old Testament, Kings to Paralipomenon, is expected to be published in a few years. This volume will be accompanied by a new translation of the New Testament from the Greek to replace the Confraternity version published in 1941. This was based on the Vulgate and has sold more than 1,000,000 copies.

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Goodwill Sunday "Goodwill Sunday" is scheduled February 19 by members of Sacred Heart Catholic parish in suburban Emsworth. Members of other faiths will be invited to attend lectures, participate in tours and observe an evening Mass. Purpose of the program is to create a climate of better religious understanding among residents of the Emsworth district.

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Holy Cross Church, Survivors: Mrs. John A. Dorror, Mrs. Mary E. Dorror, Misses: Clara, Marie, and Margaret; Mrs. John A. Dorror, Mrs. George H. Dorror.</p> <p>† CLARENCE J. MURPHY, St. John Church, Feb. 6. Holy Cross Church, Survivors: Mrs. Mary E. Murphy, Mrs. John A. Murphy, Mrs. Robert J. Murphy, Mrs. William J. Murphy, Mrs. Elizabeth R. Murphy, Mrs. Frank L. Murphy, Mrs. Charles J. Murphy, Mrs. Frank L. Murphy, Mrs. Charles J. Murphy, Mrs. Frank L. Murphy, Mrs. Charles J. Murphy.</p> <p>† JACOB J. WEISENBACH, 47, St. Philip Neri Church, Feb. 7. Holy Cross Church, Survivors: Mrs. John A. Weisenbach, Mrs. Robert J. Weisenbach, Mrs. William J. Weisenbach, Mrs. Elizabeth R. Weisenbach, Mrs. Frank L. Weisenbach, Mrs. Charles J. Weisenbach, Mrs. Frank L. Weisenbach, Mrs. Charles J. Weisenbach.</p> <p>† VERNER WORKINGER, 39, Little Flower Church, Feb. 7. Holy Cross Church, Survivors: Mrs. John A. Workinger, Mrs. Robert J. Workinger, Mrs. William J. Workinger, Mrs. Elizabeth R. Workinger, Mrs. Frank L. Workinger, Mrs. Charles J. Workinger, Mrs. Frank L. Workinger, Mrs. Charles J. Workinger.</p> <p>† FRANK M. DRETT, 64, Sacred Heart Church, Feb. 8. St. Joseph Church, Survivors: Mrs. John A. Drett, Mrs. Robert J. Drett, Mrs. William J. Drett, Mrs. Elizabeth R. Drett, Mrs. Frank L. Drett, Mrs. Charles J. Drett, Mrs. Frank L. Drett, Mrs. Charles J. Drett.</p> <p>† JAMES J. QUINN, 65, St. Joseph Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Quinn, Mrs. Robert J. Quinn, Mrs. William J. Quinn, Mrs. Elizabeth R. Quinn, Mrs. Frank L. Quinn, Mrs. Charles J. Quinn, Mrs. Frank L. Quinn, Mrs. Charles J. Quinn.</p> <p>† LILLIAN M. BIRNBERGER, 77, St. Joan of Arc Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Birnberger, Mrs. Robert J. Birnberger, Mrs. William J. Birnberger, Mrs. Elizabeth R. Birnberger, Mrs. Frank L. Birnberger, Mrs. Charles J. Birnberger, Mrs. Frank L. Birnberger, Mrs. Charles J. Birnberger.</p> <p>† HAROLD COOK, 85, St. Roch Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Cook, Mrs. Robert J. Cook, Mrs. William J. Cook, Mrs. Elizabeth R. Cook, Mrs. Frank L. Cook, Mrs. Charles J. Cook, Mrs. Frank L. Cook, Mrs. Charles J. Cook.</p> <p>† DONALD LANNAN, 37, St. Anthony's Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Lannan, Mrs. Robert J. Lannan, Mrs. William J. Lannan, Mrs. Elizabeth R. Lannan, Mrs. Frank L. Lannan, Mrs. Charles J. Lannan, Mrs. Frank L. Lannan, Mrs. Charles J. Lannan.</p> <p>† FRANK A. BOTH, 51, Mary's Church, Survivors: Mrs. John A. Both, Mrs. Robert J. Both, Mrs. William J. Both, Mrs. Elizabeth R. Both, Mrs. Frank L. Both, Mrs. Charles J. Both, Mrs. Frank L. Both, Mrs. Charles J. Both.</p> <p>† MARY M. SCHRIEVE, 70, St. Mary's Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Schriever, Mrs. Robert J. Schriever, Mrs. William J. Schriever, Mrs. Elizabeth R. Schriever, Mrs. Frank L. Schriever, Mrs. Charles J. Schriever, Mrs. Frank L. Schriever, Mrs. Charles J. Schriever.</p> <p>† LOUIS M. SCHAFNER, 70, St. Leonard Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Schafner, Mrs. Robert J. Schafner, Mrs. William J. Schafner, Mrs. Elizabeth R. Schafner, Mrs. Frank L. Schafner, Mrs. Charles J. Schafner, Mrs. Frank L. Schafner, Mrs. Charles J. Schafner.</p> <p>† HENRY C. PETERS, 84, Gerard Angel's Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Peters, Mrs. Robert J. Peters, Mrs. William J. Peters, Mrs. Elizabeth R. Peters, Mrs. Frank L. Peters, Mrs. Charles J. Peters, Mrs. Frank L. Peters, Mrs. Charles J. Peters.</p>	<p>NEW ALBANY † MRS. W. HUBER, Holy Trinity Church, Feb. 3. Holy Cross Church, Survivors: Mrs. John A. Huber, Mrs. Robert J. Huber, Mrs. William J. Huber, Mrs. Elizabeth R. Huber, Mrs. Frank L. Huber, Mrs. Charles J. Huber, Mrs. Frank L. Huber, Mrs. Charles J. Huber.</p> <p>† MRS. JOHN BAABA, 79, St. Mary Church, Feb. 3. Holy Cross Church, Survivors: Mrs. John A. Baaba, Mrs. Robert J. Baaba, Mrs. William J. Baaba, Mrs. Elizabeth R. Baaba, Mrs. Frank L. Baaba, Mrs. Charles J. Baaba, Mrs. Frank L. Baaba, Mrs. Charles J. Baaba.</p> <p>† EDWARD S. CADE, 52, St. Mary Church, Feb. 3. Holy Cross Church, Survivors: Mrs. John A. Cade, Mrs. Robert J. Cade, Mrs. William J. Cade, Mrs. Elizabeth R. Cade, Mrs. Frank L. Cade, Mrs. Charles J. Cade, Mrs. Frank L. Cade, Mrs. Charles J. Cade.</p> <p>† ANNE M. SWINNEY, 87, St. Patrick Church, Feb. 7. St. Joseph Church, Survivors: Mrs. John A. Swinney, Mrs. Robert J. Swinney, Mrs. William J. Swinney, Mrs. Elizabeth R. Swinney, Mrs. Frank L. Swinney, Mrs. Charles J. Swinney, Mrs. Frank L. Swinney, Mrs. Charles J. Swinney.</p> <p>† MRS. JOHN BAABA, 79, St. Mary Church, Feb. 3. Holy Cross Church, Survivors: Mrs. John A. Baaba, Mrs. Robert J. Baaba, Mrs. William J. Baaba, Mrs. Elizabeth R. Baaba, Mrs. Frank L. Baaba, Mrs. Charles J. Baaba, Mrs. Frank L. Baaba, Mrs. Charles J. 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Dorror, Misses: Clara, Marie, and Margaret; Mrs. John A. Dorror, Mrs. George H. Dorror.</p> <p>† CLARENCE J. MURPHY, St. John Church, Feb. 6. Holy Cross Church, Survivors: Mrs. Mary E. Murphy, Mrs. John A. Murphy, Mrs. Robert J. Murphy, Mrs. William J. Murphy, Mrs. Elizabeth R. Murphy, Mrs. Frank L. Murphy, Mrs. Charles J. Murphy, Mrs. Frank L. Murphy, Mrs. Charles J. Murphy.</p> <p>† JACOB J. WEISENBACH, 47, St. Philip Neri Church, Feb. 7. Holy Cross Church, Survivors: Mrs. John A. Weisenbach, Mrs. Robert J. Weisenbach, Mrs. William J. Weisenbach, Mrs. Elizabeth R. Weisenbach, Mrs. Frank L. Weisenbach, Mrs. Charles J. Weisenbach, Mrs. Frank L. Weisenbach, Mrs. Charles J. Weisenbach.</p> <p>† VERNER WORKINGER, 39, Little Flower Church, Feb. 7. Holy Cross Church, Survivors: Mrs. John A. Workinger, Mrs. Robert J. Workinger, Mrs. William J. Workinger, Mrs. Elizabeth R. Workinger, Mrs. Frank L. Workinger, Mrs. Charles J. Workinger, Mrs. Frank L. Workinger, Mrs. Charles J. Workinger.</p> <p>† FRANK M. DRETT, 64, Sacred Heart Church, Feb. 8. St. Joseph Church, Survivors: Mrs. John A. Drett, Mrs. Robert J. Drett, Mrs. William J. Drett, Mrs. Elizabeth R. Drett, Mrs. Frank L. Drett, Mrs. Charles J. Drett, Mrs. Frank L. Drett, Mrs. Charles J. Drett.</p> <p>† JAMES J. QUINN, 65, St. Joseph Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Quinn, Mrs. Robert J. Quinn, Mrs. William J. Quinn, Mrs. Elizabeth R. Quinn, Mrs. Frank L. Quinn, Mrs. Charles J. Quinn, Mrs. Frank L. Quinn, Mrs. Charles J. Quinn.</p> <p>† LILLIAN M. BIRNBERGER, 77, St. Joan of Arc Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Birnberger, Mrs. Robert J. Birnberger, Mrs. William J. Birnberger, Mrs. Elizabeth R. Birnberger, Mrs. Frank L. Birnberger, Mrs. Charles J. Birnberger, Mrs. Frank L. Birnberger, Mrs. Charles J. Birnberger.</p> <p>† HAROLD COOK, 85, St. Roch Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Cook, Mrs. Robert J. Cook, Mrs. William J. Cook, Mrs. Elizabeth R. Cook, Mrs. Frank L. Cook, Mrs. Charles J. Cook, Mrs. Frank L. Cook, Mrs. Charles J. Cook.</p> <p>† DONALD LANNAN, 37, St. Anthony's Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Lannan, Mrs. Robert J. Lannan, Mrs. William J. Lannan, Mrs. Elizabeth R. Lannan, Mrs. Frank L. Lannan, Mrs. Charles J. Lannan, Mrs. Frank L. Lannan, Mrs. Charles J. Lannan.</p> <p>† FRANK A. BOTH, 51, Mary's Church, Survivors: Mrs. John A. Both, Mrs. Robert J. Both, Mrs. William J. Both, Mrs. Elizabeth R. Both, Mrs. Frank L. Both, Mrs. Charles J. Both, Mrs. Frank L. Both, Mrs. Charles J. Both.</p> <p>† MARY M. SCHRIEVE, 70, St. Mary's Church, Feb. 8. Holy Cross Church, Survivors: Mrs. John A. Schriever, Mrs. Robert J. Schriever, Mrs. William J. Schriever, Mrs. Elizabeth R. Schriever, Mrs. Frank L. Schriever, Mrs. Charles J. Schriever, Mrs. Frank L. Schriever, Mrs. Charles J. Schriever.</p> <p>† LOUIS M. SCHAFNER, 70, St. Leonard Church, Feb. 8. 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CL. 2-4587 Brownsburg</p>	<p>Real Estate</p> <p>REAL ESTATE, RENTS, INSURANCE Thomas A. Welch Co. 806 Inland Bldg. ME. 6-5054</p> <p>BUYING or SELLING Real Estate CALL JOSEPH H. PULLER Inquire about our home trade-in plan. AMERICAN ESTATES CO. 5420 N. College CL. 1-9402</p> <p>Holy Spirit Almost At Church Door! BRICK BUNG. At Sacrifice Price! 2 Bedrooms, tile bath, fireplace, mod. kitchen, central heat, lot for older cottage, \$8,900. 7217 E. 10th St. FL. 6-9555</p> <p>PLANNING A NEW HOME? Do You Need Custom Plans and Specifications for Your New Residence? Contemporary or Traditional TOWN & COUNTRY Architectural Designs CL. 3-2400</p> <p>St. Bernadette 4126 HOYT Just received in trade, 3 bedrooms, frame bungalow, about 4 blocks from church and school. Reasonable. Terms or trade. ST. 7-0870 ME. 9-5338 ST. 4-7882</p> <p>Nativity 1 Block From Church & School See this most unusual design in a 3-bedroom, brick ranch home, now under construction and for sale. Reasonable. Terms or trade. 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Supreme Court decision

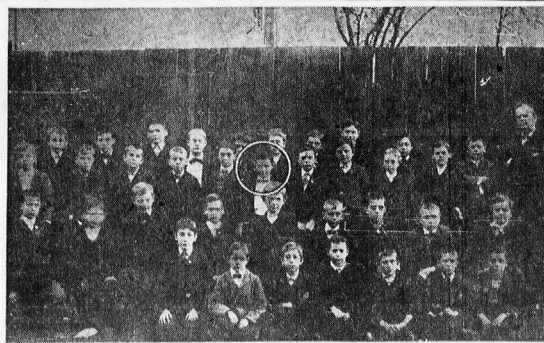
(Continued from page 1)
 buildings because it is on a more heavily traveled main highway. "Traffic safety, particularly for children," the Court stated, "is a matter of general public concern and far outweighs the private interest involved in a quiet neighborhood."

Replying to the Zoning Board's contention that zoning should be denied on the basis that the majority of the neighboring houses were not built to accommodate families with children, the judges declared summarily: "We do not feel that any zoning board may zone on the basis that children are undesirable in certain areas and that families without children should be protected against such intrusions."

Attorneys Frank M. McFate and John L. Bradshaw, of Indianapolis, represented the Archdiocese, the Meridian Hills estate.

The ST. LUKE'S parish plan will include a church, school, Sister's convent and rectory, all to be finished in matching Indiana Limestone. Construction costs have been estimated in the neighborhood of \$1 million. Charles M. Brown, of Indianapolis, is the architect. Father Finerman was appointed by Archbishop Schulte in September, 1958, to organize the new parish.

Following are the boundaries of St. Luke's parish as announced by the Archbishop in February, 1959: 96th Street and Ditch Road south to 79th Street; east to Hoover Road; south to White River; east with White River to the Monon Railroad; and north along the Monon Railroad to 96th Street.



FUTURE CARDINAL—The future Cardinal Joseph E. Ritter is shown above (circled) in a photograph of seventh and eighth graders at St. Mary's School, New Albany. The picture, which was believed to have been taken in 1933 or 1934, was submitted to The Criterion by Mr. Emil Zurschmied, of St. Michael's parish, Indianapolis, who is directly below the future Cardinal in the picture. In the second row, second from the right, is Herman Enslinger, who joined the Benedictine community at St. Meinrad, where he was known as Father Lambert, O.S.B. He later entered the Trappist Order at Gethsemani. He died several months ago. In charge of the class was Professor Mathias Merl.

Lenten Letter

(Continued from page 1)
 your part. That is what is meant by self-denial in almsgiving.

6. LENTEN DEVOTIONS

We also renew our appeals of previous years for the more pious and the more profitable spending of the Lenten Season by the faithful not merely by absenting themselves from worldly amusements but by attending Holy Mass also on week-days; more frequently receiving Holy Communion; attending afternoon or evening devotions and sermons; making the Stations of the Way of the Cross privately or in common with the congregation; and visiting the Most Holy Sacrament. Let there be fasting, almsgiving, and self-denial, but sanctity than with prayer.

Bestowing upon you our own humble benediction and begging God to bless you most abundantly, we remain, in the service of Jesus and His Immaculate Mother.

Faithfully yours,

+ Paul Schulte

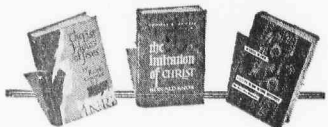
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'Dodge City with jeeps'

LIMA, Peru—Dodge City with jeeps—that's one description of Santa Cruz, Bolivia, and there is a justification for it according to U.S. missionary stationed in a section of the city.

The missioner, Father George R. Flynn, a native of Chelmsford, Mass., gave no sense of what it's like to work in mission territory. I had an opportunity to talk to him here in Lima. He said that Santa Cruz, which has a population of 40,000, was almost completely cut off from the outside world 10 years ago.

Father Flynn is a member of the Society of St. James, which was started by Cardinal Richard Cushing, Archbishop of Boston, to aid Latin American mission areas. He is stationed with Father Martin Kelly of the Newark archdiocese in Lazaretti, the eastern section of Santa Cruz.

THE TWO PRIESTS, together with other priests of the Society of St. James, are establishing a parish dedicated to St. Joseph the Worker. Their parish area covers 175 square miles.

Father Flynn said the area is flat and sandy, with makeshift streets full of holes and big boulders. The only practical means of transportation is by jeep—and there are from 500 to 600 of them.

In the Lazaretti section of Santa Cruz, as in the rest of the city, the seasons are the opposite of what we have in the States. Sometimes there is a "cold" spell—the temperature drops to 40 degrees. Since the people are not accustomed to it, they put on all their clothes and go to bed for three or four days, until the weather gets warmer. Right now it's a different story. The temperature is about 115 degrees in the sun.

FATHER FLYNN said the priests of St. Joseph's parish are now taking the census and thus

Questions

(Continued from page 4)
 chance to put before us the temptation to narrow-mindedness, prejudice, and selfish discrimination, so that we might gain merit from seeing under every disguise the image of God, the brother of Jesus Christ, and our own brother in the grace of our common Redeemer; so that we might be challenged to qualify for the norms of final judgement: "Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me" (Matt. 25, 40).

Bargaining called answer to farmer's economic plight

MILWAUKEE — Cooperative bargaining is a basic solution to the economic plight of the farmer, according to a policy statement of the National Catholic Rural Life Conference.

The statement, prepared by the conference's executive committee, at a meeting here, said the unhappy lot of farmers is "the bitter fruit of the extreme competition which persists in agriculture."

The statement criticized the auction system of marketing, under which each farmer goes alone to the market and accepts the price being offered.

"Prices should be determined, not by the supply which happens to reach the market at a given time," the statement said, "but by a contract established by the farmers' cooperative organization with the processors, wholesalers, etc."

The statement called for "a far-reaching reorganization of the marketing system" and suggested that farmers should unite in cooperative bargaining groups.

It said such groups "would have to deal realistically with the problem of surplus production" but through them "the costs and dangers of the present surplus problem could be greatly reduced."

Taking part in the executive committee's meeting were: Archbishop William E. Cousins of Milwaukee; Bishop Peter W. Butler of St. Cloud, Minn.; Bishop Leo A. Pursley of Fort Wayne, Ind.; NCRLC episcopal adviser; Father Edward O'Rourke, NCRLC executive director; and Father James L. Vizzard, S.J., NCRLC observer in Washington, D.C.

SPECIAL STAMP

PARIS—France will issue a special postage stamp commemorating this century year of the death of Father Jean Baptiste Lacroix, 19th century Dominican preacher.

Opinions

(Continued from page 4)
 received such a gift of American food would be informed that the food was from the U.S.A., are you? It would merely be another "socialist triumph."

You apparently choose to overlook the fact that even in the midst of the famine, Red China continues her exports to African and Asian countries. Our gift of grain would have the effect of furnishing more support for Cuba, via continued trade agreements, for example. Such experts demonstrate that the famine is at least in part self-imposed.

This your suggestions are unconstitutional, strategically and politically foolish. If your humanitarianism urges you to organize a "Catholics for Red China" committee, by all means feel free. But let me remind you that the phrase "giving aid and succor to the enemy in time of war" is one traditionally used to define the actions of the traitor!

James W. Wiggs
 Indianapolis

Archbishop's Schedule

- (Note: unless indicated otherwise, reference is to Confirmation.)
- FEBRUARY 12—Benediction of Cardinal Ritter, Cathedral, 3:30 p.m.
 - FEBRUARY 18—Sacred Heart, Terre Haute, 10:30 a.m.; St. Patrick, Terre Haute, 7:30 p.m.
 - FEBRUARY 20—Gibault Home, Terre Haute, 10:30 a.m.; Terre Haute Diocese Conference, 3:30 p.m.
 - FEBRUARY 22—Indianapolis Diocese Conference, 2 p.m.
 - FEBRUARY 24—Bedford Diocese Conference, 10 a.m.; St. City Diocese Conference, 3 p.m.; St. Meinrad Archabbey, Tipton, 7:30 p.m.
 - FEBRUARY 25—St. Meinrad Archabbey, Tipton, 7:30 a.m.; St. Anthony, Ellettsville, 4 p.m.; Sacred Heart, Jeffersonville, 7:30 p.m.
 - FEBRUARY 26—St. Mary, New Albany, 9:30 a.m.; Our Lady of Perpetual Help, New Albany, 7:00 p.m.; Holy Family, New Albany, 4 p.m.; Holy Trinity, New Albany, 7:30 p.m.
 - FEBRUARY 27—New Albany Diocese Conference, 10 a.m.; North Vernon Diocese Conference, 2 p.m.
 - MARCH 8-51—Ambrose, Seymour, 2 p.m.; St. Bartholomew, Columbus, 4 p.m.; St. Mary, Greensburg, 7:30 p.m.
 - MARCH 13—Richmond Diocese Conference, 10 a.m.; Lawrenceburg Diocese Conference, 3 p.m.
 - MARCH 19—St. Elizabeth, Cambridge City, 10 a.m.; Lawrenceburg Diocese Conference, 2 p.m.
 - MARCH 25—Marion Anand.
 - MARCH 26—Ad Altare Dei Model—Immaculate Heart of Mary, Indianapolis, 4 p.m.
 - MARCH 30—Congregation of the Holy Gity, 55. Peter and Paul Cathedral.
 - APRIL 2—Practical High Mass, SS. Peter and Paul Cathedral, 11 a.m.

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