

Visitors Urged To Join In As 1969 Drive Moves On

ABCD

The Annual Bishop's Charities Drive rolled toward its goal of \$2 million this week as parishes in the eight counties of the Archdiocese of Miami reported favorably on donations to the campaign for funds to continue the vast archdiocesan program of charity.

Final returns are expected to be in to the ABCD office in the Chancery not later than Thursday, March 6. A general report will be made to Archbishop Coleman F. Carroll during a dinner meeting of pastors, regional chairmen, and all past general chairmen at 7 p.m.,

(Continued on Page 5)

THE VOICE

VOL. X NO. 50

FEB. 21, 1969



THIS SHACK is typical of many, housing migrant workers in Immokalee, which will come under Senate Subcommittee investigation March 10.



Me!
A
Priest?

Sure

It isn't improbable at all to many young men of the Archdiocese who will be participating in the upcoming weekend at St. John Vianney Seminary.

Poverty's Shadow Stalks Immokalee

When snows pile up in other parts of the country, migrant workers come to toil in the "nation's winter breadbasket," the fields of South Florida. For many years the Church has had a deep concern for the plight of these workers. The Voice, on many occasions has printed stories revealing the sub-human living conditions under which many of them are forced to live. It is with gratitude to the editors of the New York Times that we print the following story.

By HOMER BIGART

IMMOKALEE, Fla. — Ten miles southwest of here, strung out like garbage along the edge of a cypress swamp, is Smith's Camp, a gathering place for some of the migrant farm workers who flock here in winter to pick the vegetable crops.

It consists of a dozen or more windowless plywood shacks, all without toilets or running water, all painted dull green and all facing a dark slough choked with bottles and trash.

Some distance away there are three smaller shacks, two of them privies, the third a cold-water shower. None shows signs of recent use. Few migrants are hardy enough to take cold showers out of doors in the dead of winter, even in Florida, and the latrines are unspeakably filthy, seats and floors smeared with dried defecation. So the people use the woods.

A spigot planted in the ground provides water for the shacks. But the 20 or 30 migrants who live here say the water is foul smelling and foul tasting. The only apparent amenity is the naked electric light bulb hanging from the ceiling of each shack.

Such a place is Smith's Camp, its condition of poverty far removed from the showy affluence of nearby Gulf Coast resorts and its people, during frequent periods of unemployment, vulnerable targets for hunger and disease. A Senate committee investigating hunger will be in the area March 10.

GATHERED IN CANTEEN

On a recent Saturday, a visitor found most of the camp's adult population assembled in the canteen. The migrants had just been paid, apparently, and finding release from the surrounding squalor by getting themselves soddenly drunk.

One woman, still sober enough to talk, said that in good times she made as much as \$60 for six days work in the fields, picking

(Continued on Page 22)

Pontifical Mass Set To Highlight Weekend For Seminary Aspirants

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 1 p.m., Sunday, March 2 in St. Raphael Chapel on the campus of St. John Vianney Seminary will highlight a special weekend of activities for boys desiring to enter the seminary next Fall.

Examinations for boys presently enrolled in eighth grades in parochial or public schools in the eight counties which comprise the Archdiocese of Miami will be given during the weekend of March 1 and 2.

Opportunities will be provided for the prospective candidates to the priesthood of the Archdiocese to view seminary

life first hand during their visit to the campus. They arrive no later than 11 a.m. on Saturday.

Lunch at 12:15 will be followed by classes on seminary life conducted by the Vincentian Fathers who staff the seminary; recreation with young men already studying for the priesthood; and interviews with priests from the Vocations Office of the Archdiocese. In the evening a movie on vocations will be shown.

Accommodations will be provided in the seminarians' dormitories for the eighth grade boys on Saturday night.

Examinations for entrance

will be conducted from 8:30 a.m. to 11:30 a.m. on Sunday, followed by lunch.

Parents of the boys have been invited to join their sons for the 1 p.m. Mass and open house during which mothers and fathers may tour the seminary complex and discuss any vocation problems which their sons may have with Vocation Office priests and faculty members.

This examination is only for students who will enter the 9th grade in the Fall. Other candidates should apply directly to the Vocations Office in the Chancery, 6201 Biscayne Blvd.

Inside This Issue

- One-Eyed Justice Looks At The Poverty Victims P. 6
- Now They Can Dial-A Crime For Only A Dime P. 7
- A Greater Gift Than Dollars and Cents P. 9
- Some Lenten Thoughts From St. Paul P. 14
- Notes On The New Nixon Administration P. 15

THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

Center For Religious Education Formed

Will Offer Degree In Catechetics

The formation of a Center for Religious Education which will confer a degree of Master of Arts in Religious Studies was announced this week by the Department of Education of the Archdiocese of Miami.

Laiety, priests and religious who qualify for the course of studies will be awarded degrees under the program which will be accredited through Barry College, according to Bishop John J. Fitzpatrick, director of the department. Classes will be held at St. John Vianney Seminary, Miami, during the summer months.

The program "will be oriented primarily toward those who will conduct or supervise teacher-training programs in catechetics in parishes. Those who may wish to take in-depth studies in order to improve their teaching abilities may also attend. The courses will be offered during the summer vacation months, thereby facilitating maximum participation," Bishop Fitzpatrick explained.

COORDINATORS

The Center is a first step in a program to set up religious coordinators in all of the parishes in the Archdiocese. Such coordinators will be in charge of the religious programs of the entire parish, whether for

adults or for children in Catholic or public schools, Bishop Fitzpatrick said.

Two programs of study have been outlined. The first encompasses a four-year program of six-weeks of summer study. During the months of September through May in the three intervening years of the course, related weekly seminars will be conducted at various locations within the Archdiocese.

The second program has been adapted to those unable to attend the weekly seminars, including those who reside outside of the Archdiocese, according to Bishop Fitzpatrick. The program, the Bishop pointed out, will be extended for an additional six-week course that will be conducted during a fifth year of studies.

REQUIREMENTS

The course is open to priests, Brothers, Sisters and laity who have a Bachelor of Arts degree, or the equivalent thereof, in any field, plus eight hours of studies in theology. All candidates must pass a college graduate-records examination.

"Aside from the advanced theology in the curriculum, the course will be especially valuable to those who plan to train or to supervise teachers of catechetics on the parish level," Bishop Fitzpatrick said.

Information regarding the Master of Arts in Religious Studies may be obtained by writing: Sister Joanneta, O.P., Graduate Division, Barry College - Religious Studies, 11300 N.E. Second

Ave., Miami Shores, Fla., 33161.

FACULTY

Guest lecturers, including priests, Brothers and Sisters, and teachers from the faculty of St. Vincent de Paul Major

Seminary will be among those conducting the program during the first year.

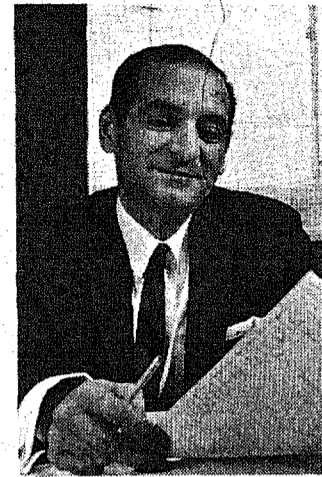
Guest lecturers for this session will include Father Jose Calle, S.J., S.T.D., director of the department of Sociological Research of the

Asian Pastoral Institute, Manila; a member of the faculty of Loyola Pastoral Institute, Chicago; a faculty member of the Instituto Catequístico Latino Americano, in Colombia; author of numerous articles on Catechetics and Teacher Formation Programs.

Father Alfonso Nebreda, S.J., S.T.D., director of the East Asian Pastoral Institute, Manila; professor of the Science of Religion at Sophia University in Tokyo; professor at Loyola Pastoral Institute, Chicago and of the Instituto Catequístico Latino Americano in Colombia; author of numerous articles on pre-catechesis, Faith, and Mission Catechetics and of the book, "Kerygma In Crisis."

Assistant Treasurer Set For Archdiocese

Arnold Lopez, who has been a financial analyst in the Chancery since 1967, has been named assistant to Father Rene Gracida, treasurer of the archdiocese, it was announced this week.



ARNOLD LOPEZ

work in banking, marketing and economics.

He came to the United States in September of 1961 and became a citizen in December of 1968.

Before coming to the Chancery, he worked for a local theater and broadcasting corporation as a field auditor. He has also had experience in tax accounting and general accounting in the New York area.

He and his wife, Ramona, have four children. They are members of St. Joseph parish, Miami Beach.

"Mr. Lopez will be in charge of all accounting procedures and operations. He will be responsible for internal financial controls, audits, statements and related fiscal matters," Father Gracida explained in making the announcement.

Mr. Lopez is a graduate of Havana University, Cuba, with a degree in business administration, majoring in accounting. He has also done post graduate

Guidelines On Priests' Garb

TORONTO —(NC)—"It is our unanimous wish to see the traditional clerical dress (black suit and Roman collar) maintained as the basic garb of our priests," the bishops of Ontario said in a joint letter.

Beyond that, as with priests in special work or during reaction, "any further specifications are left to the judgment of the local Ordinary," the bishops said.

Father James V. Morris, C.M. S.T.L., S.S.L., University of Fribourg, Switzerland the Biblical Institute, Rome; professor of Sacred Scripture at St. Vincent de Paul Seminary, Boynton Beach.



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Priests' Senate Denies Endorsing Illegal Protest

ST. PAUL—(NC)—The priests' senate of the St. Paul and Minneapolis archdiocese issued a statement denying that a resolution passed by the archdiocesan presbytery last month indorsed the "illegal protest action" of a priest charged with burning draft records.

The senate also rejected an offer by Auxiliary Bishop James P. Shannon to pay for a mail ballot of all archdiocesan priests to learn their views on the subject. Bishop Shannon criticized the presbytery's original resolution, which expressed "gratitude" to Father Alfred Janicke, and charged that Father Janicke "is leading his fellow priests into a mire of quicksand."

Father Janicke, assistant pastor of St. Philip parish, Minneapolis, is one of 14 clerics and laymen charged with seizing and destroying government property in Milwaukee last October.

The presbytery resolution, which has stirred considera-

ble controversy here, thanked Father Janicke for "making us more sensitive to the issues involved by his witness to the dictates of his conscience," and assured him of its "support as he faces the consequences of his action."

"Some have mistakenly interpreted (this) to mean that the presbytery has endorsed the illegal protest action of Father Janicke... or has approved the morality of that action, or has favored the destruction of property, or has encouraged the breaking of civil laws, or has supported revolution in preference to constitutional redress of grievances, or even urged that others follow his example," the priests' senate noted.

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Alumni Club Meeting Set

A general meeting of the Single Catholic College Alumni Club will be held Sunday, Feb. 23, at 7:30 p.m. in the Aquinas Newman Center at the University of Miami, 1400 Miller Road.

A social hour will follow the meeting.

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Archdiocese of Miami
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Pontifical Mass Sunday For Police, Fire Guild

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 9:30 a.m., Sunday, Feb. 23, in the Cathedral will highlight the Sixth Annual Communion Observance of the Greater Miami Guild of Police and Firemen.

Members of law enforcement and fire-fighting agencies will receive the blessing of the Archbishop. New officers will be installed at the conclusion of the Mass.

Edward L. Balanky is president; Louis Sarsich and

Gerald J. Reichardt, vice presidents; Jeff J. Lazzeri, treasurer; William Magill, Sr., recording secretary; and Charles L. Johnson, sergeant-at-arms.

Breakfast will follow at the Hotel Deauville, Miami

Beach, at 11 a.m.

Guest speaker will be Frederick D. Lewis, Dean of the University of Miami Law School. Former state attorney, Phil O'Connell of West Palm Beach, will be master of ceremonies.

'Right-To-Life' Leader Denounces Drive To End All Abortion Laws

NEW PROVIDENCE, N.J. — (NC) — "The discussion of abortion law revision has taken a radical turn within the last six months," according to Juan J. Ryan, president of the National Right-To-Life Committee.

Ryan issued a statement in response to a new move by abortion proponents who met recently in Chicago. The Chicago group voted to form an organization to work for repeal of all abortion laws rather than working for nationwide acceptance of the American Law Institute's Model Penal Code statute on abortion.

"Those who endorsed the ALI statute maintained that it is too difficult for the law to cover every single case, and they suggested that some exceptions might be made to allow abortions — under proper medical supervision — when the continuation of pregnancy was the result of rape or incest, or when there was a possibility of the child being born with mental or physical defects. In all other cases abortion would remain a criminal act, and law enforcement agencies would be expected to maintain the law," the National Right-To-Life Committee president stated.

OPEN DISCUSSION

The proposal of the ALI statute has "initiated an open discussion," Ryan said, "and lawyers, doctors, ethi-

cians and social scientists contributed their opinions and convictions. Participants in the discussion immediately recognized the complexity of the problem, and the implication of a hasty and uncertain change of laws."

Ryan continued:

"The recent meeting in Chicago of persons and groups interested in changing the present laws is dramatic proof that these people are not interested in discussing the issue, and will not be satisfied with exploring possibilities for modifying present laws. The meeting ended with the formation of the National Association for the Repeal of Abortion Laws, and the purpose of this organization is to do away with all prohibitive legislation.

"The campaign to repeal all abortion laws is based on the thesis that no woman should have to bear a child against her will. In effect, this treats abortion as just another method of birth control. It ignores the fact that abortion has never been accepted by Americans as an alternate method of birth control and studies of public opinion indicate that there has not been any drastic change in this thinking.

"In fact, the American College of Obstetricians and Gynecologists firmly stated 'that the College will not condone nor support the concept that an abortion be considered or performed for any unwanted pregnancy or as a means of population control. It is emphasized that the inherent risk of such an abortion is not fully appreciated both by many in the profession and certainly not by the public...'"

THESIS FAULTY

Ryan said the thesis is also faulty "in its assertion

concerning the rights of the individual woman." "We cannot speak of one person's rights without also looking to correlative responsibilities and the rights of other persons," he said.

In this case, he added, "the child in the womb has a right to be born; the father has a right to decide about terminating the life of the child; the doctor has a right to determine what is medically responsible and ethically right and society has a right to protect the lives of its citizens."

He said these rights are totally ignored by the abortion proponents, and added: "Moreover, the proponents of abortion law repeal maintain that they intend not only to guarantee every woman the right to abort her child, but will also work to assure 'the availability of abortion services to all women regardless of economic status.'" Presumably this will mean that

the cost of free abortion will be borne by medical insurance programs and by government sponsored health programs. The taxpayer will be called upon to pay for some women's decisions — whether they are responsibly arrived at or not."

Ryan's statement concluded:

"As a consequence, after thoughtfully considering the arguments, the National Right-To-Life Committee takes a strong and definite stand in opposition to the repeal of existing abortion laws. Moreover, although research and responsible discussion of the problem of abortion should continue, there is no compelling evidence that the proposed alternatives to the present laws will in fact decrease the present number of illegal abortions or lead to the indictment and prosecution of those involved in the criminal abortion business."

'Subliminal' Advertising Defended By Theologian

VATICAN CITY — (NC) — Referring to subliminal advertising as "hidden persuasion," an Italian theologian said there is nothing wrong in using it, but the advertiser must believe in his product.

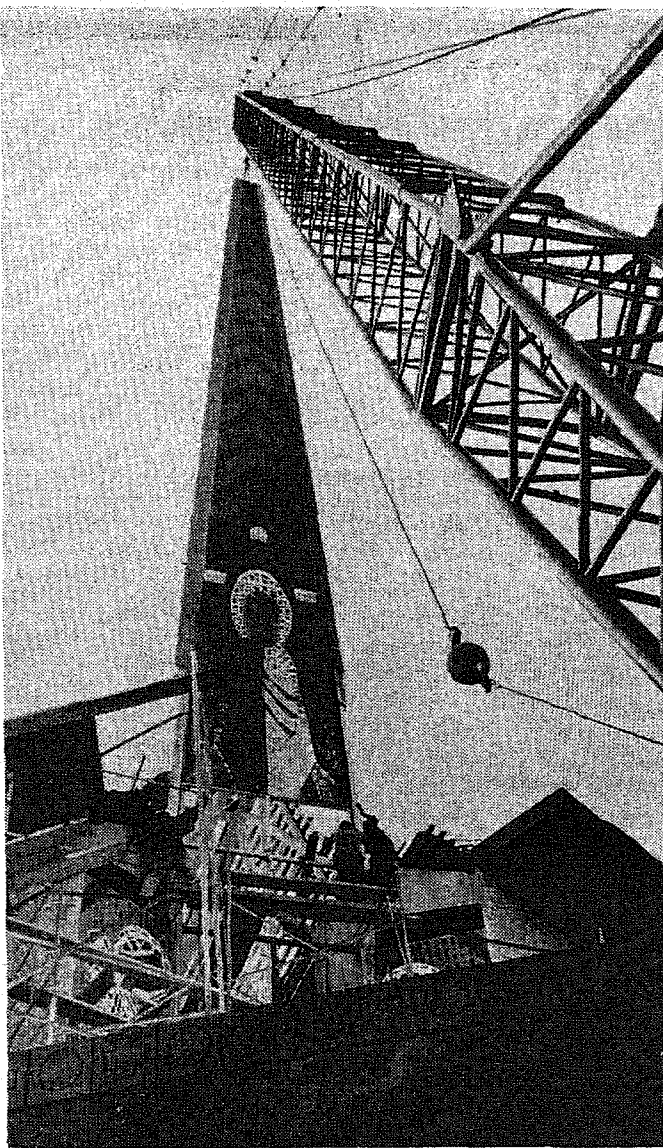
"Nothing forbids an advertiser to use all the resources of his intelligence and his profession," wrote Perugia's Archbishop Ferdinando Lambruschini in L'Osservatore della Domenica, Vatican City weekly.

Archbishop Lambruschini was referring to the kind of advertising in movies on TV where a word is flashed on the screen so quickly that

the human eye barely sees it, yet the word makes an impression on the viewer's subconscious mind.

Such a method would seem to be "almost an attack on the autonomy of personal choice," the archbishop wrote. But, he added, "for our part we do not think we have to be so categorical and we prefer to reason differently."

The former professor of moral theology at Rome's Lateran University argued that these "methods of hidden persuasion are not necessarily reproachable and their moral quality must be sought elsewhere."



And Here's The Steeple

RAISING THE steeple Monday for St. Clement's Church, Fort Lauderdale, which should be completed within the next two months, workmen found it tricky to position the triangular structure which, when in position, measures 131 feet from the floor of the Church. The steel super-structure is covered with green-stained wood shingles. Two translucent plastic panels cover a portion of each side, while the panel on the front side is fashioned from glass and epoxy to resemble stained glass. The steeple will be topped by an 11-foot stainless steel cross.

Brotherhood Award Goes To Archbishop Of Newark

NEWARK — (NC) — Archbishop Thomas A. Boland, who was accused of having racist attitudes by 20 priests early in January, is one of four men named to receive the annual Brotherhood Awards by the New Jersey Chapter of the National Conference of Christians and Jews.

Archbishop Boland will receive the award at the chapter's anniversary dinner Feb. 20. He is being cited for his support of the Mt. Carmel Guild, which was also attacked by the priests, and New Jersey Boystown.

The Mt. Carmel Guild receives an annual subsidy of \$1 million from the archdiocese and conducts a comprehensive program for the blind, deaf, retarded and drug addicts. It has moved into the field of low-income housing construction and has 40 projects in various stages of development, with one now nearing completion.

New Jersey Boystown takes in young men from broken homes. Like the Mt. Carmel Guild, it serves people of all races and creeds.

Task Force Leaders To Hold Parley

Representatives of the Archdiocese of Miami Task Force for Urban Problems and a Miami member of the U.S. Catholic Conference Task Force will participate in a meeting for Urban Task Force coordinators and other Church people involved in poverty and human relations programs in the South on March 3 and 4 in New Orleans.

Msgr. Bryan O. Walsh, pastor, SS. Peter and Paul Church; a member of the USCC Task Force; Edwin C. Tucker, coordinator of the Archdiocesan Task Force; and Father David G. Russell, deputy coordinator, will participate in the sessions sponsored by the USCC Task Force and the National Catholic Conference for Interracial Justice.

Auxiliary Bishop Harold R. Perry of New Orleans will welcome delegates and introductory remarks will be given by Msgr. Aloysius J. Welsh, executive secretary of the USCC Task Force; and J. Ted Harris, executive director, NCCIJ.

John Lewis, director, Community Organization Project, Southern Regional Council, will speak on the roles of the Church in the South in race relations during a luncheon on March 3.

Passionist Fathers Form New 26-Member Senate

UNION CITY, N.J. — (NC) — A 26-member senate has been organized by the Eastern Province of the Passionist Fathers with headquarters at St. Michael's monastery here. President of

the senate, composed of priests, Brothers and seminarians, is Father Norman DeMeck, C.P. Senators were elected to represent individual monasteries, a number of age groups and the community at large.

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Bills Would Aid Non-Public Schools

By Voice News Services
Bills to provide various forms of aid to children in non-profit and private schools are being introduced in legislatures across the country—a move which might slow a trend in parochial education of closing more and more schools which lack the funds to stay open.

In St. Paul, Minnesota a bill which would give state financial aid for the first time to school districts operating "shared-time" programs with private and parochial schools has been approved by the Minnesota Senate's education committee.

The bill was sent to the Senate finance committee for consideration of a proposed \$1 million appropriation over the next two years to help finance programs in which private and parochial school students attend classes part-time in public schools.

'FAIR BUS'

Companion "fair bus" bills have been introduced in both the Senate and House of the Minnesota Legislature.

The bills assert nonpublic grade and high school students are "entitled to the same rights and privileges" regarding transportation as are accorded to public school students.

State aid to private schools is being "categorically opposed" by the West Virginia Association of School Administrators.

Walter F. Snyder, association president and superintendent of schools in Kanawha County, said the objection is not based on a constitutional question of separation of church and state but primarily on grounds that such aid would fragment state aid to public schools.

A bill introduced in the West Virginia House of Delegates would authorize state aid to be extended to parochial schools under the same formula used to apportion funds to public schools.

REQUESTS

A reduction in the number of requests for state aid to nonpublic school education has been made by the Illinois Federation of Citizens for Educational Freedom (CEF).

Instead of endorsing four specific requests, the state unit is now endorsing only one—tuition grants of \$50 for parents or guardians of nonpublic school students in grade schools, and \$100 for those with students in nonpublic high schools.

The board of directors of the Indiana Catholic Conference issued a statement calling for support of nonpublic school legislation in the present session of the General Assembly.

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A spokesman for the conference, whose board of directors comprises the state's Catholic bishops, said the statement was occasioned "by the obvious concern of our legislators to help solve the problems of private schools because of their direct impact on the critical financial condition of the local public school systems." He cited more than 10 pieces of legislation already introduced by senators and representatives "on both sides of the aisle."

Maryland Gov. Marvin Mandel announced that he will name a special committee to advise him on how far the state can go in providing aid to private and parochial schools.

Mandel revealed his plans for the study when asked at a press conference if he favors subsidizing private and parochial schools.

'DIFFICULT'

"I think it's a very, very difficult problem, from both the legal and the practical financial point of view," he replied.

A bill which would allow parochial school and other private school students to share on an equal basis with public school students in the distribution of state funds has been introduced into the West Virginia House of Delegates.

Entitled "State Aid to Nonpublic Schools Act," the bill is designed to "promote the secular education of children attending nonpublic schools." It would authorize

county boards of education to purchase certain designated secular services from nonpublic schools. Similar legislation exists in Pennsylvania.

Seibert declared that although Catholic school students would be the principal benefactors of the legislation, "the bill has no religious connotation to it."

'CONTROVERSIAL'

Seibert described the bill as a "a new concept, highly controversial, but it is also a concept that faces up to the realities of a part of our educational problems, and one which should be faced realistically not only by citizens but by our educators as well as our legislators."

Vermont's Educational Building Authority (VEBA), which last fall had the way cleared by the Vermont Supreme Court to help private schools with major construction, has again been stalled by court proceedings.

The Vermont Supreme Court ruled last October that VEBA could constitutionally help the building program at the College of St. Joseph, because the college was not connected officially with the Catholic Church in Vermont.

CAPITAL

St. Joseph's had applied for a loan several years ago, but because it was a religious school, VEBA filed suit to test its own right in the situation. Court proceedings took well over a year, and St. Joseph's had to go else-

where for financing. However, when the favorable Vermont court ruling came, St. Joseph's reapplied for a loan.

By reapplying, St. Joseph's opened the door for a possible U.S. Supreme Court review of the case. Bond counsels requested the constitutionality be reviewed by the Supreme Court before any bonds were issued.

CLOSINGS

While legislators debated their proposed bills, diocesan schools departments across the nation announced the planned closing of schools.

Father Harold J. Ide, Milwaukee archdiocesan assistant superintendent of schools, said 11 schools will definitely close in June. He declined to name the schools because some parishes are still making "final judgments," but he indicated that shortage of teaching Sisters and financial problems are the main reasons for the closings.

Father Ide's comments coincided with the release of a report by the archdiocesan department of education showing that the number of pupils in Catholic schools has decreased by nearly 10,000 in the past year, and warning that archdiocesan schools are in serious financial trouble.

The report, called "A Tax-

payer's Look at Catholic Schools," says there were 103,031 pupils in Catholic grade and high schools in the archdiocese in 1967-68, compared to 93,037 at present. The loss is more than twice as high as expected.

'SUBSIDIZING'

"For the first time this year the Archdiocese of Milwaukee itself is subsidizing (nine grade and 14 high) schools. There is a deficit this year of approximately \$1,000,000," the report stated.

"Since the archdiocese does not have this amount in reserve, \$700,000 has been borrowed from the banks, and an additional \$300,000 is being contributed by religious orders staffing some of the schools.

"Hence, it can be seen that this million dollars is just the beginning of a growing deficit. Those responsible for the schools of the archdiocese must eventually find the answer to the problem of a growing deficit."

St. Joseph's parish and Van de Vyver school, established 85 years ago to minister to Negro Catholics in Richmond, will be closed June 1.

OUTLIVED

In announcing the decision, Bishop John J. Russell

said both facilities had outlived their need. He said 85% of the parish membership lives outside the immediate area of St. Joseph, as do 95% of the children in the school.

The Dubuque archdiocesan Educational Planning Commission announced a reorganization plan which would close two high schools and 10 grade schools, develop 13 unified school systems, and form religious education teams to serve areas without Catholic schools.

The commission said financial pressures and decrease in Religious teachers were chief reasons for recommending the plan.


Cabrini Memorial School, originally founded as an orphanage by Mother Frances Xavier Cabrini, the first canonized U.S.-citizen saint, will close at the end of the current term.

DAY CARE

However, Mother Celsa of the Missionary Sisters of the Sacred Heart said the community's plans for the institution, now a private elementary school for girls, call for the establishment of a children's day care center.

Mother Celsa said the community decided to close the school because of the economic squeeze on private education and a shortage of teaching Sisters.

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INSURED

Visitors Urged To Join Drive

(Continued from Page 1)

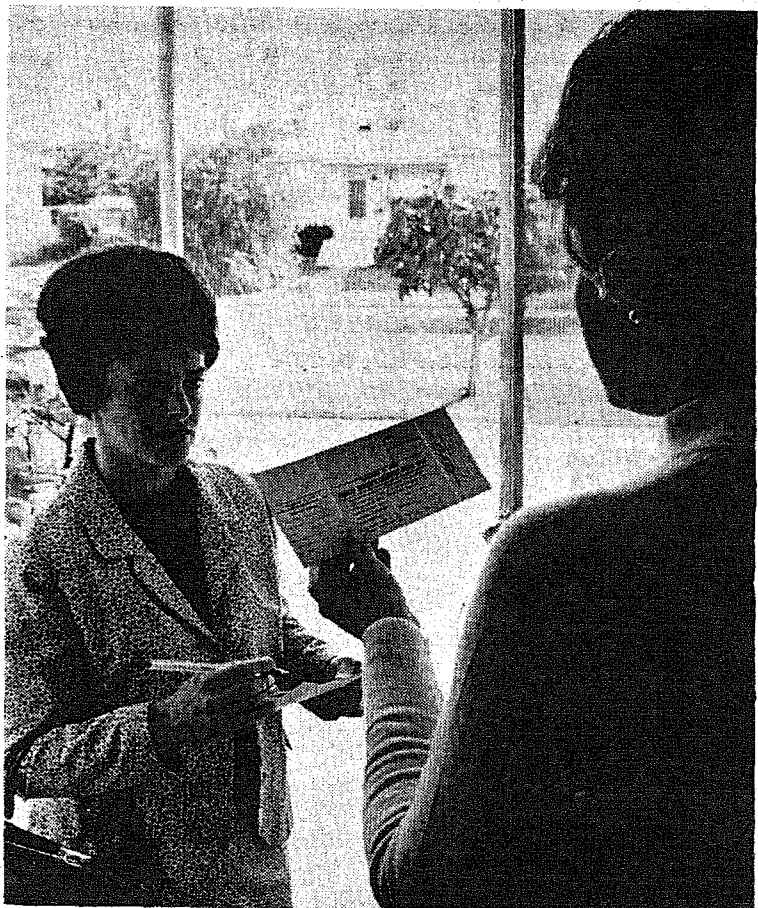
Thursday, March 13 at the Hotel Everglades.

This Sunday, Feb. 23, winter visitors to South Florida, many of whom are residents here for six months of each year, will be given an opportunity to contribute to the drive through a special collection which will be taken up in churches and chapels of the Archdiocese.

Meanwhile Father Neil J. Flemming, archdiocesan coordinator of ABCD, issued an appeal for families not yet visited by a parish worker to call at their respective rectories and make their pledge to the 1969 campaign.

"Even though a large number of volunteer workers are devoting so much of their time in these last few weeks, it is impossible to visit all the Catholic families in this rapidly expanding Archdiocese for their gifts to future works of charity so much a part of our Christian heritage," Father Flemming, who is pastor of St. Gregory Church, Plantation, explained.

With the evident enthusiasm and interest among pastors and volunteer workers, Father Flemming added "it most certainly will lead to the success so clearly needed to continue the programs of aid to all ages already established in the Archdiocese and available to all persons regardless of race or creed."



House calls by ABCD volunteers continued this week in parishes throughout the Archdiocese. Among parish workers is Mrs. James C. McCarthy

Ground Broken For St. Ann's

NAPLES — Ground was broken last Sunday by Archbishop Coleman F. Carroll for the new and permanent Church of St. Ann which will be built at the corner of Tenth Ave. and Third St., South.

Father Laurence Conway, pastor of the one of the oldest parishes in the Archdiocese also participated in the ceremonies with Father Samuel J. Delaney, assistant pastor; Msgr. Robert Delmege and Father Julius Lang, Sister M. Catherine Rita, O.S.F., principal of St. Ann School; Father Joseph Beaumont, pastor, St. Leo Church, Bonita Springs; and presidents of parish lay organizations.

Designed by architect Nelson A. Faerber, the new church will accommodate more than 600 persons and will conform to liturgical renewal programs with semi-circular seating around the main altar and a Blessed Sacrament Chapel where daily Masses and services other than Sunday Masses will be celebrated.

The present Church of St. Ann was built in 1950 but because of the continuous growth of the west coast parish has been inadequate for the past several years.



Archbishop Coleman F. Carroll and Father Laurence Conway, pastor, are shown during groundbreaking ceremonies for the new Church of St. Ann in Naples.



Recent Brunch At Bath Club Marked Fifth Anniversary of Bethany Residence

Brunch arrangements committee included Mrs. Arthur Wood, left, chairman; Mrs. Jack Kain and Mrs. George Ciampi.



Bethany Auxiliary president, Mrs. Francis Reed, left, and other officers welcomed Sister Ancilla, O. P., Sister Rita, O. P., and Sister Servula, O. P., who staff Bethany Residence.



Confirming reservations for brunch was Mrs. Robert Lehfeldt, seated left.



Among guests attending were Mrs. Ernest A. Simpson and Miss Lita Quejado. Pontifical Mass offered in St. Patrick Church by Archbishop Coleman F. Carroll preceded brunch.



EDITOR'S COMMENT

A Promise Made: It Must Be Kept

It should have come as no surprise to anyone who has been following the trend in the "Miami Herald" during the past few months that its editorial of Feb. 18—trying to ground the Air Lift from Cuba—marks the latest in what would appear to be a continuous effort to discredit the Cuban Refugee Program and to shut down the Air Lift.

This is nothing new in this community. Many times in the past The Voice has felt it necessary to speak out in the cause of humanity, human decency and promises made. Let us remind the Miami Herald of some facts.

On Oct. 3, 1965, speaking at the base of the Statue of Liberty, the President of the United States, Lyndon B. Johnson, made a promise: "I declare to the people of Cuba, that those who seek refuge here will find it. The dedication of America to our tradition as an asylum of the oppressed will be upheld."

Since that time, 139,334 refugees have arrived in Miami on the Air Lift; 100,299 of those refugees have been resettled outside of Miami. This means that less than 28 per cent of the new refugees have settled in Miami directly as a result of the Air Lift.

We wonder where the Miami Herald gets its figures of 500,000 Cubans in the United States and more than 200,000 in the Miami area. A careful checking of sources indicates to us that 400,000 and 150,000 would be high.

We also question the validity of such a general statement as The Herald's "Cuban refugees get greater care than underprivileged U.S. citizens." The truth is that Air Lift arrivals who choose to remain in Miami are not eligible for financial assistance except in extremely rare cases as for example, very elderly people who cannot work. If anything, we have long believed that the program needs liberalizing in this regard. To say that they get greater care shows ignorance of the facts.

We disagree with the statement that if the Air Lift were discontinued, the program could be phased out and there could be one welfare for all. In fact, the existence of the Air Lift reduces the need for financial assistance in Miami by reuniting families.

If the Air Lift were discontinued, and we had one welfare for all, we are sure that the burden to the taxpayer of this community—for financial assistance and foster care of children separated from their parents—would greatly increase.

We think that the welfare of Cuban refugees is a national responsibility and not one to be assumed by the taxpayer of Dade County. However, when talking about the taxpayer of Dade County, let us not forget to include the 150,000 Cuban refugees, the vast majority of whom have been an inspiration to the community in the way they have made good, and who, like the rest of the community, pay taxes.

Indeed, we think that the Miami Herald would be contributing far more to the cause of community relations if it were to make a study, in depth, of the federal and local taxes paid by Cuban refugees in this community and the indirect taxes paid on housing they occupy.

It was distressing to read that the recent report on last August's racial disorders should have fallen for the canard that the employment problem of Negroes is due, even in part, to the presence of the Cuban refugees. We think that the Miami Herald knows better.

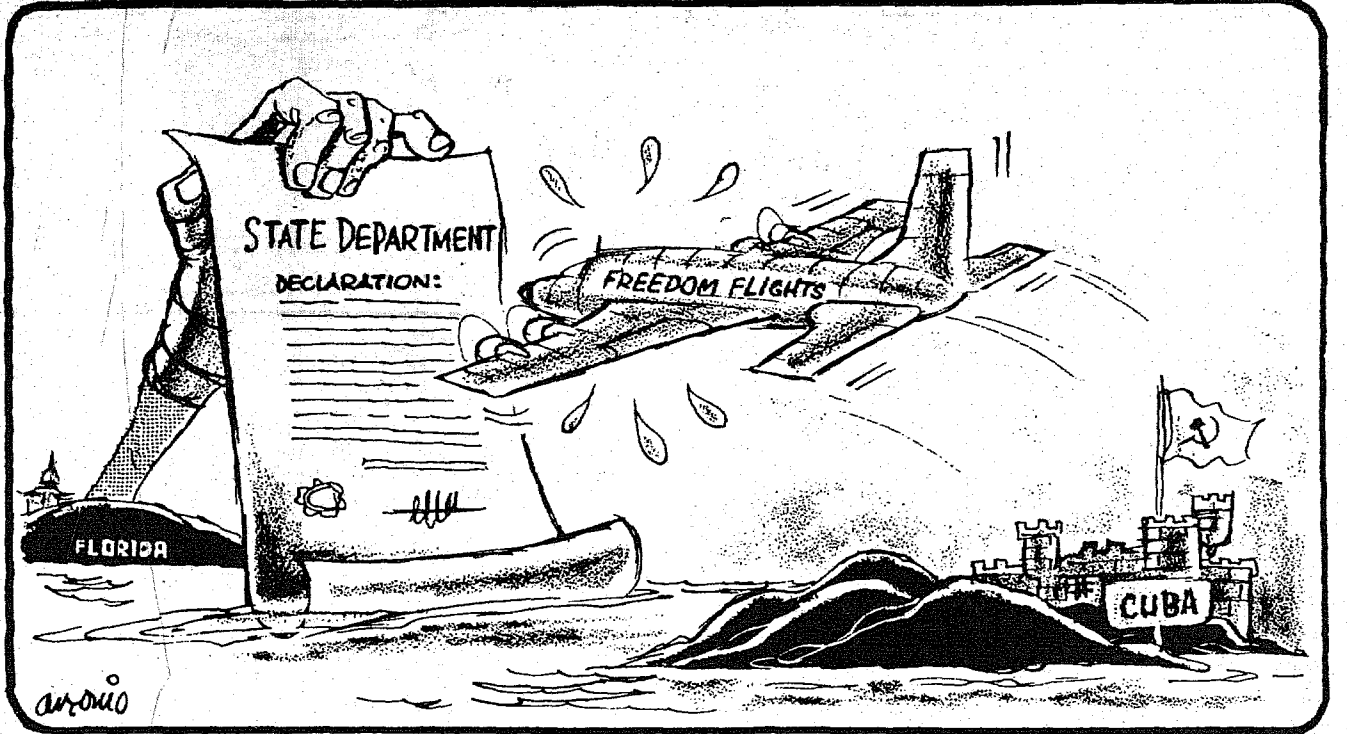
To shut down the Air Lift would be to slam the door of the United States in the face of the little guy in Cuba, the fellow who cannot afford to go to Spain or Mexico. It would be a great propaganda victory for the Castro regime; indeed, Tuesday's editorial must have been pleasant reading for its leaders.

We are convinced that the President of the United States was acting in the best traditions of this country when he made that promise. The reason for its validity still exists today. Thousands of fathers and mothers, husbands and wives, to say nothing of other relatives, have waited through, more than three years of deprivation, frustration and harassment for that telegram telling them to come to Varadero for the Air Lift to freedom which would reunite them with their loved ones in Miami.

We do not claim that the Air Lift is the best answer. We hope and pray that the day will come when there will be other ways of reuniting families who are the helpless victims of warring ideology and international quarrels.

A far better answer would be a free Cuba, but, in the meantime, don't take away from them the one hope these people have: the Air Lift.

Will They Drop The Paper Curtain?



TRUTH OF THE MATTER

Survey Seeks Answers To Why Young People Leave The Church

An interesting and quite possibly a significant survey was made in England recently on the reasons why young people leave the Church.

A Jesuit magazine, The Month, gave several reasons. Very likely others who have been researching the attitudes of the young could come up with a different analysis. However, the English survey brought out some telling points which to some degree make sense everywhere.

The first reason given was "moral sin." The priest who conducted the survey commented that moral sin "befogs children's whole mental landscape." I don't think Father John Harriott was attempting to discard the reality of mortal sin, as some currently are. But he was deploring the negative aspect used in explaining and keeping the commandments in the past. This "thou shalt not" emphasis is not impressing youth today... as it did in generations past. There are reasons for this.

There is no doubt that the mentality of youth today is different. And we have to be realistic about it. They have grown up in an atmosphere where the existential approach to life's problems is very common in books, plays, movies. All their lives they have heard excessive claims for human freedom. They have grown up with a continuing lessening of restraint in every area of human existence. Their daily diet follows the recipe for permissiveness in moral matters. They breathe in the current, widespread, depressing interpretation of human life as something meaningless, frustrated, hopeless.

So we cannot expect them to respond to the hell fire and damnation approach to sin which moved people many years ago.

Father Harriott, therefore, calls for "application of sound pedagogical principles and simple psychology in our moral training of the young." Educators who share the same convictions are working hard to fulfill this urgent need.

Incidentally, we have noticed young people react well when the commandments are taught in the context of love, as an invitation from God to love Him and love their neighbor. Sin becomes then a rejection of that invitation, a refusal to love, an act of selfishness and self-love, which not only repudiates God, but hurts others to some degree.

The second reason given was "the way religion is taught." Father Harriott commented that "we still find children who have been left with a mixture of prudery, piety and fear to sustain them throughout their lives..."

This can hardly be doubted. We also find chil-

dren who, once they leave school after years of religious training, give up going to church, at least until they settle down as adults and take a fresh, mature look at what their faith can give them.

In the Vatican Council many bishops bemoaned the fact that we have yet to hit upon a presentation of religion for the young which brings out the beauty and greatness of Catholicism and at the same time enables the child to see that his faith really can answer his daily needs and can fulfill his deepest aspirations.

Recent storms over some new catechisms have arisen because of attempts to show the relevancy of Christian truth to current problems. People are not used to their doctrines' being related to this life, to the problems of civil rights, bad housing, starving people and poverty. Some seem to resent this practical application of the commandment to love thy neighbor, since it can disturb their comfort and their conscience.

There are many experiments today in teaching religion. It's true some are outlandish and apparently deliberately provocative. Some catechists with a smattering of theology are so fascinated with speculations they teach them as defined truths.

However, we must expect all this. None of it is new. There is just more of it today since our well developed communications media make it easy to publicize anything. However, out of the many current attempts to do justice in textbooks and catechisms to the glorious truths of Christianity, there will in time emerge a presentation that will be faithful to Christ's legacy and relevant to our needs. The Church moves slowly.

A third reason for youth's leaving the Church according to The Month, is another aspect of the above idea. "Holiness is thought of as having nothing to do with real life; that it is dull against anything we might naturally wish to do. The very statues in the classroom foster such a view..."

Some years ago in New England, a high school boy wrote an essay entitled: "I Want to Go to Hell." At first glance it appeared to be the flippant contribution of a disturbed teenager, but it was much more than that. The youngster, who had had years of religious training, sympathized much more with the "sinners" in the world than the holy ones. He explained that they seemed to live normal lives, had fun and found life exciting. He said if heaven was full of the old ladies who went to daily Mass and the sad saints presented to them for imitation, he felt sure that hell would be more pleasant.

In all his years of religious instructions apparently the true idea of neither heaven nor hell got through to him.



WALSH

Justice One-Eyed Concerning Poor

The poor man and his family get the short end of the stick and the raw end of the deal. At least this is the case if he is charged with a misdemeanor and he is unable to hire his own defense attorney.

The unbelievable fact is that the State of Florida does not require a public defender to come to the aid of a poor man charged with a misdemeanor. In fact, the Supreme Court of Florida has said this state of affairs is the policy of the State.

Unfortunately, "misdemeanor" is an unhappy word. It sounds to the legally uninitiated like a small offense with small consequence. In fact, a man can be jailed in this State from six months to one year for a misdemeanor and without the services of an attorney.

Adequate defense is basic to our system of justice. If a skilled case is made against a man, he deserves an equally skilled defense on his behalf. What of the man who can not afford an attorney? Is justice blind?

The obvious solution lies with our State Legislature

during the next session. The law of the land should guarantee the rights of the poor; it should provide what is necessary for justice. Public defenders should be made available to those in need.

It is also important for the Legislature to spell out the circumstances which make it obvious that a man is unable to provide his own lawyer. Often it is thought that if bond is put up, the accused can therefore afford adequate counsel. In fact, bond is often put up by family or friends. Bond should not necessarily be the determining factor in deciding the accused's financial ability.

A man has been sick and out of work; he may be employed, but be paid slave wages, as is the case with many migrant workers; or some other tragedy may have wiped out his resources. Yet, this man deserves what other men enjoy: justice in an advisory system of the courts.

The public is well advised to watch our lawmakers. Let justice reign for the poor as well as the rich. Let there be public defenders for those charged with misdemeanors.

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Gives Big Lift To A Low-Paid Minority Group

First Of A Series

If Ben Novak, owner of the plush Fontainebleau Hotel, hadn't chartered two buses a year ago last December, a onetime tree surgeon from New York would never have founded the Taxi Drivers Union of Miami.

There's a pairing Las Vegas wouldn't even quote odds on. But it happened.

A little less than 14 months ago, the AFL-CIO Executive Committee held its annual top-level meeting in Bal Harbour at the Americana Hotel.

Among those present for the occasion as a minor league union official was 30-year-old Tom Fitzgibbon, a onetime tree surgeon who turned labor organizer fulltime when he ran out of people to sign up in his own original jurisdiction.

Fitzgibbon grabbed a cab to go visit a friend at the Fontainebleau and was ready to return after his visit. As he walked out of the swank Miami Beach hostelry, the doorman was turning purple from blowing on his whistle to summon taxicabs.

The young union official asked him what was wrong. He could see 12 or 15 cabs parked at the curb in front of the hotel.

The doorman swore some more and told Fitzgibbon he had no idea. The hack drivers just would not answer his call.

LISTENS IN

Fitzgibbon was curious. He walked down to the curb where the drivers were bunched in small groups and eavesdrop-



AN EFFORT to "try and better the lot and lift the standard of living of the low paid minorities—Blacks and Cubans—in Miami as well as their white cabbie brothers."



TOM FITZGIBBON

ped on their loud conversations. It developed they had suddenly kicked off a spot boycott of Ben Novak's hotel and guests because the owner had chartered two buses to transport delegates to a teachers' convention, thus depriving the cabbies of fares they thought rightfully should be theirs.

After a half hour or so of listening, Fitzgibbon worked his way to the center of one of the groups, looked around and said, "It sounds like you guys need a union."

Fitzgibbon told them:

"Have 10 men — not just any 10 but 10 men the rest of you respect and will listen to, meet me at the Holiday Inn tomorrow night and I'll help you get organized."

The 10 showed up, much to the labor leader's surprise, he said, and the Taxi Drivers Union of Greater Miami was born.

Within 24 hours, the 10 original members had signed up 64 more.

Fitzgibbon was flabbergasted. "I've seen situations where a dozen professional organizers took weeks to get 64 cards signed," he recalled.

When the Bal Harbour meeting was over, Fitzgibbon

returned to New York and told C.L. Dennis, president of the Brotherhood of Railway, Airline and Steamship Clerks, Freight Handlers, Express and Station Employees (BRAC) what had happened.

The union brass conferred and told Fitzgibbon to come back and see what he could do.

Then followed a hectic six weeks. Working alone out of a single hotel room, button-holing drivers at cab stands all over town, the New Yorker soon had enough signed cards to force a National Labor Relations Board election at two companies — Diamond and Harbor Cab.

He won them both and, after a three-week strike against Diamond, wrapped up the first union contract for cab drivers in the history of Miami.

RISKY GROUND

Fitzgibbon didn't know it at the time, but he was on ground where even the angels had feared to tread on behalf of organized labor. No less a strong man than Jimmy Hoffa came here and personally directed an organizational drive among Miami cabbies in 1961 and the effort fell flat on its face.

Unknown and unknowing it couldn't be done, Tom Fitzgibbon forged the links in the chain singlehanded in less than a year.

Basically, he says now, the BRAC leadership reached to "a situation of obvious need where poorly paid, badly disorganized men were being maltreated and had no idea what to do about it."

Dennis and the others who gave him the green light agreed with Fitzgibbon there was more to the job than just putting together a union.

He said his effort has been to "try and better the lot and lift the standard of living of the low paid minorities — blacks and Cubans — in Miami as well as their white cabbie brothers."

Fitzgibbon said one of his "most touching moments I can remember" was etched in his memory by the Cuban cab drivers.

Few of them are citizens and in Miami, only U.S. citizens can get a license to drive a taxi. There is no such requirement in Miami Beach and surrounding municipalities. There are plans to test that Miami law one day in court.

Many Cuban cabbies came to Fitzgibbon and told him they were afraid to sign the union cards for fear of losing their working papers and licenses to drive.

He told them, "I've got enough to force an election anyway. Don't sign. Just vote for the union when the election comes."

In less than 24 hours, one of the Cuban drivers telephoned Fitzgibbon. He asked the union organizer to meet with him and a few other refugees at a Spanish restaurant in Miami Beach.

When the visitor arrived, he found five Cubans waiting. Their spokesman was a former leading Havana attorney.

"Mr. Fitzgibbon, please give us 100 union cards. We held a meeting last night and voted unanimously to sign them.

"We are proud men, Mr. Fitzgibbon. We know you told us we don't have to sign and we appreciate it. But we do not want something for nothing. We would rather lose our jobs and wash dishes honestly than accept your union benefits without taking our position beside you as men," the attorney told him.

He held out a hand. "Please. Can I have the membership cards?"

Fitzgibbon said he was unable to speak for several moments and when he did it was through tears. He gave the man the union cards. They thanked him and left the restaurant.

The Cuban drivers all signed. None was fired.

Today the former Havana lawyer is ready to take his bar examination for a license to practice law in Florida. He no longer pushes a hack.

NEXT: How the tree surgeon became a labor organizer and union leader.

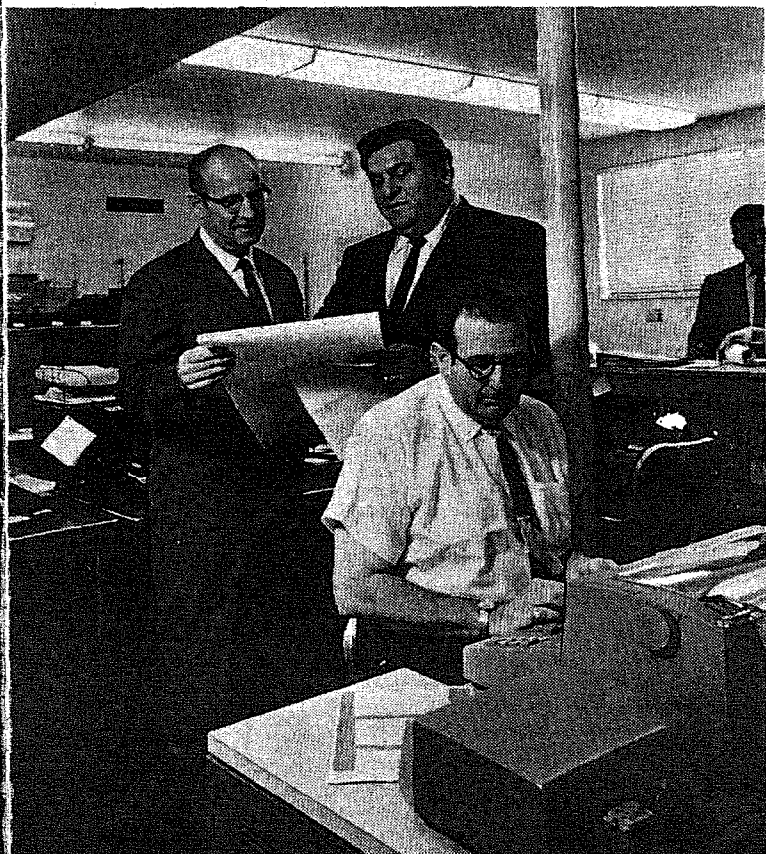
Now They Can 'Dial-A-Crime'

When cartoonist Chester Gould "invented" the two-way wrist radio and later a similar sized TV gadget for his fictional Dick Tracy—everybody laughed.

Now no less a respected figure than Miami Beach Chief of Police Rocky Pomerance says he can "envision the day very soon when a digital computer will be as much standard equipment on a police cruiser as a siren."

Experience of the past three years has convinced Chief Pomerance that fact rapidly is overtaking fiction.

The National Crime Information Center has made him a believer.



COMPUTER CHART is checked by Miami Beach Police Chief Rocky Pomerance, right; with Lt. William McDonald as George Melnick operates the computer.

The Beach police are among 88 crime-fighting agencies in America tied into the NCIC network which can—and often does—work this quickly:

Two officers on patrol spot a car on Collins Ave. with an Ohio license tag. For one reason or another, they have reason to believe it may not be an ordinary tourist vehicle.

As the police car driver maintains a discreet but close vigilance behind the suspicious auto, his partner gets on the radio.

In no less than 12 and no more than 18 seconds after he gives the Beach NCIC computer the license number, he is told by radio if the car is a stolen vehicle, where and when it was taken and, very often, the fact the driver is a suspect wanted for a specific crime and perhaps considered armed and dangerous.

You read it right. All this is 18 seconds or less.

Beach police use the magic crime-fighting tool at least 100 times a day. Miami officers, during December, averaged 468 such messages daily.

The NCIC works both ways. The only critical point is to have a number.

For instance, several color TV sets were cleaned out of a Miami Beach warehouse a few weeks ago. The serial number of each was fed into the Washington computer within minutes after the massive theft was discovered.

Mainly, the NCIC covers four key categories for law agencies:

- Felony warrants.
- Stolen Cars.
- Stolen guns.
- Stolen property with serial numbers, such as the aforementioned TVs.

When Miami Beach's gun registration law went into effect last June, police used the NCIC storage think tank to check out more than 3,000 firearm numbers.

Lt. Bill McDonald won't release exact figures, but said, "It was a great shock to dozens of people to find out they owned stolen guns."

McDonald said his men have made "some very interesting arrests" as a result of their NCIC linkup.

In Miami, the FBI picks up the tab for the computer because they use it too. The contraption costs Miami Beach just \$130 a month for rent.

Only the California Highway Patrol, the New York Police Department, New York State Police, Philadelphia Police Department, Pennsylvania State Police and Chicago make more use of the network than does Miami.

Pomerance credits Ben Demby, of the Miami identification bureau, with being the "father of the plan" in South Florida.

Funeral services for Dr. Edward J. Lauth, founding president of the Miami Catholic Physicians' Guild, were held last week in the Cathedral where Archbishop Coleman F. Carroll was the principal concelebrant of Requiem Mass in which hundreds participated.



Miami physicians and Serra Club members were pallbearers for Dr. Lauth, a charter member of the Miami Serra Club and first District Governor in this area.



Fred Coll, Archdiocese TV-Radio Official, Dies

Concelebrated Requiem Mass was offered Wednesday in St. Joseph Church, Miami Beach, for Fred Coll, assistant to the director of the Archdiocese of Miami Radio and Television Commission for the past eight years.

Msgr. Joseph O'Shea, pastor, and director of the Commission, was the principal concelebrant of the Mass for Coll, who died early Monday in Mercy Hospital after a long illness.

Also concelebrating were Father Rene Gracida, V. G., Chancellor of the Archdiocese of Miami; and Father Charles Clements, assistant pastor of St. Joseph Church.

Bishop John J. Fitzpatrick gave the homily and absolution. Msgr. James J. Walsh, Archdiocesan Director of Vocations; and Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, were present in the sanctuary.

A veteran of more than 30 years in public relations, advertising, fund-raising, radio and television, Coll was a native of Philadelphia, who joined the radio and television department of the Archdiocese in 1961.

Following graduation from St. Joseph College, Philadelphia, he was a member of the Dan O'Loughlin Organization of Philadelphia for six years, directing publicity in fund-raising campaigns.

In 1930 he was a news commentator for the Philadelphia Record on radio station WPEN and until 1933 was also a member of the staff of WRAX, Philadelphia; WTNJ, Trenton; WFAB, New York and WHOM, Jersey City. He subsequently was director of programs and traffic for General

Broadcasting System; and in 1935 joined Publicity Associates as a partner doing general publicity.

In 1940 Coll formed and became president of Voices, Inc., a firm which produced radio programs, and five years later organized and was president of Coll and Freedman, Inc., with offices in New York and Hollywood, specializing in publicity for radio and network programs.

In 1955 he pioneered in the field of magnetic tape recording and in June, 1958, organized the firm of Public Relations Tape Recording.

In the early fifties he also produced the first sponsored program produced on the NBC-TV network for McCann-Erickson Advertising Agency a series of live and film programs for the Ave Maria Institute on Ch. 13 in Newark and New York; and special event fund-appeal programs on behalf of Catholic Relief Services, the then National Catholic Welfare Conference and the Archdiocese of Newark.

Prior to joining the staff of the Archdiocesan Radio and Television Commission he was a member of the publicity staff of the Archdiocese of New York Catholic Charities fund appeal.

In addition to his wife, Evelyn, with whom he resided at 9580 W. Bay Harbor Dr., he is survived by a daughter, Mrs. Madeline Abry; a brother, Frank, Allentown, Pa.; and a grandson, James.

Burial was in Our Lady of Mercy Cemetery under direction of Walsh and Wood Funeral Home, Miami Beach.

Dr. Lauth's Good Deeds Recalled

"A man who knew God, loved God and served Him" was the tribute accorded Dr. Edward J. Lauth by Archbishop Coleman F. Carroll during a Concelebrated Requiem Mass last Thursday for the physician, who led the fight against liberalized abortion laws in Florida.

Hundreds of clergy, Religious and laity assisted at the Mass for Dr. Lauth, 46, who died suddenly following a heart attack Feb. 11.

Honoring Dr. Lauth during the funeral were eight pallbearers and 24 honorary pallbearers.

Bishop John J. Fitzpatrick and Bishop Patrick Shanley, O.C.D., were in the sanctuary. Serving as chaplains to the two prelates were, respectively, Msgr. William McKeever and Msgr. Joseph O'Shea; Msgr. Peter Reilly and Msgr. Francis Dixon, V.F.

Chaplains to Archbishop Carroll were Father Rene Gracida, V.G., and Father Patrick Slevin.

Master-of-ceremonies were Father Charles Zinn and Father James Briggs. Edward Atkins was the lector.

Archbishop Carroll pointed out that Dr. Lauth had helped his fellow man "the hard way not by staying in an office, but by going out into the streets from house to house—visiting those who needed his help."

Citing Dr. Lauth's service to the community, the Archbishop told the congregation that the physician had "given much in his dedication to his profession and his willingness—because of his love for his fellow man—to come to his help and assistance using his knowledge of medicine."

The Requiem Mass was the first one in Dade County to use the new experimental funeral liturgy,—which was recently introduced in Broward County only, on a trial basis, with the approbation of the Vatican. The Archbishop explained that the new liturgy for the Funeral Mass reflected the death and the resurrection of Christ and "placed emphasis on a living Christ."

Dr. Lauth—who was one of the most active opponents of the liberalization of abortion laws in Florida—

was recognized by the Archbishop as a man who held a "firm conviction of the sacredness of human life," and who "went about bringing this message...to all who would listen and hear."

Pallbearers were Sen. Richard Fincher, Joseph Fitzgerald, Philip Lewis, Frank Mackle, Robert Mackle, Edward McHale, Michael O'Neil, and Dr. Jerome Waters.

Honorary pallbearers included: Dr. Edward R. Annis, Michael Assalone, Dr. Robert Boucek, Earl Clawson, Ernest Finch, Jack Grout, Dr. Francisco Hernandez, Neil Harrington, Gov. Claude Kirk, Elliott Mackle.

Others were: Thomas Madden, Carey Matthews, James McCaughan, John MacDonald, Dr. Ralph Millard, Harry O'Haire, Dr. Virgil Peick, Ralph Renick, Rex Schroeder, Sen. George Smathers, Paul Schaefer, Dr. Edward St. Mary, Leonard Usina, Dr. Franklin Verdon, and Bill Vessels.

A prominent member of the lay apostolate, Dr. Lauth was a founder and first president of the Catholic

Physicians Guild of Miami, and a charter member and first district governor of the Miami Serra Club.

He served as a regional chairman of the ABCD, formerly known as the Diocesan Development Fund, for 10 years and was a member of St. Rose of Lima Holy Name Society and Fourth Degree of the Knights of Columbus.

He is survived by his wife Dorothy, a son, Edward J. III, and four daughters, Mrs. Charles Hayek, Dorothy, Mary Eleanor, and Carol.

Burial was in Our Lady of Mercy Cemetery under the direction of Walsh and Wood Funeral Home.

Requiem For Father Kolman

POMPANO BEACH—Requiem Mass was celebrated last Saturday in St. Coleman Church for Father Wenceslaus Kolman, a resident here since 1958.

Msgr. Michael J. Fogarty, V.F., pastor, offered the Mass for the 79-year-old priest, who retired 10 years ago as pastor of

Sacred Heart Church, Montreat, Wis.

Ordained to the priesthood for the Diocese of Superior in 1913, Father Kolman served as a curate for only one year and was named pastor of St. Michael Church, Iron River, Wis.

He was subsequently

pastor of Sacred Heart Church, Catawba; Immaculate Conception Church, Butternut; SS. Peter and Paul Church, Gilman, where he was pastor for 25 years; and Sacred Heart Church Montreat.

Burial was in Our Lady Queen of Heaven Cemetery.



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75	10.0	8.3	address	
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The Voice
Of
Ralph Renick



There's A Giving Greater Than The Giving Of Money

"There are two men here to see you, dad," said my daughter. It was a Sunday afternoon. I had just come in after taking a couple of my kids and their neighborhood friends waterskiing. At first it didn't dawn on me why the visitors were awaiting me at the front door.

I looked through the screen and recognized two familiar faces. One was the owner of the corner filling station. The other was active in parish work and I had seen him for years ushering at Sunday Mass. I opened the door.

"Hello," they said in unison. Then the usher friend said, "Remember, this is Stay-at-home Sunday for the ABCD."

For me, as this year's chairman of the Annual Bishop's Charity Drive, it was "put-up or shut-up" Sunday. I wasn't even able to use the usual excuse about things' being a bit tight on the budget, the cost of living hitting me pretty tough or the I gave at the office routine.

As I signed the pledge card, I felt a bit guilty. I was giving what I normally would think right—all things considered—but I suspected that my two parish colleagues were expecting the ABCD chairman to practically underwrite at least half of the \$2 million campaign.

I wrote out a check for one-fourth of my total pledge and signed a card promising to pay the other three installments. As I handed over the check I was performing an act of charity—or so I smugly thought.

What is charity really? Is it a check to the ABDC, or the signing of a fair share pledge card for the United Fund? Is that perhaps the easy way out?

Not that financial giving and the personal bank-book sacrifice involved is not a worthy type of charity. It is and it is an essential need for society. But, the more rewarding and meaningful giving is the personal involvement of oneself in coming to the aid of others.

During the current ABCD drive we might all do well to reflect on just what we are doing for our fellow man. Are we performing such volunteer work as nurses aides, tutoring the dropouts, visiting the aged and infirm, acting as a Cub Scout den mother, giving a job chance to an ex-convict or former drug addict, reading to the blind or being Big Brothers to a fatherless boy?

This is the type of giving which doesn't lower the balance on your bank account but really helps to balance your account to your fellow man. It is the kind of bestowing which actually returns to the giver more in satisfaction than in output of effort and time.

Nor does such giving have to take place outside the normal pursuits of one's occupation or daily schedule. It can be bestowed on others in the normal course of one's duties and activities.

To say and to do are different things. We see around us the constant unfulfillment of good intentions. Thus, when we come across a person who, quietly and without hope of reward or recognition, goes out of his way to assist others, we should revel in that good example.

Such a person was Dr. Edward Lauth. At his Requiem Mass last week, St. Mary's Cathedral was filled with but a portion of the thousands of persons in Miami who had been recipients of the doctor's administrations beyond the pale of the Hippocratic Oath.

He gave of himself to not only heal, salve and cure—but to leave others in a better frame of mind. A young man, (his heart gave out at the age of 46), Dr. Lauth managed to evoke a good-natured paternalistic technique in treating and comforting others.

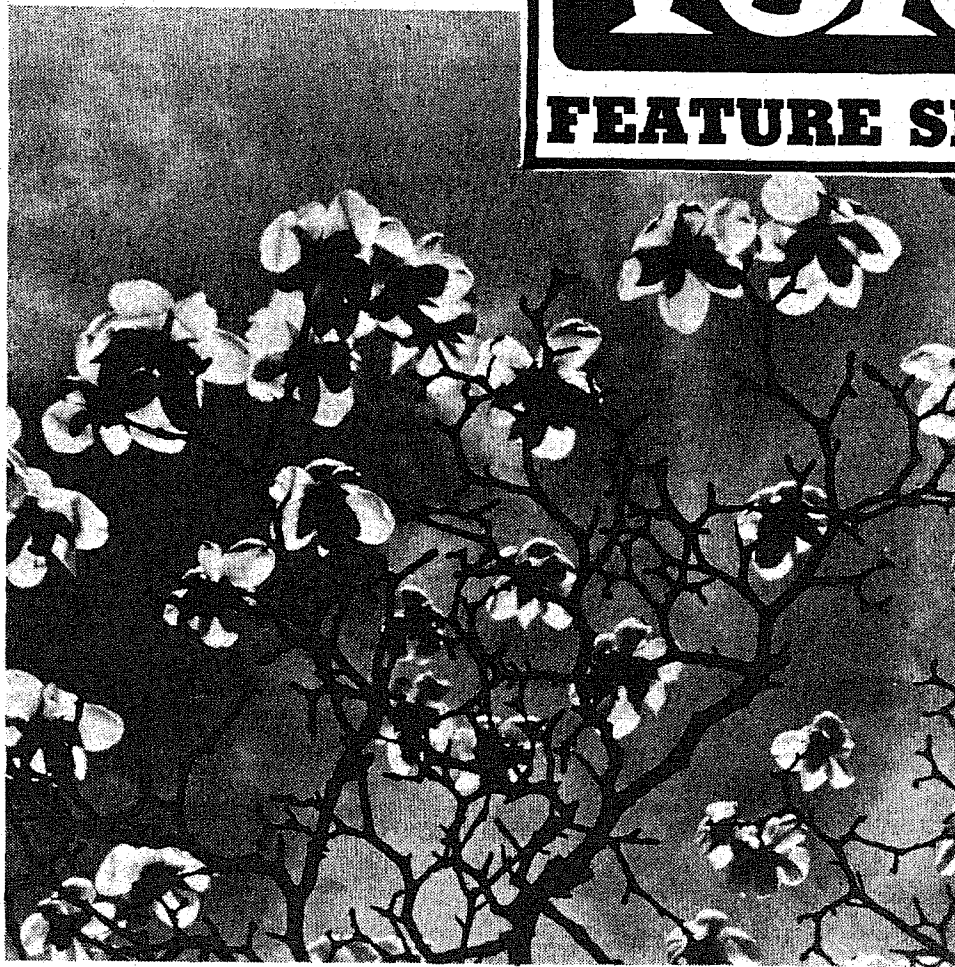
He was one of a rare breed of physician who had his home phone number listed in the telephone directory. In the midst of night he would respond to a request for care and would even be smiling as he arrived on a three a.m. house call.

In his seven day a week hospital rounds Dr. Lauth would pop in unexpectedly on patients not his own, who were all the same his friends and acquaintances. His cheery manner undoubtedly shortened their bedridden stays.

The doctor came to the aid of any who needed care—refugees, migrants, the poor—it didn't matter. He signed his charity pledge card long ago and now he will reap the dividend.

THE VOICE

FEATURE SECTION



For see, the winter is past, the rains are over and gone. The flowers appear on the earth, the time of pruning the vines has come, and the song of the dove is heard in our land.

—Cantic: 2:11-12

Apollo 8 Small Miracle Compared To Human Eye

GEORGE SHUSTER'S VIEW

By DR. GEORGE N. SHUSTER

One part of the definition of the marvelous Apollo 8 which carried three brave men round the moon and safely back home again certainly is that it was not the creation of chance.

Considered in one way the Apollo voyage was an old dream come true. Many books have been written about how one might get to the moon and what one would find there, and some of them date back pretty far. Looked at another way, the spacecraft is a marvelous conglomerate of parts designed by brilliant intelligence and put together with almost incredible skill.

But the human eye is a far more "complex mechanism," so complex in fact that it is not yet fully understood. And yet if anybody said that the moon ship had somehow put itself together he would be dubbed a far gone lunatic. But the doctrine that the eye somehow did construct itself has been so deeply entrenched that arguing against it has made one a medievalist or something equally bad.

Of course one must understand what is meant, namely that the living cell has had almost unlimited powers to adapt itself to its environment and has been "driven" to do so because of a struggle to survive.

DEMURRERS HEARD

To be sure, a number of demurrers have been heard lately, growing up especially round the question, "Just how subject to adaptation controls is the human personality?"

Years ago a great many scientists believed that studying reflexes or something of the sort would help explain how the human being "works." But the question we have just put is so relevant now because we do not know any more about how the eye came to be than did our an-

cestors. Even a reverent modern man finds it difficult to believe that the Lord God could have concerned himself with such details.

I suppose that we now generally believe that the "process of evolution" took care of these matters. We Christians share with St. Augustine and his disciples the belief that this process was a Divine "idea" accomplishing what it was ordained to do.

This also is not going to clear everything up because our minds are just not powerful enough to understand. Still the easy assumption that man is an "automation" responding to his environment is meeting with a great deal of dissent.

You may wish to look into Arthur Kestler's recently published "Ghost in the Machine," which summarizes very well what the dissenters are saying. The writings of professional biologists and physicists are also filled with tart uncomplimentary remarks. At a conference I attended recently in Paris, the scientists and philosophers in attendance, some of them only vaguely religious, said over and over again that they were tired of having everything human reduced to a mechanistic formula.

If you stop to think of how much money has been poured into trying to make the mechanistic theory viable you are at first inclined to wonder whether science has deserved so much support.

I think we should be grateful. If the almost endless probing and experimentation had not been done, we would be much farther from being as sure as we now are that man is not a machine. Of course it is saddening to remember days when the average teacher of religion, on whose education in terms of science so little had been expended, was left with nothing by way of rebuttal except a few apologetic texts — most of them based on mistaken interpretations of St. Thomas (who was really very discreet in what he had to say on the subject).

The Grand Inquisitor, who had nearly all the laboratories and could fall back on witty remarks about what had happened

to Galileo, did not know either to what results his research would finally lead him.

TELLS MUCH

All this may not teach us more about God than we already know, but it certainly tells us a great deal more about man. The experts who put Apollo into the skies were creators in an almost awesome sense. They added proof to the current contention of leading scientists that man's principal characteristic is self-awareness — the knowledge of the grant of freedom he has received and which no other creature in the universe as we presently know it shares.

But realizing the grave responsibility which that liberty imposes on human beings, in the individual and collective sense, cannot make anybody happy immediately. For man has knowledge of both good and evil. Will the first kind of insight triumph over the second? Kestler, in the book referred to, says that it will not. There are no built-in prohibitions of evil. There are in final analysis only the canons of the Almighty, and these must be believed.

But there can be no harm in being medieval for a moment and recalling that St. Thomas was an optimist. Perhaps this came about because in addition to being a philosopher he was a very gifted historian. These delvers into the past have a craft which enables them to see that although good and bad appear to have run neck and neck through the human record, the process brought about so many happy endings because of the mysterious powers for goodness which the grace of God causes to rise again and again.

I think it is just as necessary for us who currently populate the earth to believe even more strongly in grace than we do in "freedom of conscience." The second is a great gift and we should not fail to realize it. But the grace of God is an even more awesome boon.

I am persuaded that the astronaut who thought of Genesis had in his heart the conviction that what has just been said is true.



Suggestions For Lenten Reading

Three Authorities Offer Their Selections

Selected and annotated by Peter Thomas Rohrbach, O. C. D. Editor, *Spiritual Life*

NOTES FOR MYSELF

By Marie Noel (Cornell U. Press. \$10).

Lent, coming as it does in those last, long days of winter, provides an excellent season for serious and reflective reading. This first book, basically a religious diary, is a sensitive and charming portrayal of the interior life of a truly remarkable person. Marie Noel (a pseudonym for Marie Rouget) was a modern French poet who died in 1967 at the age of 84. Her notes intimes, at which the French are so particularly adept, cover the last 40 years of her life. She started the diary in 1920 when she was undergoing a religious crisis, and continued the book through the years of her spiritual development. Incisive, often witty, sometimes unconventional, her recollections make fascinating reading.

THE CHURCH

By Hans Kueng (Sheed, \$6.95)

The role and the function of the Church in modern society are pressing questions today, and Hans Kueng in his new book offers some penetrating insights to help us in this dialogue. A book of enormous scholarship, it analyzes Scripture and history, and takes as its thesis that the Church is capable of major adaptations to contemporary situations throughout history while remaining faithful to its essential mission. A demanding reading experience, but an extremely worthwhile one for those who are concerned about the role of the Church today.

THE PRAYER OF A MODERN MAN

By Louis Evelyn (Dimension. \$3.75).

The prolific Louis Evelyn here offers one of his better books in recent years. In a series of short and penetrating essays, he addresses himself to the situation of modern man, who is beset with fear, uncertainty and a certain amount of "unbelief." Evelyn contends that the spirituality of past epochs is inadequate today, and that it must be rethought in terms of good psychology and the fundamental Christian message in the Scriptures. For example, he says: "Prayer becomes nothing more than a shameful alibi when it is used for unloading onto God what one ought to be doing oneself." A thoroughly modern and sound and practicable approach to spirituality.

Selected and annotated by Thomas P. McDonnell, Book Editor, *The Pilot*

WHY BEA CHRISTIAN?

By Rosemary Haughton (Lippincott. \$3.95).

As Mrs. Haughton says—that is, of the Christian

"Lent... is an ideal time for serious reading, especially reading and reflecting on the Gospels and the lives of the saints..." Archbishop Carroll, 1968 Lenten Message

Special Book Service

As a service to its readers, The Voice will secure any book that is reviewed on this page if it is unavailable at your local bookstore. Please send the name of the book and its author, written on a separate sheet, together with the price that is listed in the review plus fifty cents to cover the cost of handling to The Voice, P.O. Box 1059, Miami, 33138. Allow ten days to two weeks for delivery.

living in the modern world—you have to be "either very thick-skinned and very spud, or perhaps very saintly indeed, if sooner or later" you don't ask yourself: "Why am I a Christian?" It is a properly unsettling question, I think, to ask at the beginning of Lent.

THE NEW MAN

By Thomas Merton (Farrar, Straus. Cloth. \$3.50. New Am. Lib. Paper, 60¢).

This Lent, it seems to me, is an especially good time to read something of one's own choice from the writings of Thomas Merton. I select *The New Man* here, because of the Lenten quality, so to speak, contained in its closing chapters—"Called Out of Darkness" and "Sacramental Illumination." But the point is that we still very much need the continuing influence of this remarkable Christian—monk, man and writer.

HYMN OF THE UNIVERSE

By Pierre Teilhard de Chardin (Harper. \$3.50).

There are few books of our time, especially since the flight of *Apollo 8*, more profoundly exhilarating than those of Teilhard de Chardin. In *Hymn of the Universe*, I recommend "Mass Over the World" and the "Pensees" as among the greatest documents we have. Let Lenten reading, then, converge in this single and singular Easter volume.

THE SENSE OF ABSENCE

By Geddes MacGregor (Lippincott, \$4.50).

Let's not be so dolorous as to suggest that this clear and highly readable book, by the much honored professor of philosophy at the University of Southern California, is your required "ecumenical" reading for Lent. The fact, in my opinion, is that no other book on this short list so well sets what I take to be the prevailing tone of Lent 1969—the unutterable sense of God's absence from the modern world.

Selected and annotated by John J. McDonald, O.P. Editor, *Cross and Crown*

A RELIGION FOR OUR TIME

By Louis Evelyn (Herder and Herder. \$4.50).

The religion for our time proposed by Fr. Evelyn is no neo-Christianity. He treats of truths and practices familiar to us all—poverty of spirit, the Incarnation, God, the Church, grace, hope and the service of love—but he writes about them in a way that withdraws them from the realm of the abstract and brings them into our lives. **THE SPIRITUALITY OF THE SACRAMENTS: DOCTRINE AND PRACTICE FOR TODAY.**

By Bernard Bro, O. P. (Sheed, \$5)

In this readable, practical volume Fr. Bro addresses himself to the many real questions about the sacraments that today's Catholics everywhere are asking. Some of his answers may not completely satisfy all his readers, but he has at least succeeded in establishing the underlying agreement between the modern Christian's needs and God's loving, transforming action embodied in the sacraments. **JESUS: THE ETERNAL DILEMMA**

By Jean Guittou (Alba House, \$5.95).

In the wake of the increasing number of writings that call into question such traditional Christian beliefs as the Incarnation and the Resurrection, Fr. Guittou reaffirms the historical basis of the person and works of Jesus in a volume that can be readily understood by persons who are not professional theologians. The author's readable presentation takes the form of his own reflections, a dialogue with his friends, and personal correspondence.

EQUILIBRIUM: FIDELITY TO NATURE AND GRACE

By M. J. Andre (B. Herder. \$4.95).

This book is for all Christians who are striving for balance in their lives. It offers them help in achieving a harmonious equilibrium, for example, between the natural and the supernatural, between conformism and nonconformism, between private and liturgical prayer, between proper self-love and

love of neighbor, and between excessive involvement with the world and total separation from it.

COMFORT MY PEOPLE: THE PASTORAL PRESENCE OF THE CHURCH

By Eugene C. Kennedy, M. M. (Sheed. \$4.95).

This sequel to *Fashion Me a People* is an earnest and convincing plea of a priest-psychologist to priests and religious especially, but to other Christians as well, to minister to the needs of the People of God with an understanding heart. His message is: Accept your humanity, forgive yourself for it, and then give the full gift of it to others.

Books For The Young

WONDERS, INC. By Crawford Kilian. Illustrated by John Larrecq. Parnassus. 39 pp. \$4.25.

Bored with life, a small boy ambles along on a summer day and finds that a huge, magnificent factory has appeared in the meadow.

Eagerly invited by the guard at the gate to be the first visitor, Christopher is taken on a tour of Wonders, Incorporated, where the products are time, space, mistakes, words, and so forth.

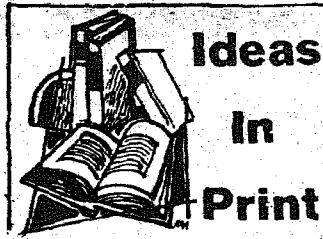
The vigorous and imaginative illustrations catch to perfection the sophisticated and playful tone of the story, a fantasy that has such memorable machines as the sentence structure (not quite perfected, it still has a participle dangling from it), and the Verbotron, with which Wonders, Inc. achieved the first splitting of the infinitive. Ages 7-10.

PADDINGTON GOES TO TOWN. By Michael Bond. Illustrated by Peggy Fortnum. Houghton Mifflin. 125 pp. \$3.25.

Nobody but nobody can get into as much trouble with better intentions than that debonair character Paddington, the lovable but exasperating bear who lives with a long-suffering London family.

He very nearly disrupts a wedding when he misinterprets his role as usher, and in one farcical episode he drives a psychiatrist to the brink of trembling frustration.

The Fortnum illustrations capture Paddington's wistful, rakish charm, and the merry inanity of his escapades are described at the same high level of bubbling humor. Ages 7-10.



RECENT AND RECOMMENDED

FICTION

TITLE & CLASSIFICATION	AUTHOR
A World of Profit (I)	Auchincloss
The Salzburg Connection (I)	MacInnes
Dance of the Dwarfs (IIa)	Household
The Innocent (I)	Kim
Good Times/Bad Times (IIa)	Kirkwood
Force 10 from Navarone (I)	MacLean
Under the Boardwalk (IIa)	N. Rosten
The Sleep of Reason (IIa)	Snow
The Cancer Ward (IIa)	Solzhenitsyn
Sacred and Profane (I)	Weiss

NON-FICTION

The Day Kennedy Was Shot (IIa)	Bishop
The Great Terror (I)	Conquest
In Our Time (IIa)	Douglas
Man's Rise to Civilization (I)	Farb
On Reflection (I)	Hayes & Dody
Memoirs (I)	Krock
The Arms of Krupp (IIa)	Manchester
The Joys of Yiddish (I)	L. Rosten
The Shadow of Blooming Grove (IIa)	Russell
Office Hours: Day and Night (I)	Travell

(Courtesy, University of Scranton, Scranton, Pa.)

Symbols of Classification

- I. Suitable for general reading.
- II. Adults only, because of: (A) advanced content and style; (B) immoral language or incidents.
- III. Permissible for discriminating adults.
- IV. Not recommended for any class of reader.

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Feb. 28-Mar. 2 Annunciation, St. Stephen, St. Bernadette, St. Bartholomew
March 7-9 Blessed Trinity, St. Timothy, K. of C. (M. Beach #3270)
March 14-16 St. Gregory, St. Sebastian, St. Vincent (Margate)
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TV Radio CATHOLIC PROGRAMS

TELEVISION

(Sunday)
7:30 A.M.
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.
9 A.M.
TELEMIGO—Ch. 7 WCKT Spanish language inspiration discourse.
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.
10:30 A.M.
GUIDELINE—Ch. 7 WCKT Bishop John J. Wright, of Pittsburgh, is interviewed by a panel of reporters from the press and broadcast news media.

11 A.M.
CHURCH AND THE WORLD TODAY! WCKT Ch. 7
11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WLWB
(Tuesday)
10 P.M.
MAN-TO-MAN—Ch. 2 WITHS Panel topic "Facts Of Faith." Panelists, Father Rene Gracida, Rabbi Irving Lehman, Dr. Harold Brooks. Moderator, Rev. Luther C. Pierce.

6:10 A.M.
SACRED HEART HOUR WGBS A.M.
6:30 A.M.
THE CHURCH AND THE WORLD TODAY. WGBS, 710 kc.
THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.
7 A.M.
THE HOUR OF THE CRUCIFIED—WIRK.
7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.
8 A.M.
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.
8:30 A.M.
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).
8:30 A.M.
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.

9:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.
8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM.
9 A.M.
THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.
THE SACRED HEART PROGRAM—WGMA Hollywood.
9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc. fam. 95.5 mg (Fort Pierce).
10:30 A.M.
THE HOUR OF THE CRUCIFIED—WSRF 1580 kc. (Fort Lauderdale).
11 P.M.
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.
11:30 P.M.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

RADIO

(Sunday)
6:02 A.M.
CATHOLIC NEWS WGBS A.M.

Morality Film On Mafia Has Critics Muscling In

NEW YORK —(CPF)—Should a "morality" film about the Mafia be required to say something more than: the old-time Mafia methods were more honorable than those used by the new-breed Mafia hoods?

"The Brotherhood" lets it go at that, and although it may never kick up the amount of controversy that last year's "Bonnie and Clyde" did, the new Kirk Douglas film is starting to stir up the same kind of arguments.

The National Catholic Office for Motion Pictures, which last year gave a prize to "Bonnie and Clyde" as best film for mature audiences, led off the first issue of its new-format "Catholic Film Newsletter" with a laudatory review of "The Brotherhood," while some Catholic critics were arguing that here was a film that deserved close, critical scrutiny.

"The Brotherhood" is about an aging Mafia hood (Douglas) who still prefers to do things "the old way," while younger Mafia members (including his own brother, played by Alex Cord) prefer up-to-date methods. Douglas longs for more head-busting labor racketeering and the numbers game; his younger brother goes along with the Mafia's new interest in computers and legitimate businesses.

The "generation gap" comes to a head when Douglas, to avenge his own father's murder many years ago, kills another member of the Mafia. Then, his own younger brother is sent to kill him in turn.

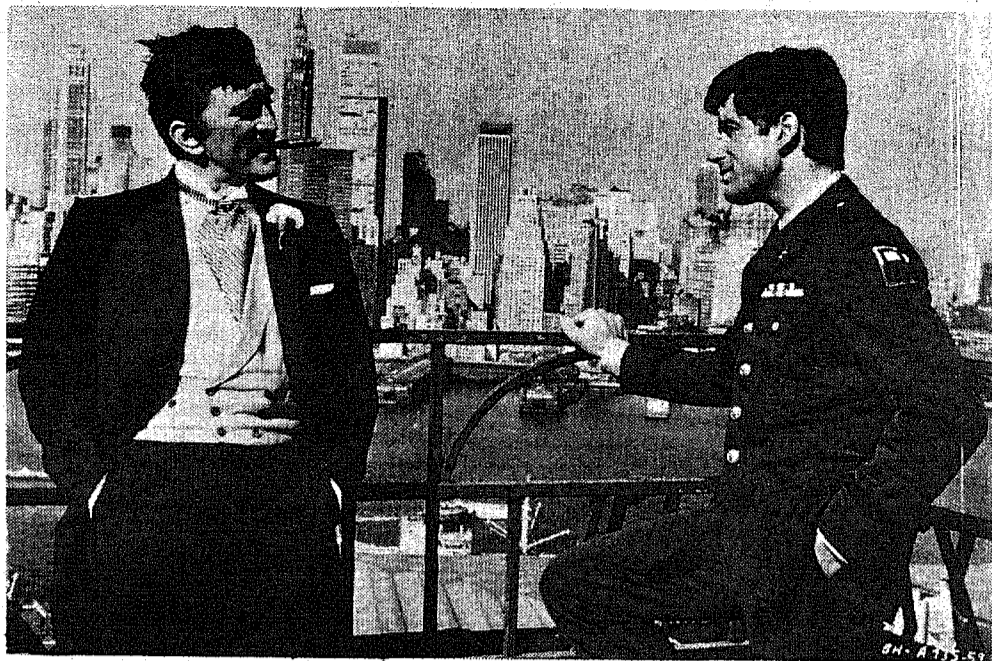
NCOMP's review praised the film for its "mood and setting" and for re-telling "an old story" with "considerable competence and sensitivity." The only moral

statement made by NCOMP —other than to note that an explicit garrotting-execution scene was "well within the context of the film's action"—was that the film "eloquently dramatizes the ageless truth that those who can't stand the heat should stay out of the kitchen."

However, in a review headlined " 'Brotherhood' Gives Romantic Illusion to Mafia Dirty Work," Daniel P. Mattimore in the Buffalo, N. Y., diocesan newspaper, "The Magnificat," observes that "we almost find ourselves nostalgically sorry that Frank (Douglas) and the rough but colorfully human style he represents must give way to the coldly brainy neat bookkeepers who are squeezing most of the dramatic juice out of criminal activity."

WHOLESMENESS, HA!

"But then, as Frank recalls fondly the good old



AN OLD-TIME MAFIA member, KIRK DOUGLAS, left, has difficulty understanding the "new-breed" Mafia mentality represented by his younger brother, portrayed by ALEX CORD.

days when he made his first hit at the age of 20, when he 'was breaking arms and legs' trying to muscle in on a union—and when he strangles Bertolo in a vividly filmed scene, then we realize that we're being more than a little silly to allow our-

selves to think for a moment that this sordid, desperate brutality has anything to do with primitive wholesomeness."

Similarly, in "The Beacon" of the Paterson, N.J., diocese, critic George Keenen was objecting that, although "The Brotherhood" was simply the story of one man, "it also involves itself in the proposition that the old Mafia is better than the new Mafia, disregarding completely the proposition that no Mafia might be better than any other Mafia... In order to make (Douglas) a good man, the movie has had to do a scrub job on the mob."

When a local film critic immediately put "The Brotherhood" into his "top ten films" list in January, Father John McDermott of "The Messenger" in the Covington, Ky., diocese, confessed that "I do not look forward to the year's remaining 11 months... I just can't understand that two brothers could love each other and yet kill one or the other for a stupid thing like honor to a cause that's based on revenge."

But in New York's "Catholic News," John E. Fitzgerald—while admitting that the film does play down "the shadier areas in which the Mafia operates"—concluded that "the film has an energy and interest which rides roughshod over its faults, and Director Martin Ritt shows us some degree of

insight into the fierce pride which enables men to live hypocritically by two sets of morals."

Topic Of Panel: 'Facts Of Faith'

"Facts of Faith" will be discussed by clergy panelists during the "Man-To-Man" program of CH. 2 at 10 p.m., Tuesday, Feb. 25.

Participating will be Father Rene Gracida, Chancellor of the Archdiocese of Miami; Rabbi Irving Lehrman, Temple Emanu-El, Miami Beach; Dr. Harold Brooks, Christ Methodist Church, Fort Lauderdale; and Rev. Luther C. Pierce, host, producer and moderator.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, FEB. 21

- 9:30 a.m. (10) Over 21 (Unobjectionable for adults and adolescents)
- 2 p.m. (6) September Storm (Unobjectionable in part for all)
- 4 p.m. (5) The Big Carnival (Unobjectionable for adults and adolescents)
- 4 p.m. (10) Back Street (Unobjectionable in part for all)
- 7 p.m. (5) Houdini (Family)
- 8:30 p.m. (23) Ghidrah, The Three-Headed Monster (No classification)
- 9 p.m. (4) Seven Brides For Seven Brothers (Unobjectionable for adults and adolescents)
- 9 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
- 11 p.m. (11) Ten Seconds To Hell (Unobjectionable for adults and adolescents)
- 11:30 p.m. (51) 40 Naughty Girls (Unobjectionable for adults and adolescents)

SATURDAY, FEB. 22

- 1 p.m. (10) Action In The North Atlantic (Unobjectionable for adults and adolescents)
- 1:30 p.m. (51) Treachery Rides The Range (Family); followed by Top Sergeant Mulligan (Family)
- 2 p.m. (12) Ivanhoe (Family)
- 2:30 p.m. (4) Friendly Persuasion (Family)
- 3 p.m. (23) El Cura Lorenzo (No classification)
- 4 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
- 4 p.m. (51) Sweepings (No classification)
- 4:30 p.m. (23) La Casa Grande (No classification)
- 6 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
- 8 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
- 9 p.m. (5) The Guardians (No classification)
- 9 p.m. (7) Deadlock (No classification)
- 9:30 p.m. (23) Muerte Al Amanecer (No classification)
- 11 p.m. (10) The Spiral Road (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Man From Del Rio (Unobjectionable for adults and adolescents)
- 11:30 p.m. (12) Calvary Command (No classification)
- 11:30 p.m. (23) El Casco Blanco (No classification)

SUNDAY, FEB. 23

- 1 p.m. (4) The Old Dark House (Unobjectionable for adults and adolescents)
- 1:30 p.m. (7) Flying Tigers (Family)
- 1:30 p.m. (11) Children's Film Festival
- 2 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
- 3 p.m. (51) Dinky (No classification)
- 4 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
- 5 p.m. (10) My Little Chickadee (Unobjectionable in part for all)
- 6 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
- 8 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
- 8:30 p.m. (51) Panama Flo (No classification)
- 9 p.m. (10 & 12) The Chase (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Mighty Ursus (Unobjectionable for adults and adolescents)
- 11:30 p.m. (7) Foxfire (Unobjectionable in part for all)

MONDAY, FEB. 24

- 9:30 a.m. (10) The Jolson Story (Family)
- 2 p.m. (6) Desert Delour (No classification)
- 4 p.m. (5) Hurricane Smith (No classification)

FRIDAY, FEB. 21

- 4 p.m. (10) The First Traveling Saleslady (Family)
- 8:30 p.m. (23) Five Golden Dragons (No classification)
- 9 p.m. (5) The Ghost And Mr. Chicken (No classification)
- 9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)
- 9 p.m. (7) Band Of Angels (Unobjectionable in part for all)
- 9 p.m. (10) Mirage (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Angel Face (Unobjectionable in part for all)
- 11:30 p.m. (51) Wanted; Jaune Turner (Family)

TUESDAY, FEB. 25

- 9:30 a.m. (10) Talk Of The Town (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Red Garters (Unobjectionable in part for all)
- 4 p.m. (5) Copper Canyon (Unobjectionable for adults and adolescents)
- 4 p.m. (10) Marty (No classification)
- 8:30 p.m. (23) Torpedo Alley (Family)
- 9 p.m. (5 & 7) Perils Of Pauline (Family)
- 9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Two O'Clock Courage (Unobjectionable for adults and adolescents)
- 11:30 p.m. (51) Don't Bet On Blondes (No classification)

WEDNESDAY, FEB. 26

- 9:30 a.m. (10) Goodbye My Fancy (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Ladies Courageous (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Let's Dance (Unobjectionable for adults and adolescents)
- 4 p.m. (10) Tammy Tell Me True (Family)
- 8:30 p.m. (23) Billy Liar (Unobjectionable for adults)
- 9 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)
- 9 p.m. (10 & 12) The Family Jewels (Family)
- 11:15 p.m. (11) Second Chance (Unobjectionable for adults and adolescents)
- 11:30 p.m. (51) Allotment Wives (Unobjectionable for adults and adolescents)

THURSDAY, FEB. 27

- 9:30 a.m. (10) Between Two Worlds (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Counterfeit Traitor, Part I (Unobjectionable for adults)
- 4 p.m. (10) The Unholy Wife (Unobjectionable for adults and adolescents)
- 8:30 p.m. (23) This Sporting Life (Unobjectionable for adults, with reservations)
- 9 p.m. (10 & 12) The Family Jewels (Family)
- 11:15 p.m. (11) Second Chance (Unobjectionable for adults and adolescents)
- 11:30 p.m. (51) Allotment Wives (Unobjectionable for adults and adolescents)
- 9:30 a.m. (10) Between Two Worlds (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Counterfeit Traitor, Part I (Unobjectionable for adults)
- 4 p.m. (10) The Unholy Wife (Unobjectionable for adults and adolescents)
- 8:30 p.m. (23) This Sporting Life (Unobjectionable for adults, with reservations)
- 9 p.m. (10 & 12) The Family Jewels (Family)
- 11:15 p.m. (11) Second Chance (Unobjectionable for adults and adolescents)
- 11:30 p.m. (51) Allotment Wives (Unobjectionable for adults and adolescents)
- 9 p.m. (4 & 11) Sex And The Single Girl (Unobjectionable in part for all)

FRIDAY, FEB. 21

- 9 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)
- 11:15 p.m. (11) Body Snatcher (Unobjectionable in part for all)
- 11:30 p.m. (51) Down The Stretch (Family)
- 9:30 a.m. (10) Another Part Of The Forest (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Night In Paradise (Unobjectionable in part for all)
- 4 p.m. (5) Counterfeit Traitor, Part 2 (Unobjectionable for adults)
- 4 p.m. (10) Tea For Two (Unobjectionable for adults and adolescents)
- 7 p.m. (5) To Catch A Thief (Unobjectionable for adults and adolescents)
- 8:30 p.m. (23) Dr. Orloff's Monster (No classification)
- 9 p.m. (4) Glass Bottom Boat (No classification)
- 9 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)
- 11:15 p.m. (11) The Bold Adventure (No classification)
- 11:30 p.m. (51) Haunted House (Family)

SATURDAY, MARCH 1

- 1 p.m. (10) Casablanca (Unobjectionable for adults and adolescents)
- 1:30 p.m. (51) Flamingo Gold (No classification); followed by The Cuckoos (No classification)
- 2 p.m. (12) Ivanhoe (Family)
- 2:30 p.m. (5) The Gold Medal Winner (No classification)
- 2:30 p.m. (4) The Little Family (No classification)
- 2:30 p.m. (12) Son Of Hercules (No classification)

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Other Faiths Show Understanding Of Our Problems

By JOSEPH A. BREIG

It is high time that appreciation be voiced for the courtesy, charity and understanding which have been shown to the Catholic Church, in her hour of travail, by the "other Christians" and the Jews.

With few exceptions, the "separated brethren" have had no need of the advice given the other day by Dr. Robert C. Dodds, chief ecumenical officer of the National Council of Churches, when he warned that Protestants should derive no satisfaction, even secretly, from "the current wave of headaches in Rome."

Dr. Dodds spent four months in Rome studying the problems of the Church's reform, renewal and updating; and his observations are wise and enlightening.

The Catholic Church, he said, is undergoing the agony of determining precisely what belongs to the essence of the Faith, and what is "accretion" which can be shed if no longer useful.

A PREDICTION

With the wise and flexible leadership in the Vatican, Dr. Dodds predicted, the Church could emerge, within a couple of generations, as "the symbolic center of the faith of all Christians." But—and this is a "but" which every Catholic should prayerfully ponder:

"The danger is that heavy-handed advocates of one side or another will tumble into an impasse that can tear the fabric of the Church to shreds."

On the other hand, if the reappraisal of the essence of the Faith is successful, the result will be a Catholic Church "sure of its essential self, lithe in its freedom

to develop customs and practices appropriate to the present time, and mighty in the influence of its mission upon the world."

The Catholic Church's problems of today, Dr. Dodds said grow out of her "enormous, rich, variegated vitality."

They grow also, I might add, out of the Church's gradual rediscovery of herself, in this century, as neither a monarchy nor a democracy, nor anything comparable with any political system or any merely human organization.

SPIRITUAL FAMILY

Essentially, the Church is a spiritual family of the children of God the Father, united, in the divine love and grace of the Holy Spirit, with one another and with Jesus the head, in union with Mary his mother.

The Church, in the phrase of Vatican II, is "the people of God" — and as one bishop has remarked, this includes in the broad sense even those who do not know God but are searching for him.

Today's agonizing reappraisal is testing our faith and our virtue. Perhaps, then, we could all make a Great Resolution for 1969 and the years to follow—a resolution to memorize, and to repeat often to ourselves, St. Paul's wonderful counsel in First Corinthians 13:

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoice in the right. Love bears all things, believes all things, hopes all things, endures all things."

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"If they think the youth rebellion is bad, wait'll the old people on fixed pensions take to the street!"

Congress Bill Called Threat To Union Democracy

By MSGR. GEORGE G. HIGGINS

There was a time, not so long ago, when trade union democracy was thought by many critics of the labor movement to be a kind of magic formula for eliminating strikes and stabilizing labor-management relations.



Msgr. HIGGINS

The theory was that many, if not most, strikes were called by irresponsible, power-hungry "bosses" against the better judgment of the rank-and-file and that the only way to solve the problem was to clip the wings of the former by vesting all decision-making power in the latter.

This bad-guys versus good-guys approach to labor-management relations reached its peak in the late '40s about the time the Taft-Hartley Act was being debated and again in the '50s when the Landrum-Griffin Act was under discussion.

Since that time, many of those who had put their hope in union democracy as a kind of panacea have

had sober second thoughts about the matter. Though, as a matter of principle, they are still in favor of the fullest possible measure of union democracy (and who is not?), they have learned from experience that union democracy, as such, far from eliminating strikes, tends in many cases to have the opposite effect.

ONE VIEWPOINT

In this connection, the industrial relations director for one of the major segments of American industry was heard to say recently in a private conversation that, from his point of view, too much union democracy was a nuisance and a curse.

He would much prefer, he said, to negotiate with a so-called labor "czar" or labor "dictator" who was intelligent and trustworthy than to take his chances on a referendum vote of the less experienced and less sophisticated rank-and-file.

The man who made that statement is not a cynic. He was merely exaggerating a bit for rhetorical purposes. He wanted to emphasize the point that union democracy, as such, is not the answer to strikes — that experienced union officers, in other words, are frequently much more responsible negotiators than the rank-and-file when the chips are down in collective bargaining.

This point is singled out for special attention in the 1968 Report of the Federal Mediation and Conciliation Service. According to this report, dissatisfaction with settlement terms agreed upon by duly authorized management and union negotiators continues to be a frequent reason for union members' refusal to ratify tentative agreements. During the year 1968 the rejection rate was almost 12%.

Congressman Otis Pike (D., N.Y.), in an effort to correct this situation, has introduced amendments to

the National Labor Relations Act to require employers and labor organizations to bargain collectively through agents whose agreements are not subject to ratification by the rank-and-file.

NO CURE-ALL

When he introduced his bill on Jan. 29, Congressman Pike told the House that he doesn't look upon his proposed amendments to the NLRA as a cure-all.

His bill, he said, "will not eliminate strikes, but if properly implemented, it should prevent some of them, and shorten others. . . (It) does not tell management or labor who shall represent them at the bargaining table. It does not tell them that they must agree. It does tell them that, having picked their own representatives, each shall be bound by the actions of those representatives. It tells them that when their representatives have reached agreement they shall be bound by that agreement."

Congressman Pike's concern about the growing tendency of rank-and-file union members to repudiate collective bargaining agreements worked out by their elected representatives is perfectly understandable.

I am inclined to agree with labor columnist, John Herling, however, when he says that the Congressman's proposed remedy would be worse than the disease which it aims to cure. That is to say, it would concentrate far too much power in the hands of union negotiators and would "expose them to a suspicion of possible collusion, if not corruption."

For my own part, then, I would be opposed to the enactment of Congressman Pike's bill. Nevertheless I am glad he introduced it. If nothing else, it will help to call attention to a problem which is obviously getting out of hand and which poses a serious threat to the institution of collective bargaining.

University Head Cites Need For Assistance

WASHINGTON—(NC)—The newly named president of Georgetown University said virtually all private higher educational institutions in the nation are gradually bleeding to death. All that can save them now, he said, is a massive transfusion of federal funds.

Unless those funds are forthcoming, warned Father Robert J. Henle, S.J., the administration of last rites may be the primary function of most university presidents within the next decade.

Father Henle made the prediction at a press conference which was marked, on the whole, by a spirit of optimism, suggesting that a financial tourniquet may yet be applied to some of the nation's best, but desperately ill, colleges and universities.

"If I thought we were bankrupt beyond all hope, I'd rather go broke at home," said the priest who will leave his current job as academic vice president of St. Louis University sometime next summer to take the reins at Georgetown. Meanwhile, Edwin A. Quain, S.J., chair-

man of Georgetown's board of directors, will serve as acting president.

On the subject of federal aid, Father Henle called for the government to "follow the recommendations of many groups" in finding a formula for across the board funding of educational institutions, and to increase its support for graduate education and various types of scholarship programs.

He said there is plenty of legislation on the books to help higher education, but that much of this legislation is not adequately funded. He noted, for example, that more than 7,000 NDEA Title 4 fellowships should have been awarded this year, but that the actual number was less than 3,000.

Father Henle said the key to solving higher education's financial plight is to provide present empowering acts, such as NDEA, with sufficient appropriations. He said he believed this might happen by about fiscal 1971, but warned the next few years will be ones of "blood, sweat and tears."

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What Does It Mean To Be An Adult?

(The following was written by Rafael Tuburan, who is studying for the priesthood of the Archdiocese of Miami at the Seminary of St. Vincent de Paul, Boynton Beach.)

In every society, there is an age when an individual is considered to have crossed the line beyond the playful, carefree, groping, and learning stages of childhood and adolescence into the adult world of maturity and responsibility.

In the United States custom and the constitutions of most states have set this age at 21. But regardless of whether the age is 18, 19, or 21, the number is merely an approximate and arbitrary symbol for the recognition by society of a stage in human development — becoming an adult.

What does it mean to be an adult? Legally it means that one can be considered fully culpable and therefore punishable for any crime or misdemeanor he commits. The burden of responsibility for his actions has passed from his parents to his own shoulders. Society presumes that after a number of years, one should have gained enough experience, education, self discipline, and re-

spect for the rights of others to distinguish right from wrong and to avoid criminal and anti-social acts.

Politically becoming an adult means participating in the elective system of representative government as an informed citizen who is capable of evaluating candidates and issues and making reasoned choices about the type of government and public policy which he thinks best for the community, state and nation.

Socially, becoming an adult means that one is no longer necessarily subservient to the will of his parents, but is on his own. He is free of parental domination and conversely they are free of responsibility of taking care of him. He can freely enter into marriage, take up a job or enter a school of his choosing and journey wherever he wants.

FREE, RESPONSIBLE

In general becoming an adult means becoming free and freedom, understood positively is personal, hu-



man responsibility. From the root derivations of the word, responsibility means being able-to-respond. The responsible adult has not only reached the stage where he is capable of responding to his situation in life, but, more importantly, he has assumed the obligation of making a proper response in all of the relationships of a human person.

During his early years a person is a center of strong desires which yearn for satisfaction. Food, clothing, shelter, education, love, and a healthy family atmosphere are necessary for the child to develop into a healthy adult. But by the late teens

and early twenties the pendulum should start to swing toward a balance between receiving and giving.

The young person growing into adulthood is challenged to shed the normal egocentricism of childhood and to shoulder the responsibility of contributing his service to society as a just return on what he has received from society. For the great majority of young adults this will mean marriage and the establishment of a new family. The choice of a job or profession can also be considered as a person's way of preserving and strengthening the social fabric of the nation, rather than merely as a means of gaining economic sustenance.

The major conclusion of this essay is that no man can or should stand completely alone or isolated, no man is an island. Everyone comes into the world dependent on the services of those who have gone before him. It is the sovereign privilege and duty of the maturing adult to offer to the common pool of human effort a part of himself for the benefit of generations to come. Only if individuals can face adult responsibility can the human project continue and progress.

Pope Advises Czechs To Wait Out Storm

By PATRICK RILEY
VATICAN CITY—(NC) — Pope Paul VI, writing to Catholics of Czechoslovakia, urged them to "wait under the shelter of a pure conscience until the storms that have been unleashed resolve themselves into a breath of air."

The apostolic letter, in Latin, was written for the 11th centenary of the death of St. Cyril, who, with his brother, St. Methodius, is regarded as an Apostle of the Slavs. It was addressed to the bishops, clergy and faithful of Czechoslovakia.

(Last fall the Czechoslovak National Assembly made a federated nation of two states: one of Czech peoples in Bohemia and Moravia, the other of Slovaks

in the southeastern part of the country. The states will have a measure of home rule on domestic matters, but Prague will still have control of foreign policy, defense and national economic planning.)

Pope Paul praised Czechs and Slovaks for showing fidelity to the Holy See "with words and with courageous actions," and declared: "Rest also assured that this Apostolic See, within the limits of its abilities, wants to do its utmost and does its utmost to meet your needs."

"We are certainly not unaware that those who desire to live piously in Jesus Christ always find themselves in the midst of distress and danger. Nevertheless may you never fail in courage."

Prayer Of The Faithful

First Sunday Of Lent

Feb. 23, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Now is the acceptable time. Now is the time of salvation. Let us pray that during this Lent we will follow the way that leads to the triumph and victory of Easter.

LECTOR: The response for today's prayer of the faithful will be: Lord, hear us.

LECTOR: (1) That our Holy Father Pope Paul, our Archbishop Coleman F. Carroll, and all bishops and priests may lead and direct the people of God in a true renewal of heart, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (2) That the nations of the world may respect each other's rights and cooperate with one another in helping to relieve the lot of the oppressed and poor, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (3) For those who suffer from want, indignity, and despair, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (4) That offenders against society will find understanding, forgiveness, redemption, and rehabilitation, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (5) For the unity in faith and love of all Christians, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (6) For the tourists and vacationers with us today, that they may find rest and relaxation and return safely to their homes. We pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (7) For the sick, suffering and deceased members of our parish remembering especially N and N who are ill, and N and N who died this past week, we pray to the Lord.

PEOPLE: Lord, hear us.

LECTOR: (8) For all of us that this Lent will be a time of spiritual renewal of works of charity, and of true repentance, we pray to the Lord.

PEOPLE: Lord, hear us.

CELEBRANT: Father, hear our petitions. Help us to be diligent in penance and prayer. We ask this through Christ our Lord.

PEOPLE: Amen.

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Pontiff, Slavs Mark Cyril's Anniversary

By PATRICK RILEY
VATICAN CITY—(NC) — The ancient unity of the Slavic peoples blazed into life in St. Peter's basilica at a multilingual Mass celebrated by Pope Paul VI and 14 Slavic prelates.

The Pope, prelates and Slavic pilgrims, including 1,000 from Czechoslovakia, were marking the 11th centenary of the death of St. Cyril, who gave a large part of the Slavic peoples a common alphabet and the Christian faith.

Slavic languages, both ancient and modern, echoed through the basilica and the colors of sundry national costumes flashed from the pilgrim ranks.

Pope Paul, surrounded by bishops representing almost all the modern Slavic nations, reminded the Slavs

that fidelity to the Holy See was at the heart of St. Cyril's enduring achievement of the Christianization and culturalization of the Slavic peoples.

"He always professed the primacy of the Roman Pontiff and submitted to the judgment of the Apostolic See his liturgical innovations, his literary work, and the problems of his missionary activity," the Pope said. Here, as elsewhere in his sermon and his address later that day to an audience of Czech and Slovak pilgrims, his historical references had overtones of present-day problems.

He told a pilgrimage audience: "Today, as in all your history, you have known how to bear witness, often by hard suffering borne with dignity, to your deep conviction, your Cyrillian and Methodian faith, that is a faith that is authentically Catholic." The word "Methodian" was a reference to St. Cyril's brother and fellow apostle to the Slavs, St. Methodius.

The Pope said St. Cyril's greatest merit lies in having "invented an alphabet for the Slavic language and having begun the Slavic version of the Holy Scriptures and of the liturgy."

He pointed out that St. Cyril had put both the Byzantine and Roman liturgies into Slavic "because he desired the fully aware participation of the people in divine worship."

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RECONCILIATION

Lenten Thoughts from St. Paul

by Peter Schineller, S.J.

The author of the following article, the first in a series of seven Lenten meditations, has taught as a scholastic in New York City high schools, and currently is in second theology in Woodstock College, Md.

Reconciliation

"It was God who reconciled us to Himself through Christ, and gave us the ministry of reconciliation."
—St. Paul's second letter to the Corinthians, 5, 18.

In "Time" magazine's presidential inauguration issue, several essays outlined possible ways to heal the nation. A section on what the individual can do concluded that each American must set "more community as the American goal. It may be a small beginning, but is there any other if the nation is to be truly healed?"

The apostle Paul viewed this work of building community as one of the main tasks of the Christian. In his letter to the Christians at Corinth, he states that the Christian response to the reconciling work of Christ is that each Christian become an ambassador of reconciliation, uniting man to man, and all men with God.

To find out what Paul means by reconciliation, it is helpful to look at the original meaning of the word. The image evoked by reconciliation is the peace that follows upon war, signifying a change in the relation between two opponents.

Those who were at war are now at peace with each other. Paul proclaims that through the death and resurrection of Christ, man is again in God's favor, after a period of estrangement and rebellion. This reconciliation is the main effect of Christ's redemptive activity, the restoration of man to a state of peace and union with God the Father.

The barriers and distinctions between slave and free, between Jew and Greek have been broken, and all men become one in Christ through baptism.

During this Lent we cannot fail to reflect on the lack of peace and unity in the world today. Students protest against university administrators; the gap between rich and poor widens. The white and black communities live in constant tension. Almost daily, war threatens to break out in the Mideast. Civil war reigns in Nigeria, and peace is yet to be found in Vietnam.

Yet Paul proclaims that man has been reconciled with God through the mystery we celebrate at Easter, and that we must carry on this work of reconciliation. God's reconciling activity gives us the courage to dare to love our fellow man.

The task of reconciliation means that we take the initiative in working for peace and equality among men, beginning in our own communities. Although we will never be present at the peace negotiations in Paris for the work of reconciliation there, we can in some small way, by our concern and interest in the problems of others, Christian and non-Christian, black and white, share in the challenge of making all men one.

We will have done our part in this ministry of reconciliation if what Martin Luther King, Jr., wanted said of him could be said of us: "I'd like somebody to say that I tried to love somebody. I want you to say . . . that I tried to be right and walk with them, that I did try to feed the hungry, that I tried to love and serve humanity."



Only history can tell whether or not Richard Nixon will deliver the performance of excellence that he has so persistently prepared. But the country is ready to move toward the "chalice of opportunity" so eloquently articulated by the new President on Inauguration Day.

Reflections On The First

By DR. THOMAS PATRICK MELADY
Copyright, 1969, by The Voice and The
Catholic Features Cooperative

"The greatest honor history can bestow is the title of peacemaker. This honor now beckons America — the chance to help lead the world at last out of the valley of turmoil and on to that high ground of peace that man has dreamed of since the dawn of civilization."

With these words Richard Milhous Nixon, a few minutes after taking the oath of office as the 37th President of the United States, set a high inspirational quality for his administration.

The overall atmosphere in Washington, D.C. on Jan. 20 was a serious one of "let's get on with the business at hand ... there is much to do."

There was a restiveness throughout the country. There have been five years of riots and domestic turmoil and deepening commitment in the Vietnam war. This, coupled with spiraling inflation in the midst of prosperity for many, made Charles Dickens' "it was the best of times ... it was the worst of times" seem so relevant to many Americans today.

The address, like the cabinet, seemed designed to appeal to the centrist forces and to avoid the extremes of right and left. There were no great promises but rather an implicit commitment to restore orderly government to the land.

President Nixon called for an end to "the shouting at one another" so that "our words can be heard as well as our voices." He declared "America has suffered from a fever of words: from inflated rhetoric that promises more that it can deliver: from angry rhetoric that fans discontent into hatred: from bombastic rhetoric that postures instead of persuading."

Every action of the weeks between the election and inauguration and the first ten days of his administration confirmed the quiet seriousness of Mr. Nixon.

On his first day in office President Nixon only had a handful of Republicans in policy positions. Some observers assumed, like with previous transfers of power involving a change in political parties, that there would be wholesale departures from government. Not so this time. Experienced Democrats are staying on until the Nixon administration has found the right man for each policy position.

MAN'S OWN SUCCESS

A striking characteristic of all the top cabinet appointments was both the "mainstream" nature of their background and the fact that they all sprang from modest beginnings and achieved success in their respective professions. While other administrations had cabinet members of inherited wealth, the beautiful people coterie or the Eastern Establishment, Mr. Nixon's men all "made" success in their lifetimes.

While some are now wealthy, most live unostentatiously in the middle class mode of living with strong emphasis on family life and informal entertaining. With the possible exception of Secretary of Commerce Maurice Stans, who collects African sculpture and hunts big game in East Africa, none could be classified as "jet setter."

Furthermore, the new cabinet members are on the whole no strangers to Washington. Stans served as Eisenhower's Budget Director; Robert Finch, Secretary of Health, Education and Welfare, was administrative assistant to Vice President Nixon; Melvin Laird, new Secretary of Defense, has been a Congressman from Wisconsin; and Secretary of Defense William Rogers was Eisenhower's last Attorney General.

Our country is now led by a man who, born into the family of a modest grocer, worked his way through Law School. The parents of the Vice President were Greek immigrants.

In this administration the emphasis is on organization, efficiency, and a minimum of chaos. This was a proven fact during the hectic campaign days when a cool, calm, and collected Nixon emerged from his highly efficient headquarters.

To rise to the Presidency from no political or military base is in itself a phenomenon rarely seen in our political history. Yet Mr. Nixon's success was deliberately and painstakingly calculated, free from the usual last minute decisions and organizational chaos.

The smooth and orderly transfer of power from one administration to the other was scrupulously adhered to by the Nixon forces. The deliberation with which The Nixon Team moves toward the fulfillment of these responsibilities is reminiscent of the Eisenhower era. Much thought and care have been put into the appointment of top men to cabinet and sub-cabinet posts. There seems to be no need to hurry. Time has been on Nixon's side.

The transition at the Paris peace talks ran quite smoothly. Nixon kept his promises — that he would not jeopardize the efforts of the Johnson team during the talks on Vietnam. Lodge took his place at the Paris table with apparent ease. The question remains — whether the Nixon approach will be fruitful in a reasonable amount of time — that is, at least before the congressional election of 1970.

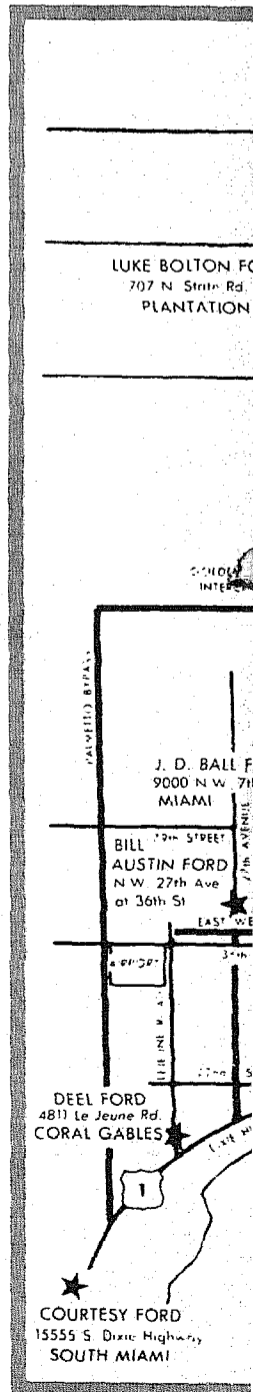
Nevertheless, Nixon, his cabinet and staff devoted their first week to formal meetings, establishing tables of organization, and orderly procedures for better coordination of foreign and domestic issues. The National Security Council has been reactivated to deal with foreign matters, and the new cabinet level Council on Urban Affairs will attempt to pull together mat-



PRESIDENT

ters pertaining to vital dome

All this points to an effort to avoid gimmicks. The criticism also be heard again in re and fresh approaches. Whi great Marshall Plan nor G an effort will be placed o the realities. In his Inaugu did not suggest a retreat activity, although he has members to review the wherever possible. Rather sources would play major now is to reach beyond gov of the concerned and the con



Few Days Of Nixon

Vice President Agnew in a recent news conference in New York said that the Nixon administration would take "action — hard action" but that this action might not be "fast and showy."

The lack of "show" is exactly the strategy outlined in Nixon's address. "America has suffered from a fever of words."

He pleaded for an end to the "shouting." His silence on certain issues during the campaign allowed him to escape attack. His strategy for quiet action is again aimed at avoiding and ignoring some of the loud dissident voices.

The initial confrontation at the Inauguration between the young militants and Richard Nixon was a mere skirmish hardly worth mentioning. Republicans — solid, middle class America, celebrating a triumphant return to Washington after an eight-year absence — hardly even noticed the counter-inaugural peace demonstrators, and if they did, they were neither interested, nor impressed.

The pelting of the limousines during the Inaugural parade and the smashing of a few windows was contained swiftly and coolly by the heavy police forces and combat-equipped troops. But the youthful demonstrators just did not relate to the "Forgotten Americans" who streamed into the Capitol to hear the voice of the man they had put into the White House. These "good citizens," "decent people," who supported their schools, contributed to their communities and churches, and loved America, remained unmoved by the militant left, hippies and "crazies" parading through downtown Washington.

The Nixon administration may benefit from the general reaction of the centrist forces against the extremist militant left. Yet these centrist forces, while distressed by the young revolutionaries are still fearful of chaos.

Some critics of the administration are quick to point out the apparent conservatism in the new *Justice Department* appointees. They are afraid that these elements will overreact in their emphasis on harsh law enforcement tactics. However, if the Nixon forces follow their proposed strategy of orderly reform, a much more sophisticated plan of restoring the rule of law will evolve which will satisfy not only the Forgotten Americans but most Americans.

Dr. Melady, Professor of Afro-Asian Affairs, Seton Hall University, is the author of six books on developing countries. He resides in New York City with his wife and two daughters.



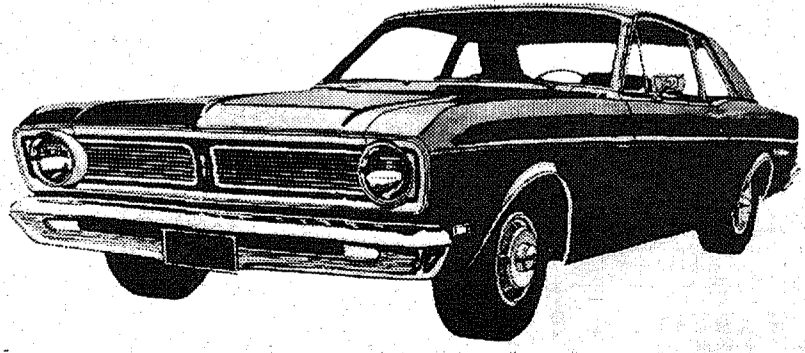
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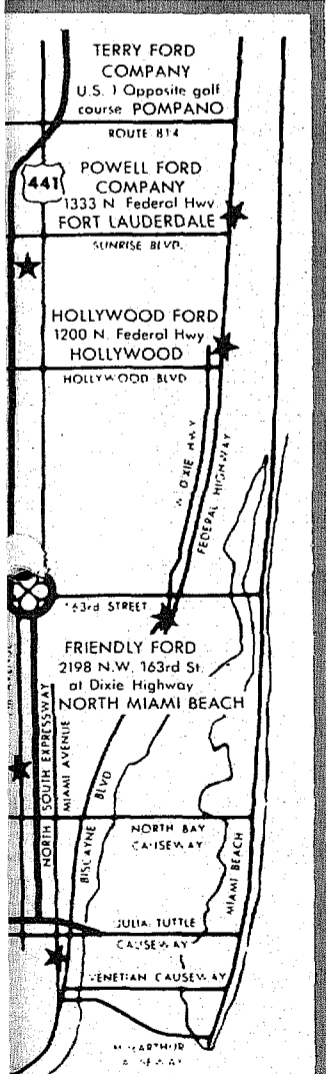


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Around The Archdiocese Lenten Lecture Series Scheduled In Parishes

HOLLYWOOD—A Lenten and Easter lecture program will be inaugurated in Nativity parish beginning at 8 p.m., Monday, Feb. 24, in the parish hall.

Lectures will be a study of the liturgy, penance, liturgical rites and sin with emphasis on their meaning today. An examination of the Passion, Death and Resurrection as seen in the Gospels and their significance in daily life today will also be included.

Conducting the series will

St. Patrick

Annual George Washington Birthday party sponsored by the Patrician Club begins at noon, Saturday, Feb. 22 at the Hotel Fontainebleau.

Holy Cross

Annual party under the auspices of Circle 3 of the women's auxiliary begins at 1 p.m., Sunday, March 2 at the Lighthouse Point Yacht and Tennis Club. A continuous brunch will be served until 3 p.m.

Queen Of Martyrs

Members of the parish women's guild will sponsor their annual luncheon-fashion show on Saturday, Feb. 22 at the Viking Restaurant, Fort Lauderdale.

St. Bede

A candy and baked goods sale sponsored by the Altar Guild will begin at 8 a.m., Saturday, Feb. 22 at Neisner's in Key West.

K of C

Members of Marian Council, North Miami, will observe a Corporate Communion during 8 a.m. Mass, Sunday, Feb. 23, in St. Rose of Lima Church. Breakfast will follow in the Council Hall, 13300 Memorial Dr., North Miami, where Ray Jacobs of the Miami Dolphins will be the speaker.

St. Luke

Games, rides, refreshments, gift bazaar and parcel post booth will be featured during the parish Mardi Gras, from 2 to 9 p.m., Saturday, Feb. 22 and from 10:30 a.m. to 7 p.m., Sunday, Feb. 23 on the grounds on Congress Ave., Lake Worth. Spaghetti dinner will be served from 4 to 8 p.m. Saturday.

ACCW

Members will participate in an "Interfaith Day" at 9 a.m., Monday, Feb. 24 at Temple Emanu-El, 1701 Washington Ave., Miami Beach. Conducted tours of the synagogue will be included in the program.

St. Sebastian

A benefit fashion show and luncheon under the auspices of the women's club begins at noon, Tuesday, Feb. 25 at Pier 66. Music will be provided by Jan Krupa at the organ.

be Vincentian Fathers Rev. John F. Gallagher, S.T.D., and Rev. James V. Morris, S.T.L., both graduates of the University of Fribourg, Switzerland; and Rev. James K. McGowan, Ph.D., and Rev. James E. Smith, L.S.H., University of Louvain, Belgium.

Programs will be held each Monday evening at 8 with the exception of the week of March 16. The lecture that week will be on Tuesday, March 18.

WEST PALM BEACH—A series of lectures will be held in St. Juliana parish on the six Fridays of Lent beginning at 8 p.m., today in the school cafeteria.

Conducting the series will be Father James K. McGowan, C. M., Father James V. Morris, C. M., Major Seminary of St. Vincent de Paul, Boynton Beach; Father Coleman Hegerty, C. P., Our Lady of Florida Monastery, North Palm Beach; Father Arthur King, O.M.I., and Father Robert Lynch, O.M.I., members of the faculty at Cardinal Newman High School, West Palm Beach; Father Leslie Cann, supervising principal at Cardinal Newman; and Alton Murray, president of Florida Juvenile Court.

Lectures are also slated for Feb. 28, March 7, 14, 21 and 28.

St. Louis

The parish choir will participate in the third annual interfaith musicale at Beth Am Temple on N. Kendall Dr. on Tuesday, Feb. 25.

St. Vincent

A film on drug addiction will highlight the monthly meeting of Our Lady's Guild at 8 p.m., Monday, March 3 in the church pavilion in Margate.

St. Clare

Women of the parish will participate in their annual retreat, Feb. 28 to March 2, at the Cenacle Retreat House, Lantana. Reservations may be made by calling Eleanor Nissen at 848-0320.

NAIM Guild

A Spring dance will be sponsored by the club for widows and widowers at 9 p.m., Friday, Feb. 28 at Our Lady of Perpetual Help hall, 13400 NW 28 Ave.

Hallandale

Women's clubs of St. Matthew and St. Charles Borromeo parishes will sponsor a luncheon and fashion show at noon, Tuesday, Feb. 25 in the Hollywood Beach Hotel.

Barry College

Brother Antonius, poet and lay brother of the Dominican Order stationed at St. Albert College, Oakland, Calif., will be the first speaker of the annual Coleman F. Carroll Lecture series at 8 p.m., Friday, Feb. 28 in the college auditorium, N. Miami Ave. and 115 St.



CATHOLIC BOOK Week was observed during a special program last Sunday in the Archdiocesan hall where Sister Raymond, a Daughter of St. Paul, gave an illustrated lecture on "The Apostolate of the Book." Newest Catholic books and periodicals were displayed throughout the day.

Panel Scheduled On Drug Abuse

BOYNTON BEACH—Drug abuse will be the topic of a panel discussion by local civil leaders during a program at 8 p.m., Thursday, Feb. 27 at the City Hall.

Participating will be Sheriff Heidman of Palm Beach County; Dr. Russell Forlaw, M. D., Rev. Douglas Smith, Presbyterian minister; and William Plum, administrator of "Project Alert," a project sponsored by the Palm Beach Medical Society, Palm Beach Pharmaceutical Association and local law enforcement agencies, to educate students and parents on the seriousness of the drug problem.

Dedicate Chapel In Vets Hospital

The new chapel of the Veterans Administration Hospital located at 1201 NW 16th St., was dedicated last Sunday.

Participating chaplains included Father Albert A. Knier, Father Francis Ciesielski, Rev. Edmund W. Holmes, Jr., Rev. Jack K. Sides, and Rabbi Alfred Waxman.

The new hospital replaces the former VA Hospital which was located in what was once the famed Biltmore Hotel in Coral Gables.



South Florida Scene

HOLLYWOOD—Courses in defensive driving for Sisters stationed in Broward County will be inaugurated on Tuesday, Feb. 25 in Nativity parish hall.

Howard Taylor of the Safety Division of the Broward County Dept. of Public Safety will conduct the special courses which will be held each week from 7:30 to 9:30 p.m. More than 70 Religious have already planned to participate.

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Aid Needed In Schools

Help! Help! Nurses Asked In Broward

POMPANO BEACH — "Help Wanted," signs are out at parochial schools in Broward County where, because the Public Health Department does not provide the services of a visiting nurse, members of the local chapter of the Archdiocesan Council of Catholic Nurses have volunteered to assist principals in establishing health programs.

One of the first to volunteer is Mrs. Dorothy Bradley, R.N., who offered to set up such a program in St. Coleman School. With the aid of another registered nurse, Elizabeth Laczko, she began the tedious task of checking each of the eight grades to determine whether each child had a record of physical examination. Since first grade files were complete, forms were sent home to the parents of every other child whose health form was missing.

As forms were completed by parents or family physicians and returned to the school, files were set up for each student, a job which has taken four months to complete.

Since immunization shots are available free of charge at county health centers, groups of mothers have volunteered to transport the children who

need vaccinations for smallpox and shots for diphtheria, tetanus, whooping cough and polio, on Mondays between the hours of 1 p.m. and 3:30 p.m.

Mrs. Bradley estimates that approximately half of the entire enrollment of the school will need the shots.

"This project has been strictly a project of the Broward Chapter of Catholic nurses," Mrs. Bradley explained, "but the unfortunate part is that members are working full time and during school hours. What we are trying to do now is to contact mothers of our school children who are nurses but are no longer active and have them volunteer to staff St. Coleman's with a full-time nurse."

She pointed out that some 35 mothers in the parish are graduate nurses and estimated that about half of these are inactive.

"If we can get just 20 in the parish to volunteer, that would mean just one day a month for each," she added. "We know there are well over 500 Catholic nurses living in Broward County and more than half are inactive. The training they had can be put to good use now."



Entrance Examination for First Year High St. John Vianney Minor Seminary

2900 S.W. 87th Ave., Miami

DATES—Saturday and Sunday, March 1, 2, 1969

ELIGIBLE—8th grade boys who wish to enter St.

John Vianney Seminary next September.

—Accommodations will be provided in seminarian dormitories Saturday night.

PROGRAM:

Saturday, March 1, 1969

- Arrival at St. John Vianney Seminary no later than 11:00 a.m.
- Lunch 12:15 p.m.
- In the afternoon there will be classes on seminary life conducted by members of the Faculty; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office; a movie on vocations and other subjects in the evening.

Sunday, March 2, 1969

- Entrance Examination from 8:30 to 11:30 a.m.
- After the candidates have lunch there will be open house for their parents at the seminary and an opportunity for them to discuss the vocation problems of their sons with priests from the Vocation Office and Seminary Faculty.
- Mass for parents and candidates in the early afternoon.
- Return home with parents after 2:00 p.m.

Keep upper part for reference

RESERVATION FORM

I wish to spend Saturday and Sunday, March 1, 2, 1969, at St. John Vianney Minor Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first hand.

I (have) (have not) a ride to the Seminary on Saturday, March 1, 1969.

My parents (will) (will not) be able to join me for Mass and open house inspection of the Seminary at 1:00 p.m. on Sunday, March 2, 1969.

Name: Address: City:

School: Parish:

Return this reservation as soon as possible to:

Rt. Rev. Monsignor James J. Walsh
Office of Vocation Director
6301 Biscayne Boulevard
Miami, Florida 33138

Civic Concerns Cited To Provincial Council

ORLANDO — Issues of concern to the newly-established Florida Catholic Conference were outlined by Thomas Horkan, executive director, during the first annual meeting of the Miami Provincial Council of the National Council of Catholic Women held here last Friday.

A new bill which would liberalize abortion laws in Florida, the Death-With-Dignity Bill, the revocation of the tax exemption movement, the issue of distribution of ESEA funds for schools, the role the state will take in as-

sistance in welfare cases and migrant labor problems, were cited by Horkan as the principal issues of concern to his office at the present time.

The facilities of his new office in Tallahassee will soon be expanding into the fields of education and social services, Horkan explained, noting that the cooperative effort of the legislative and communications committees of the women's councils would be of great assistance to the Conference.

Mrs. Thomas F. Palmer, third vice president and a national director of the NCCW representing the Province of Miami, presided at the one-day meeting, attended by priest-moderators and presidents of Councils in Florida.

Included were Father Frederick Wass and Mrs. Wendell Gordon, Miami Archdiocesan Council; Msgr. James Heslin and Mrs. Julian Warren, St. Augustine DCCW; and Msgr. Martin B. Power and Mrs. Joel W. Sayer, Jr., Orlando DCCW.

Acting on the recommendations of the National Council of Catholic Women's board of directors which met in January in the nation's capital, the Provincial Council voted to support the World Union of Catholic Women's board of directors which met Organizations' Day of Prayer on March 25, the Conquer Uterine Cancer project, the USCC Urban Task Force and State Catholic Conferences.

Members also voted to inaugurate a more effective system of communication between the national office of the NCCW and parish affiliations of Florida Councils.

Vatican City Laity Lauded

VATICAN CITY (NC) — Pope Paul VI, receiving the board of lay consultants for Vatican City, told them they are not mere relics of the Church's temporal power but exponents of an "organic and responsible collaboration of the Catholic laity with the hierarchy."

He said the collaboration of the laity with the hierarchy is "more than ever desirable, particularly in the executive sphere and in the framework of secular competencies where laymen are more expert and qualified."

Auxiliary Plans Lunch, Cards

The Second Annual luncheon and card party sponsored by the women's auxiliary of the Miami Catholic Welfare Bureau will begin at noon, Saturday, March 1, in Jordan Marsh auditorium, 15th St. and Biscayne Blvd. Reservations may be made by calling Mrs. Hughes at 448-9468.

Proceeds are donated to the program of care for dependent children under the care of the Welfare Bureau.

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Officers Re-elected By Women's Council

Mrs. Wendell Gordon of Little Flower parish, Coral Gables, has been re-elected president of the Archdiocesan Council of Catholic Women.

Other Council officers re-elected during the winter board meeting are Mrs. Edward Keefe, Holy Family parish, North Miami, vice president; Mrs. William J. McCullough, St. Juliana parish, West Palm Beach, treasurer; and Mrs. John Cunningham, St. Ambrose parish, Deerfield Beach, corresponding secretary.

Mrs. Norman Gerhold of Sacred Heart parish, Homestead, was elected recording secretary.

According to changes in the Council by-laws adopted at the 1968 convention, officers are now elected during the winter board of directors meeting, instead of during the annual meeting.

The 1969 convention of the Council will be held at the Sheraton-Four Ambassadors on Sunday, Monday and Tuesday, May 4, 5, and 6.

Launch Birth Defects Fight

WASHINGTON — (NC) — An education and service program in prenatal prevention and postnatal care of birth-defective children has been prepared by the family affairs commission of the National Council of Catholic Women.

Mrs. Norman Folda, Omaha, NCCW president, said the program, called Focus: Mother and Child, is "challenging, rewarding and very necessary." It is being carried out in cooperation with the National Foundation — March of Dimes.

Mrs. Philip H. Des Marais, family affairs commission chairman, stressed the necessity of the project. She said: "It is a shocking fact that the United States

ranks 15th among nations in infant mortality."

Dr. Virginia Apgar, vice president for medical affairs, National Foundation — March of Dimes, lauded the NCCW project and stressed the urgent need for widespread understanding of ways to prevent many birth defects.

Will Adopt Viet Orphans

CHRISTCHURCH, N.Z. — (RNS)—The New Zealand National Council of Churches and the Catholic St. Vincent de Paul Society have won government approval for a joint scheme to bring a small number of Vietnamese orphans to New Zealand for adoption.

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'Pull And Counter-Pull' -- Adult-Adolescent Relationship



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

My daughter is rebelling against me. I ask her to bring her friends home or I ask her if I might meet the parents of some of her friends, and she throws a fit. She seems to be growing further and further away from me. How can I cope with her?

The normal teenage girl is seeking both independence and parental guidance and approval. Therefore, the parent-child relationship is one of pull and counter-pull — toward and away from teenage independence. As a general rule, I would say that most children would take the opposite view from the one taken by their parents — even if the parents' view was what the child believed.

There is really a conflict between a desire to conform and the fear that conformity would indicate a surrender to the parents — the last thing the teenager wants to do.

There seem to be certain main areas of conflict between parents and teenagers including: dating, friends, smoking, curfews and drugs.

On dating: Most teenage girls seem to be opposed to this, but they drift into it more and more. The most frequent excuse given is that steady dating assures escorts for proms and other important high school events.

On meeting friends and parents of friends: Most girls think it's square to bring their escorts home to meet Mom and Dad. One girl I talked to almost left home because her mother went over to meet the parents of her "best friend." The fact that the other girl's mother was "as high as a kite" when her visitor arrived didn't phase the girl. It was just a case of "you don't trust me."

On smoking: "All the girls do and I don't see why I can't" is an excuse accepted by all too many parents. Too many mothers and fathers have adopted the policy that "I would rather have them smoke 'in front of me' than have them sneaking around behind my back. I'm not arguing this from a medical standpoint here, but from the idea that parents should stick to their guns. If you do not then you have lost all controls.

As I have said before, it is not an opinion of "when I want your opinion, I'll tell you what it is," nor is it a case of "do as I say and not as I do." Small surrenders of parental authority will lead to bigger and bigger ones.

On curfew: On school nights there should be no dating unless there is a very special school function. On Friday and Saturday nights a 16 to 17-year old child should be in the house by midnight — unless there is a very special event — and a change in curfew should be approved by the parents well in advance. Sunday is a school night and must be so observed.

On drugs: More and more parents are being faced with this problem. One child told me that her parents kept popping tranquilizers in their mouths all day long, and then they didn't expect the children to take anything. I questioned the mother and she said that she had to take the tranquilizers in order to live with the daughter — a classic example of pull and counter-pull.

The parent should set a good example. We can lump drug and alcohol abuse together. If it is necessary for parents to have two highballs before dinner in order to stand each other's company or to relax themselves, then the children are going to notice it. Don't keep popping pills into you without expecting the children to react — perhaps by using drugs themselves.

Parents are all too quick to blame some odd behavior on "the time" or the child's friends — never on themselves.

In Europe, I have been told, the state assumes more responsibility in the care of handicapped children. What sort of services do the states offer?

In Europe — Sweden, Denmark, West Germany and the United Kingdom, for example — the state assumes much responsibility for the child. The problem in Europe is both humanitarian and economic.

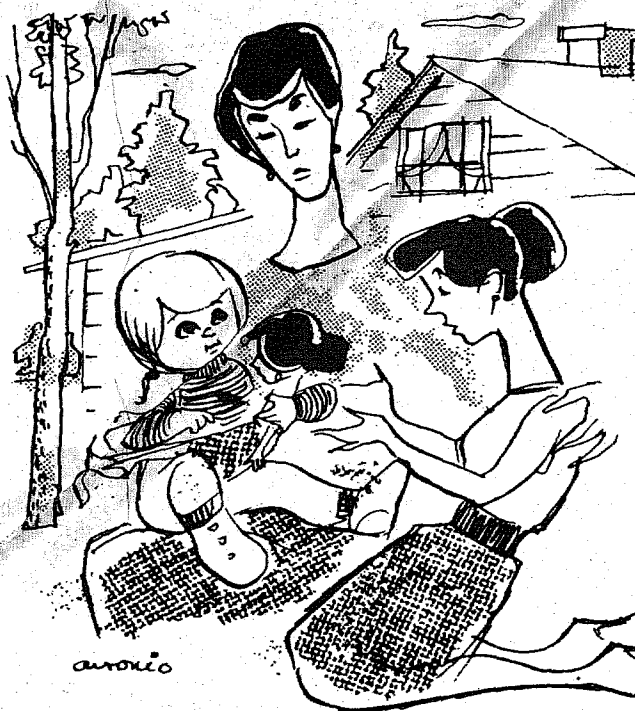
Techniques for early identification of illness and disability in children are widely used in Europe. Their studies have found that during pre-school years, many children suffer severe, but correctable handicapping conditions, and that most of these conditions are concentrated in children who receive little or no regular medical attention.

In many cases the problem is a brain lag — such as children who cannot distinguish colors.

If alcoholism causes more deaths and family problems than the use of marijuana, why isn't there more stringent regulation of the use of alcohol?

Why add one vice to another vice? No one is condoning the chronic alcoholic. Perhaps more rigid controls should be established, but then again, why add one new vice to an old one?

There is more and more evidence being gathered



that smoking marijuana affects the kidneys, the brain and the liver. The same forces which lead to the habitual use of marijuana may cause alcoholism.

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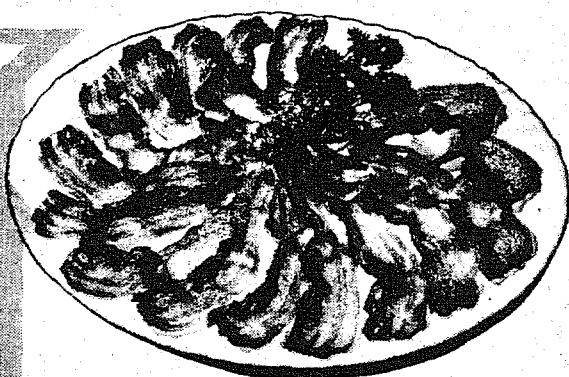
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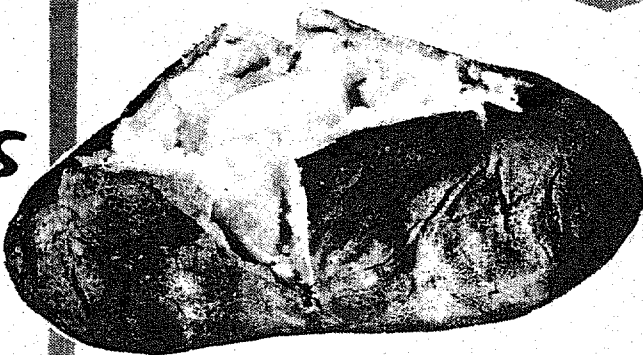
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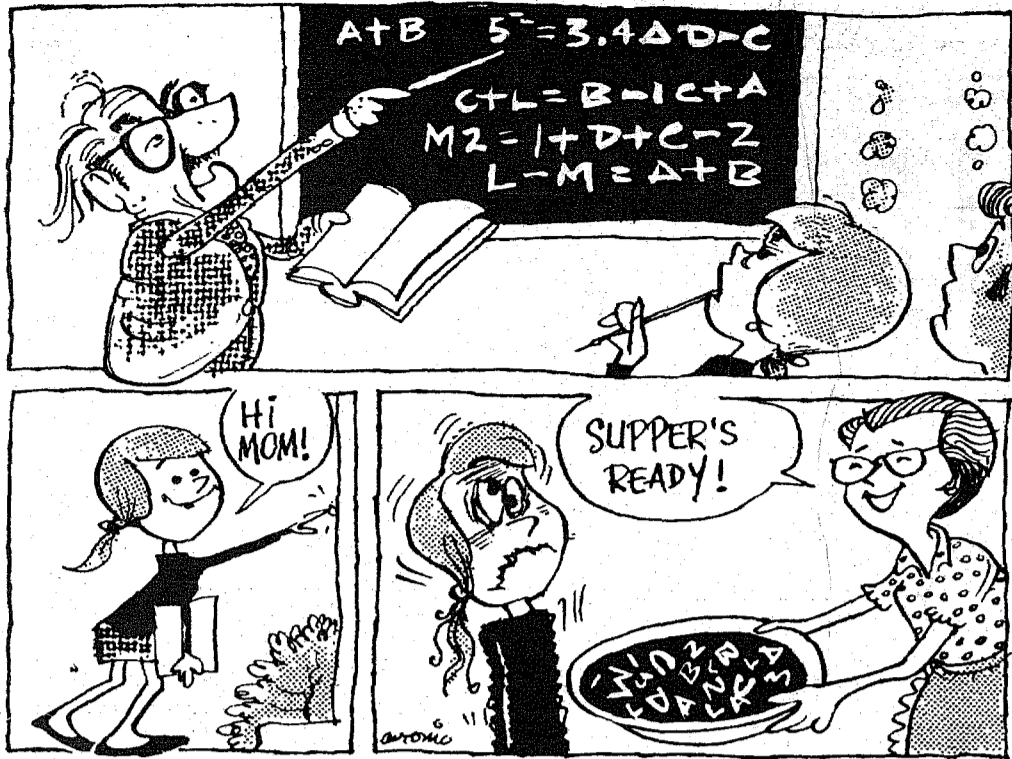
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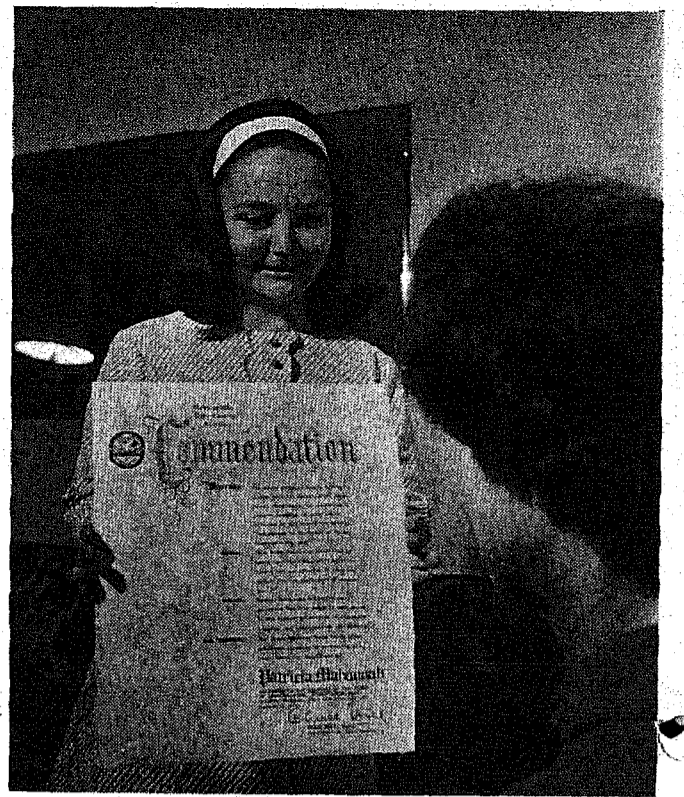


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SHOWING HER commendation to her mother Mrs. Ray W. Mahannah, is Patricia Mahannah who received the award for her exemplary "kindness, good sportsmanship, humility, leadership and bravery," according to the Dade County Youth Advisory Board which chooses the honorees. Patricia, a senior at Notre Dame Academy, has served as an archdiocesan officer for the Catholic Youth Organization, and participates in volunteer activities. She has been in the Girl Scouts and is president of the Children of Mary.



Notre Dame Girls Star With Words

Notre Dame Academy swept all three top places in girls' ex-temp during last week's Catholic Forensic League of South Florida at St. Thomas Aquinas High School in Fort Lauderdale.

First place went to Chris Cronin, second to Karen Lopez and third to Marie Jimenez, all of Notre Dame. In the boys' ex-temp competition, Bob Bucknam from St. Thomas Aquinas picked off first place, followed by Joe Motta, Cardinal Gibbons in second place, and Richard Leuders from Columbus in third.

Over in the debate competition, affirmative division, first place was taken by the St. John Vianney team of William Dorsey and William Horton. Second place was won by the Curley team

of Richard Barkett and Ed Stankiewicz, while the St. Thomas team of Thomas Kenry and William Davis copped third spot.

In the negative side of the debate competition, the Curley team of Brian McHale and Arthur Finamore topped the list of competitors, followed by Notre Dame's team of Ann Donohue and Ann Nielsen in second place and St. Thomas' duo, John Maus and John Husfield, in third place.

The next tournament will be presented March 8 at Cardinal Gibbons with competition in original oratory and declamation.

Chaplains Air Problem Of Students

HOUSTON—(RNS)—It is not a matter of Catholic students leaving the Church but the Church leaving the students, Newman Club chaplains attending a Workshop on the Commuter Campus were told here.

Msgr. George Cranham, director of the Newman Apostolate for the Los Angeles archdiocese, speaking at the special session of the National Newman Chaplains Association, maintained the Church is not reaching the "commuter" student, often a forgotten person by Newman chaplains.

Student on commuter campuses do not return to the campus for extracurricular activities, so their primary contact with the Church is through their parish priest. However, parish priests "usually have no rapport with the students and find them strangers," he said. This dulls the student's interest.

Msgr. Cranham emphasized that "there is no serious effort other than the Newman Clubs to involve Catholic students in the Church."

Newman Birth Date Marked

Newman Clubs in the Archdiocese of Miami will join with hundreds of others throughout the United States in recognition of Cardinal Newman's birthday with observances ranging from special Masses to ecumenical discussions of intellectuality in the college community.

Approximately 1.3 million Catholic students are presently enrolled in secular colleges. The Newman Centers were designed to serve the needs of these students.

Newman Clubs operate at Miami-Dade Junior College, the University of Miami, Broward County Junior College, Florida Atlantic University and Palm Beach Junior College, within the area of the Archdiocese of Miami.

Cardinal Newman week runs from Feb. 16 to 23. John Henry Cardinal Newman was a recognized scholar and leader in the Church of England who converted to Roman Catholicism in 1845 and was ordained a priest one year later.

He is noted for his intellectual comment on the place of the Church in human life and his devotion to intellectual pursuits. He died in 1890 and the first Newman Club was formed at the University of Pennsylvania in 1893.

THE NOW SET

Five North Dade parishes will sponsor a Youth Mass Sunday, Feb. 23, 7:30 p.m., in St. Rose of Lima Church, 418 N.E. 105th St., Miami Shores.

Priests offering the celebrated Mass will come from St. Mary's parish, St. Rose of Lima parish. Our Lady of Perpetual Help parish, St. James parish and Holy Family parish.

All youth from the area are invited to attend the Mass. A dance will follow in the parish hall.

New officers for the St. Rose of Lima parish CYO are Diane Berry, president; Crystal Buffone, vice president; Nellie Lauth, secretary, and Jane Monahan, treasurer.

Four Citadel cadets from the Miami area are members of the Newman Club at The Citadel, which conducts a Big Brother program for children in Catholic orphanages and CCD classes for children of the Catholic faculty at the college.

The members are Michael Christian Bone, son of Mrs. Jean C. Bone, 8700 SW 43 Terr; Kenneth Richard Diaz, son of Mr. and Mrs. Mariano Diaz, 12540 Ramiro St.;

Youth Mass On The Calendar

Barry James Lynch, son of Mr. and Mrs. James J. Lynch, 510 NE 93rd St.; and Carl Edward Peters, son of Mr. and Mrs. Herbert Peters, 1110 NW 183rd St.

A Court of Honor recognizing life scout Edward T. Kyler Jr., was observed on the 59th anniversary of the Boy Scouts of America and the 15th anniversary of Troop 77 recently.

Kyler, 17, is the son of Mrs. Grace C. Kyler and Edward T. Kyler and a member of Holy Redeemer Catholic Church and the Catholic Youth Organization.

The scout is a senior at Miami Jackson high school, where he is vice president of the Key Club. He is a member of the senior board and the wrestling team.

He was named scout of the year in 1966 and scout leader of the year in 1967.

CYO Sets Playoffs

With basketball divisional quarter finals set for this Sunday, Feb. 23, a winner in the South Dade Deanery still had not been chosen, at press time.

Winner of the South Dade division will face St. Joan of Arc at 2:30 p.m. Sunday in the Christopher Columbus gym.

St. Bartholomew will take on St. Rose of Lima Sunday at 2:30 p.m. in the gym of Chaminate High School.

Annunciation and St. James will battle it out in the North Miami Beach Recreation Department at 2:30 p.m., also on Sunday.

The second place team in the South Dade deanery will play St. Juliana in Lake Worth High School gym at 2:30 p.m. on Sunday.

Scores from last week's play are:

St. Bartholomew	54	Annunciation	48
St. Elizabeth	49	St. Stephen	28
St. Louis	52	Boystown	34
St. John Vianney	51	St. Michael	34
St. Juliana	41	St. Joan of Arc	30

Swimmers Will Have Big Splash

High school swimmers from all over the east coast of the U.S. will gather at Villanova University, Pennsylvania, this weekend for the 35th National Catholic Inter-Scholastic swimming and diving championships. Some 47 schools from as far away as Puerto Rico are expected to attend.

The meet's defending champion is Loyola Academy of Chicago.



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Teams' Tourney Chances Assayed



CYO AND high school cheerleading contest for the Archdiocese of Miami will be presented Saturday, Feb. 22, at St. Thomas Aquinas high in Fort Lauderdale. Also set for the evening is a game between the CYO all-star basketball team and the Miami Dolphins.

It's state tournament time for the archdiocese high school basketball teams next week, and, with but one exception, it's going to take a number of upsets for any of the squads to move past district play into the regionals. The lone exception is the high-scoring Msgr. Pace High team that will rule as favorite in the Class B District 16 meet at the St. Thomas Aquinas gym in Ft. Lauderdale. Pace was 18-4 at the start of this week against a tough schedule that included several Class AA teams.

The Spartans' fast-breaking offense has been slowed by only one Class B opponent — ironically, host St. Thomas — and that came when star scorer Gary Sweet was on the sidelines. The Spartans did avenge that loss but it was close until the Raiders' top scorer, 6-4 Steve McKibbin, had to leave the game with an ankle sprain.

So, except for the Spartans, everyone of the archdiocese schools face an uphill battle, even Cardinal Gibbons in A-15, despite a glittering 15-2 record.

Here's a brief rundown of how the archdiocese prospects look:

A-14—Cardinal Newman of West Palm Beach is the lone entry in this one and the Crusaders' own 2-18 record is an indication of how much trouble they'll have. The field is topped by defending Class A champs Roosevelt High, and that would be a hard one to crack, all by themselves. So, for the young Newman squad, it looks like a short tournament.

A-15—Cardinal Gibbons takes probably the best record into the meet, but it's a tournament field loaded with class. Pompano Beach Ely, last year's Class AA district champ, has stepped down to Class A and the Tigers are just as tough, boasting an 18-4 record against some of the area's top AA and A teams.

Gibbons has been getting stronger in every game with 6-2 center Jack Hanrahan hitting top form after being slowed by a bad leg at the start of the campaign. However, the Redskins are small in height and must count on every shot. The host school, Hollywood Chaminate, could be the dark horse in this one, with 6-3 Bob Skut, Bob McKen and Dawn Tonkovich furnishing the scoring punch. The Lions have played a tough AA and A schedule and their 10-12 record shows it.

A-16—This is another high-class field with state champion (Class AA last year) Key West heading the list and archdiocese challengers Archbishop Curley and Christopher Columbus in the running.

Curley, which lost last year to Key West by one point in the regional finals and again this year in overtime, will be seeded No. 2 in this one and has shown enough talent this season to give the Conchs another rugged battle if they make it to the finals.

Curley's front line pair of David Lawyer and Leroy Baptiste is as good as any other twosome in the state but must get more help from mates if they are to topple Key West. Bob Valibus, counted on as one of the big men this year but out with an ankle fracture, may make it back into the lineup in time for this one.

Columbus has had to struggle this year and outside of guard Fernando Olivencia has lacked a consistent attack, although Mike Flynn, Pat McCutcheon and Roberto Suarez have come through on occasion. Miami's LaSalle is a real outsider in this one.

B-16—This is where Pace gets its big chance, with Sweet to lead the attack with lots of help from the improving Billy Sheppard, Skip Washas and their other runners. The Spartans don't have a tall man but their pressing tactics have been paying off.

Miami's Belen and St. Thomas are the two dark horses. Belen, led by Eddie Munoz, and St. Thomas, with its pair of 6-4 frontliners, Steve McKibbin and Jim Moorhead, have each shown enough potential to be considered dangerous. The home court advantage should help St. Thomas, also.

C-16—This is where little St. Patrick's usually shine after a season of bumping heads against bigger schools. The Shamrocks have been taking it on the chin again from the larger schools but can get it all back.

Veteran Tom Lauchaire, a starter since a freshman, will head the St. Pat's attack but they'll face stiff challenge from Marathon, usually a strong Class B team, that has been moved down to Class C.

Mary Immaculate High of Key West is also eligible for this one, although the Mariners seldom actually take part in the meet. A home court advantage may tip the scales in favor of St. Patrick's.



LaSalle Explodes Shootingest Game

Miami's LaSalle High School warmed up for its role as one of the dark horses in state Class A District 16 basketball competition with one of its biggest-ever shooting performances.

The Royals bombed Cardinal Newman High by 97-71 and it was the balanced three-man scoring effort, more than the point total, that caused the eyeballs to pop.

LaSalle has been getting one or two men each game into high figures but never all three at once: Herman Fuentez with 35, Henry Castellanos with 27 and Julian

Rodriguez, the usual leader, with 25.

SURPRISES POSSIBLE

If the Royals can keep all three men hot, they might be able to pull off a few surprises against the favorites like Key West, Curley and Columbus in the A-16 tournament. The meet will provide a first, anyway, as the Royals are quite likely to meet Columbus or Curley, or both, in the tournament, the first time that they have gone against the two other Miami archdiocese schools on basketball competition. Until now, both Curley

(Continued on Page 22)

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Poverty's Shadow Stalks Immokalee

(Continued from Page 1)

beans and peppers, but now work was slack because cold weather had retarded the crops.

"We've got to pay \$10 a week for these huts," she said. "Last week the water was up so high we had to wade to the door. I never would've left Carolina, but they told us the rent was free."

Someone had skinned a possum in front of one of the shacks, then left the meat for the flies. The cadaver of another skinned animal floated in the slough.

A man who introduced himself as "Hobo Bob" reeled out of the canteen and proudly produced an old photo that showed him with a wine bottle in one hand and a pistol in the other, a cigarette dangling from lips creased in a grin. He said he was sending the photo to a cousin in South Carolina, to show the relative what a happy life migrants could lead.

"That's Hobo Bob," he laughed, patting the photo. Retrieving a cardboard box from his shack, Hobo Bob offered visitors some cold grits mixed with beans and fatback.

Smith's Camp is one of 60 or 70 accommodations for migrants around Immokalee. Other camps seem less appalling in physical appearance but hold a greater potential for human degradation and misery because they swarm with children.

Unemployment Heavy

Albert Lee, an energetic young Negro who heads the local antipoverty project, the Community Civic Workers, said it was a bad season for migrants, with heavy unemployment.

Immokalee, a town of 3,000 near the northern edge of the Everglades, normally has a mid-winter population of 12,000 migrants, he said, but now there were only about 10,000. Many who normally wintered in Immokalee had gone to Texas instead.

Immokalee is in Collier County. Many well-to-do retired people live in Naples, the county's biggest community, and this element, plus the big farm owners, have insured a highly conservative county government.

The county has a long history of snubbing Federal aid, even during the Depression era, and in recent years the county commissioners have stoutly rejected the food distribution programs of the Department of Agriculture.

Today Collier County offers neither direct food distribution nor the food stamp program. Migrants who run out of money here are out of luck.

How do they keep alive Mr. Lee was asked.

He said he had received

on Christmas Eve \$500 from the Office of Economic Opportunity. The instructions were that the money could be distributed only for emergency food.

'Pinching and Pinching'

"Now I've got a few dollars left," he said, "but I've been pinching and pinching and pinching."

He explained how he made the money last. He was doing out \$1 a day per person to the most desperately hungry, then cutting them off after 14 days.

"That's it," he said. "After 14 days if they can't get handouts from the neighbors then they don't eat."

Two young lawyers from the O.E.O.—financed South Florida Migrant Legal Services Program. T. Michael Foster and William F. Dow 3d, said that their organization had been trying for years to get Federal food sent into Collier County.

Last summer Mr. Foster wrote to the then Secretary of Agriculture, Orville L. Freeman, telling of hunger and malnutrition in the labor camps, reporting the refusal of Collier County to participate, like most Florida counties, in making food surpluses available to the poor, and pleading for intervention.

Attitude of County Aides

Washington did nothing. Congress had authorized the O.E.O. to take over the distribution of food in the poorest counties, which, for one reason or another, were not participating. But Collier County was not poor enough to qualify; the median annual family income, thanks to the wealthy Gulf Coast resorts, was \$4,673 a year.

"I've seen hunger in Immokalee as bad as in Latin America," said Mr. Dow, a graduate of Yale and Columbia, "yet the Collier County commissioners always say the problem doesn't exist, that the county always looks after its own 'worthy poor.'"

Observers noted that the rural admonition, "root hog, or die," seemed to express the commission's attitude toward migrants. They recalled that at a hearing last August Vice Chairman A. C. Hancock warned: "There are those sitting with their hands out waiting to be fed, and that's a situation we won't go for."

Other officials expressed the fear that if migrants were given food they would not work. Others thought that free food would drive the corner grocery into bankruptcy.

Immokalee, which calls itself the "watermelon capital of America," is a flat, sprawling, dusty town where people of different colors, black, brown, red and white, live in strict residential segregation. Smith's Camp, out in the swamp, is all black, but there

are several other Negro camps inside the town.

These are in "The Quarters," an area that contains not only the Negroes but "Utopian of concrete-block huts occupied by Mexican-Americans. Outside "The Quarters," scattered around the rest of the town, are camps for white migrants. A few score Seminole Indians live in grass huts on the eastern edge of the community.

Rent of \$10 to \$20 a Week

Most of the camps are clusters of wooden shanties, concrete huts, trailers. Rents range from \$10 to \$20 a week, plus utilities. Flush toilets are a rarity, most camps providing a communal latrine. Regardless of the color of the occupants, the camps appear universally mean and squalid.

Mrs. Agnela Spencer, 38, and two small pallid children occupied a trailer in one of the white camps.

"I was lucky enough to get three days work this week," she said.

She said she had been averaging two and one-half days of work a week, earning \$25, out of which she had to pay a baby sitter \$3. The rent was \$15. That left \$7 for food and all other expenses. She owed \$19 in back rent, she said, and \$100 in doctor's bills.

There was a platter of green beans and hominy on the stove. Clouds of flies wheeled about. The refrigerator was empty except for three sticks of margarine, a partly empty bottle of milk and a box of powdered milk.

She had been helped from Albert Lee's meager allotment of cash, as had Mrs. Caroline Conner, an attractive blonde who lived in another white camp and was 10 days out of the hospital after delivering a baby girl. Her husband had abandoned her.

"We were real desperate," Mrs. Conner said of herself and the baby. "If it weren't for my friends, I wouldn't have been able to make it."

Likes Michigan Best

Mrs. Conner said she had been migrating from Florida to the Great Lakes and back for the past four years, following the spring strawberry crop to northern Florida, then Arkansas, Illinois and Michigan; picking Michigan's blueberries, peaches and grapes during late summer and early fall, then going back to Immokalee for winter tomatoes, peppers and "cukes," or cucumbers.

She liked Michigan best, she said, because migrants got free quarters there. In Immokalee her rent was \$20 a week, and she had just about run out of the money she had received from Albert Lee.

"Whether she feels well or not, she's gotta go to work," Mr. Lee said.

"I got to do something," Mrs. Conner agreed.

Down in The Quarters, an elderly black named James Kelley and his yellow dog, Lady, found a way to beat the rent. A tolerant crew leader had let them take over an old abandoned bus.

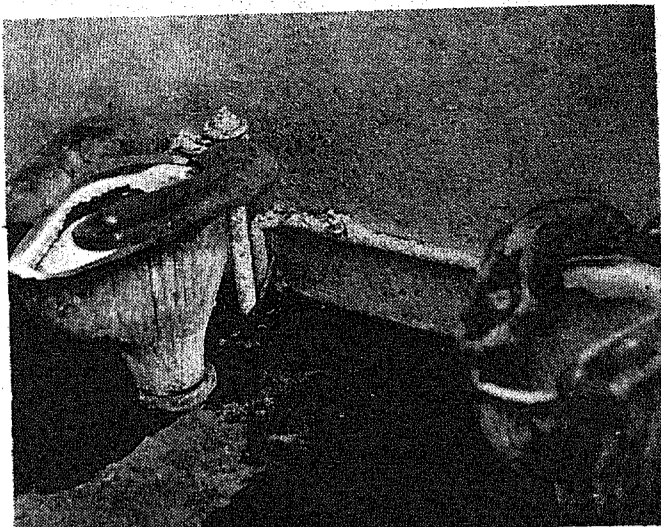
Mr. Kelley, a diabetic whose fingers were gnarled and disfigured, was wearing two pairs of pants against the cold. An unvented oil heater had been installed near the front of the bus, and he had to keep a window open to avoid suffocation from the fumes.

He and Lady slept on piles of rags near the rear, where there was a little cook-stove. The only food visible

was a pan of fatback and some pieces of fish heavily salted for preservation. Mr. Kelley said he had not worked in eight months, but he seemed happy. He had just received \$7 from Mr. Lee.

In a few weeks Collier County will feel the spotlight of national publicity. The Senate Select Committee on Nutrition and Human Needs is making this county its first stop on a tour of suspected hunger areas.

The committee is seeking information on the failure of the Federal food programs to reach millions of poor Americans.



INADEQUATE hygiene facilities are commonplace in many camps of migratory workers in Florida.

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WOODEN SHACKS such as those shown above are the living quarters of migrants and their families in the Immokalee area.



LOS VUELOS DE LA LIBERTAD

Promesa Que No Debe Olvidarse

A nadie que haya venido siguiendo la línea del Miami Herald en los últimos meses puede sorprenderle la lectura del editorial del pasado 18 de febrero encaminado a detener el puente aéreo desde Cuba. Ese editorial viene sólo a ser el más reciente empeño en lo que parece ser un esfuerzo continuado para desacreditar al Programa de Refugiados Cubanos y dar al traste con los vuelos de la libertad.

Esto no es nada nuevo en nuestra comunidad. Muchas veces en el pasado THE VOICE ha visto necesario hablar en defensa de la causa humanitaria, de la decencia humana y de las promesas hechas.

Vamos a recordarle al Miami Herald algunos hechos: El 3 de octubre de 1965, hablando al pie de la Estatua de la Libertad, el Presidente de Estados Unidos, Lyndon B. Johnson hizo una promesa: "Le digo al pueblo de Cuba que aquellos que busquen refugio aquí, lo encontrarán. La dedicación de América a nuestra tradición como asilo de los oprimidos será mantenida". Desde ese momento, 139,334 refugiados han arribado a Miami en el puente aéreo. Nos preguntamos de donde saca el Miami Herald las cifras de 500,000 cubanos en Estados Unidos y más de 200,000 en el área de Miami. Una cuidadosa investigación de las fuentes nos indica que las cifras de 400,000 y 150,000 serían elevadas.

Nos asombra igualmente el planteamiento de una declaración tan general como la de que "los cubanos refugiados obtienen más asistencia que los ciudadanos americanos desposeídos." Lo cierto es que los que llegan en los vuelos de la libertad y deciden permanecer en Miami, no son elegibles para la asistencia económica, excepto en casos muy contados como por ejemplo los muy ancianos que no pueden trabajar. Nosotros, al contrario, creemos que el programa debía liberalizarse en este aspecto. Decir que los cubanos reciben mayor cuidado es demostrar una ignorancia total de los hechos.

Discrepamos con el planteamiento de que si el puente aéreo se suspendiera, el programa cubano podría ser eliminado y podría haber un sólo "welfare" (asistencia social para todos. De hecho, la existencia del puente aéreo reduce la necesidad de asistencia económica. Si el puente aéreo se suspendiera, y se creara un solo servicio social para todos, estamos seguros que se elevaría la carga al contribuyente local, sólo en el aspecto del cuidado especial a los niños que han llegado separados de sus padres.

Creemos que la asistencia a los refugiados cubanos es una responsabilidad nacional y que no debe ser asumida por los contribuyentes de Dade County. Sin embargo, al hablar de los contribuyentes de Dade County no nos olvidemos de incluir a los 150,000 refugiados cubanos, que en amplia mayoría han sido una inspiración para la comunidad por los bienes que le han aportado y que igual que el resto de la comunidad pagan sus impuestos. Es más, creemos que el Miami Herald contribuiría mucho mejor a la causa de las mejores relaciones en la comunidad, si hiciera un estudio a fondo de las contribuciones que en impuestos federales y locales hacen los cubanos y las contribuciones indirectas que hacen a través de las casas que habitan.

Es desalentador observar que el reciente reporte sobre los desórdenes raciales del pasado agosto haya caído en la falacia de que el desempleo de los negros se debe, aun en parte, a la presencia de refugiados cubanos. Suponemos que el Miami Herald sabe bien cuáles son las verdaderas causas.

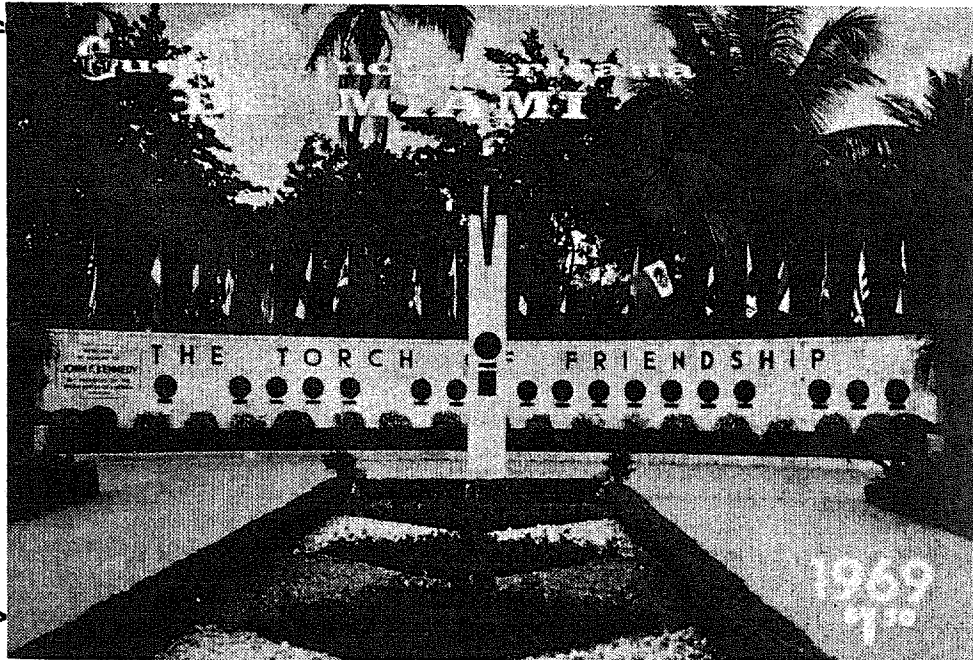
Cerrar el puente aéreo sería como que Estados Unidos le tirara las puertas a la cara al infeliz cubano que carece de los medios para escapar por las vías de España o México; sería una gran propaganda para el régimen de Castro; es más, el editorial del pasado martes debe haber sido del agrado de los líderes castristas.

Estamos convencidos de que el Presidente de Estados Unidos actuó de acuerdo con las mejores tradiciones de este país cuando hizo aquella promesa. Las razones para la validez de esa promesa siguen existiendo. Miles de padres y madres, maridos y mujeres, para no mencionar a otros familiares, han venido esperando por más de tres años de separación, frustración y sufrimiento por ese telegrama comunicándoles la salida por Varadero en el vuelo hacia la libertad que los reuniría con sus seres queridos en Miami.

No podemos ciertamente proclamar que el puente aéreo sea la mejor respuesta. Oremos esperanzados por que llegue el día en que haya otra forma de reunión para estas familias, víctimas indefensas de ideologías en conflicto y de estrategias internacionales.

Una solución mucho mejor sería la libertad de Cuba. Pero mientras esto no se produzca, no cerremos la única esperanza de ese pueblo: Los Vuelos de la Libertad.

LA "GUIA Latinoamericana de Miami" acaba de sacar a la circulación su edición de 1969. El esfuerzo editorial de Carlos M. Calvo sigue desarrollándose con el paso de los años y es una muestra convincente del desarrollo grandioso que esta teniendo la colonia latina de Miami. Con los nombres, direcciones y teléfonos de las familias latinas de Miami y con un directorio comercial de más de doscientas páginas que hablan de la pujanza económica del latino en Miami.



Bodas de Plata Sacerdotales del

Las Bodas de Plata Sacerdotales del Obispo Eduardo Boza Masvidal serán celebradas en Miami con una misa concelebrada el próximo jueves día 27, a las 8 p.m. en la iglesia de San Juan Bosco.

El acto está siendo organizado por la Unión de Cubanos en el Exilio y al mismo se invita a toda la colonia cubana de Miami, de manera particular a los antiguos feligreses de la parroquia de la Caridad, de la Habana, de la que fué párroco el prelado desterrado.

La colonia cubana de Miami se unirá así a la celebración que será observada en distintas partes de Estados Unidos y Latinoamérica en honor del obispo hoy exiliado en Caracas, Venezuela.

Esta celebración de los veinticinco años de la ordenación sacerdotal de Mons. Boza es una oportunidad de expresar la simpatía del exilio cubano hacia el valiente y digno prelado.

Mons. Boza Masvidal es símbolo de la indomable resistencia de las fuerzas espirituales frente al materialismo, el engaño, la injusticia, la violencia y el crimen.

Conocida es su valentía de enfrentarse sin más armas que la verdad, la justicia y la caridad, y con toda humildad y sencillez, a toda forma de conculcar las libertades y los derechos del hombre. Combatió el estado brutalmente represivo bajo el régimen de Batista y cuando triunfó la revolución advirtió contra los desmanes del comunismo, lo que muy pronto le trajo como consecuencia el ser víctima de atropellos, encarcelamiento y expulsión de su amada patria.

Su misión de pastor y defensor de los principios cristianos le hicieron denunciar lo que al principio del proceso revolucionario de Cuba podían parecer excesos y que posteriormente evidenciaron la entrega de Cuba al comunismo ateo. Poseedor de una voluntad serena y firme y de un pensamiento claro y preciso, llamó la atención y despertó a los fieles sobre los graves peligros que amenazaban al bien común y los valores morales. Mostraba la experiencia de otros países y señalaba las etapas del proceso de engaño.

El régimen desencadenó sobre su persona la más fría, mendaz y cruel propaganda y por la violencia se le quiso intimidar. Su voluntad no se doblegó y su vida al servicio de la Iglesia, la Patria y las clases pobres respondía dando un rotundo mentís a la calumnia y la mentira.

Pastor de una parroquia humilde y difícil, fué amado de todos y su influencia se hizo sentir en la enseñanza de su escuela parroquial gratuita para niños y su escuela nocturna para adultos, en la atención de la gran colonia china —su parroquia estaba enclavada en el corazón del barrio chino de la Habana— en la creación de servicios sociales y obras de acción católica.

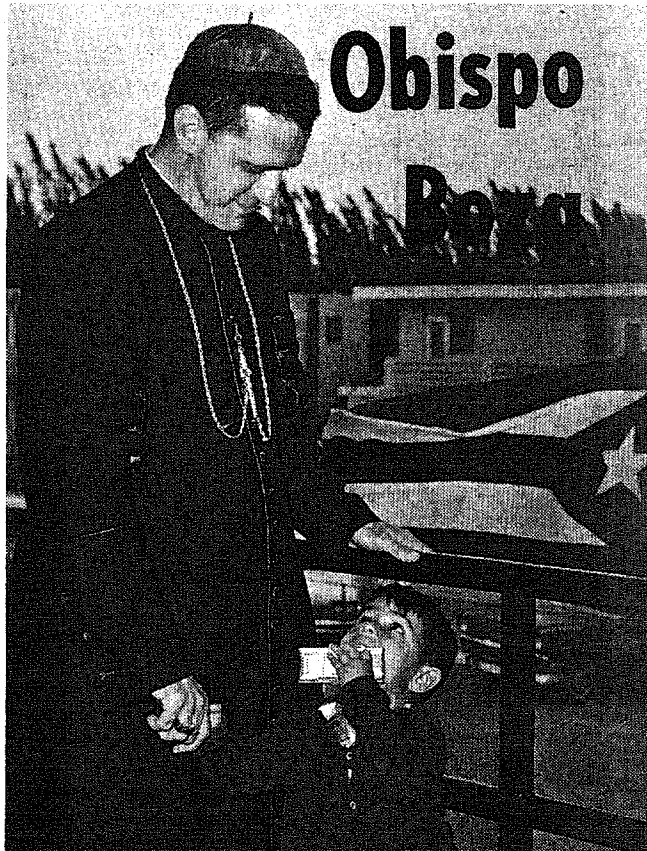
Nombrado Rector de la Universidad Católica de Villanueva en los momentos de las primeras graves dificultades con el nuevo gobierno, Mons. Boza aceptó aquella pesada y dura obligación.

El humilde y sencillo sacerdote de Cristo recibió el 15 de mayo de 1960 la plenitud del sacerdocio: El Episcopado. Más que un honor era una cruz y un respaldo a sus enseñanzas y un ejemplo de valentía. Sus 16 meses de episcopado en Cuba, hasta el momen-

El editorial de THE VOICE en inglés esta semana, sale al paso a un reciente editorial del MIAMI HERALD propugnando la cancelación del puente aéreo a través del cual vienen a la libertad miles de refugiados cubanos que escapan del comunismo en su patria. El editorial de THE VOICE, dirigido a la opinión pública norteamericana en su propio idioma, sale con datos concretos y ciertos a las falaces interpretaciones del Miami Herald. A continuación ofrecemos la versión al español de este editorial de THE VOICE en defensa de Los Vuelos de la Libertad.

LA VOZ

Suplemento en Español de THE VOICE



El Obispo cubano desterrado Mons. Eduardo Boza Masvidal, que ahora celebra sus bodas de plata sacerdotales, durante una de sus visitas a Miami con uno de los niños refugiados al cuidado del Programa Cubano de la Arquidiócesis de Miami.

to de su expulsión, estuvieron marcados por una esplendorosa lección de cristianismo, una entereza propia de mártir hasta su culminación con el encarcelamiento y expulsión forzosa.

En el destierro, Mons. Boza ha venido llevando su mensaje de amor cristiano, de concordia y de unidad a un exilio desorientado y dividido.

Desde su modesto retiro en Caracas, el obispo cubano sigue haciendo llegar todos los meses un mensaje de aliento y esperanza a los exiliados en diáspora por todas partes del mundo.

Desde su modesto retiro en Caracas, el obispo cubano sigue haciendo llegar todos los meses un mensaje de aliento y esperanza a los exiliados en diáspora por todas partes del mundo.

En Miami, capital de ese exilio, hemos tenido reiteradas veces la oportunidad de la visita del querido prelado, desde el día de aquella memorable ceremonia organizada por el Arzobispo Carroll hace justamente 7 años, en enero de 1962, para darle la bienvenida poco después de su expulsión de Cuba.

Ahora, Miami expresa de nuevo su cariño a Mons. Eduardo Boza Masvidal con esta misa el próximo jueves en la iglesia de San Juan Bosco.

¿Sabes Hablar?

Por el Padre Agustín Román

La semana pasada visitando los enfermos me encontré con una ancianita que sufría mucho. Lloraba y se quejaba cubriéndose el rostro para que nadie la viera. La saludé y seguí de largo queriendo por delicadeza ocultarle que la había visto llorando. Al terminar la visita de esa sala seguí pensando en la pobre ancianita que lloraba. Venían preguntas a mi mente que no podía contestar. Estará muy enferma? Tendrá un problema familiar? Habrá perdido algún ser querido?

Estas y otras preguntas pasaban por mi mente como pasan los autos en la tarde cuando las calles no se ven pareciendo que corren a la hora del tráfico. Antes de irme del Hospital volví a verla y le pregunté directamente: Señora por que llora? Tardó

Dios en la Calle

Maria Entre Dios y los Hombres

Los autobuses de Miami son verdaderas capillas rodantes de oración, de lectura espiritual, de meditación, de recogimiento y de practica de devociones. Además son sitio muy a propósito para ejercitar la paciencia, la tolerancia, la bondad y la cortesía "hermana de la caridad", como decía San Francisco de Asís.

No es frecuente encontrar, en esas "guaguas", hasta predicadores espontáneos?

Entre esas plegarias, devociones, lecturas, pensamientos y afectos que nadie ve, se cuentan esos mismos actos referidos a María, Madre de Jesús, en cualquiera de sus innumerables y bellísimas advocaciones. Podemos ver, por ejemplo, como, en aquel asiento de adelante, una señora lleva entre sus dedos, un poco disimuladamente, un rosario. Otra va leyendo una oración al dorso de la estampa de la Virgen de la Caridad. Como afortunadamente abundan los lectores de la Biblia, a mi lado un señor va enfrascado precisamente en los primeros capítulos del Evangelio de San Lucas, que hablan de María, la joven nazarena a la que el arcángel Gabriel predijo la concepción y el nacimiento de su hijo Jesús. Es muy corriente observar labios que rezan y rostros aureolados de espiritualidad. Todo ello sazonado por el fondo de las vivaces conversaciones hispanas y las confidencias reiterativas de amigas americanas y los ya rituales sacudimientos de los autobuses.

María es un hecho tan sencillo y humano como el hecho de la maternidad. Con la diferencia que en su caso el Hijo es el Cristo. Toda la realidad de Cristo se revierte sobre su madre, igual que la de cualquier otro hijo. La biografía de María es una obra de creación y un poema de su propio hijo, Cristo. Y la canta así un hermoso himno mormón:

"La nieve cubría el suelo, y arriba brillaban, las estrellas, cuando nació Cristo Nuestro Señor en la noche de Navidad. Allí estaba María la muchacha inocente hija de Ana, y acababa de traer al mundo a Dios hecho hombre. Allí estaba también José. Alrededor, los ángeles cantaban: ¡Venid, adoremos al Señor!

He ahí toda la teología acerca de María y sus consecuencias en la adoración al Señor. De esta adoración pasamos naturalmente a estimar y reverenciar a su Madre María, y pedirle que siga estando entre nosotros y su Hijo, como criatura santísima y como madre dulce, hermosa y buena. De ahí, no hay mas que un paso, que no es necesario, pero sí absolutamente racional y delicado por nuestra parte, hacia la caballerosidad, el arte, la poesía, y la sublimación del "eterno femenino" que de María cantaba el cuasi-pagano e inmenso Goethe en el final de su "Fausto". Al fin y al cabo, esa humilde e ignorada mujercita de Nazaret es una obra, la más extraordinaria en la creación, del mismo Dios. Por eso otro poeta gigantesco, Dante, dijo de ella el más breve y mejor elogio: "Hija de tu Hijo". Cristo, con todo lo que es Cristo, ha ennoblecido y recreado a su madre María.

Lo más normal en un hombre es honrar y sublimar a la mujer. Así hay tantos hombres que invocan a María por cristianos, por caballeros y acaso también por sentimentales. No es imperfección serlo. En cuanto a las mujeres, nada puede haber más conforme a su naturaleza y a su solidaridad femenina que el ensalzar y confiarse a esa "hermana" que, de maravillosa manera, las hizo "mas benditas". Para la niñez y la juventud María es ternura, ilusión, protección segura y, la más realista y humana manifestación del amor de Dios.

Está, pues, muy dentro de todo orden el que, así como Jesús vino a nosotros por María, nosotros vayamos por María a Jesús.

P. BEGONA

un ratito en contestar y al final secándose los ojos y tratando de sonreír me dijo: ... es que no se inglés.. y no me puedo comunicar con nadie. Tengo necesidad de hablar, de decirle lo que quiero a los demás y no puedo. Siento mucho dolor pero el no poderme comunicar lo hace peor. Mirándome, con más tranquilidad me dijo: Yo no nací para vivir sin hablar.....

Esta frase me hizo mucho reflexionar y quisiera ponerla sobre la mesa para que tu también reflexionaras conmigo y la meditemos en esta primera semana de preparación a la gran fiesta cristiana que es la Pascua de Resurrección.

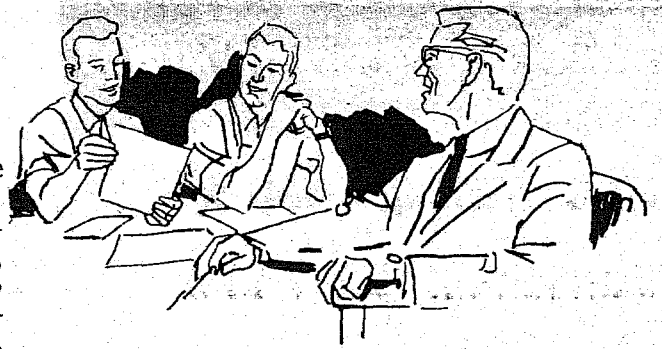
El hombre no ha nacido para vivir sin hablar, necesita comunicarse, dar lo que tiene y recibir lo que el otro también tiene de bueno.

La gran diferencia entre los seres de la creación es ésta, que unos pueden comunicarse con la palabra y otros carecen de este don.

Solo el hombre puede responder, el cielo y la tierra son incapaces. Dios nos ha creado para comunicarnos con los otros hombres y muy especialmente con El. El ha comenzado esta conversación. El se adelantó. Su Palabra ha quedado grabada en la Biblia. En ella podemos oír a Dios como se oye al otro en la radio, en el teatro o en la televisión. El cielo y la tierra se comunican directamente en la fantástica línea de la oración. Dios me habla y yo le respondo.

Al recordar la ancianita en su lecho de dolor me parecía ver en ella el signo de la multitud de hombres que lloran calladamente y que hasta se enferman porque no saben hablar con quien en el fondo están buscando. El hombre busca, busca a Dios aunque en el fondo no se da cuenta. Descubrirlo en las oscuridades de este mundo con la pequeña lámpara de la fe es el comienzo de su felicidad. Estamos aquí para descubrirlo. Estamos aquí para descubriéndolo comenzar el diálogo: oírle y responderle. Su palabra es tan clara en la Biblia que mas que nada es invitación directa a no quedarnos callados.

Esta conversación se llama oración. Esta ha sido la hermosa lengua de los santos. Orar es hacer un acto personal, serio, cons-



Primera de una serie de Meditaciones de Cuaresma.

ciente. Hay muchas personas que no saben hablar con Dios. Hay vidas enteras sin conversación con el Padre Común. Hay vidas silenciosas y por tanto tristes.

Sabes hablar español o inglés? Seguramente que si y tu habrás notado lo provechoso que es tener mas de un idioma. Pero sabes hablar con Dios? Cuando los hombres se retiran de ti puedes abrir el botón del cielo? Sabes rezar?. Comienza este curso rápido de seis semanas.

El te abrirá un horizonte más. El horizonte mas hermoso, el que esconde al que buscamos. Del que tiene sed nuestra alma.

La liturgia nos prepara a un encuentro vivo con la fiesta de Pascua.

La Pascua es la fiesta que nos presenta al Cristo Vivo, el del Domingo, radiante y deseoso de comunicarse como a los discípulos de Emaus. Es imposible caminar con El, sin darnos cuenta que nos sigue. Oigámosle en estas semanas y respondámosle.

Pascua significa paso y si nos disponemos a meditar estas líneas semanalmente estoy seguro que darás un paso del silencio a la conversación.

Lo primero que quiero decirte en esta semana es lo mas importante de este diálogo no es empezar hablando sino empezar escuchando.

Si aprendes a escuchar seguramente llegarás a hablar bien, aunque tardes un tiempo en comenzar. Ten por seguro que el día que hayas empezado a escuchar ese mismo día puedes contar como el día que has comenzado a hablar.

Saca el aparato para comunicarte con el cielo. Desempolva la Biblia en esta misma semana y llénate de buena voluntad. Ponla en tus manos y di muchas veces como el hijo que recibe la carta del Padre ausente. Habla papá que aquí tienes un hijo que quiere no solo escucharte sino hablarte.

Aquellas Escuelas Deben Ser el Modelo

Por José M. Rodríguez Haded

Todos pensamos en el futuro de la niñez cubana cuando la patria vuelva a ser libre. ¿Cómo rescatar y desintoxicar de tanto veneno ateo y materialista a los pobres niños cubanos?

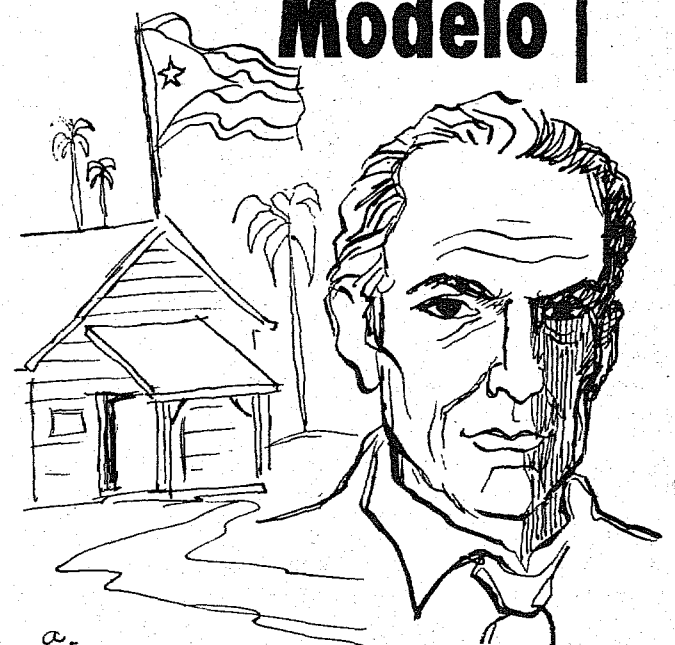
Yo pienso que el remedio está en que la escuela cubana del futuro tome como modelo a las escuelas en que se educaron las viejas generaciones cubanas, para las que la palabra valía tanto como una escritura.

Los reglamentos de aquellas escuelas cubanas decían: "Los niños aprenderán a temer y alabar a Dios; se les instruirá en la lectura, la escritura, el cálculo y, principalmente, en las buenas costumbres."

Así rezaban los reglamentos de aquellas escuelas cubanas que enseñaban Historia Sagrada —la Biblia pedagógicamente adaptada a las mentes infantiles— y la Doctrina Cristiana; y hasta llevaban a los niños al templo a cumplir sus deberes religiosos, como lo hacía el Colegio "La Empresa" del gran Eusebio Guiteras; "El Salvador", de Don José de la Luz Caballero; y el colegio "San Pablo" de D. Rafael María de Mendive.

El colegio "El Salvador", como lo recordaba D. Manuel Sanguily, forjó una generación ilustre en la que descuella Ignacio Agramonte. . . En aquella escuela cubanísima "cada mañana, todos de rodillas y el maestro de pie en el centro, rezaban una oración compuesta por el mismo Don Pepe "breve acción de gracias al Señor por todos los beneficios dispensados el día anterior y, principalmente, por la tranquilidad de nuestras conciencias". Allí explicaba Don Pepe el Evangelio y las Cartas de San Pablo; los viernes se recitaba el soneto "No me mueve mi Dios para quererte" y los sábados, con la acción de gracias, la Salve a la Virgen." Esto recuerda emocionado, Sanguily. Y Don José de la Luz Caballero afirmaba, no sólo que "instruir puede cualquiera, educar sólo quien sea un Evangelio vivo" sino que afirmó rotundamente: "Por donde quiera que profundicemos llegamos a la necesidad de una fuerte educación religiosa para formar hombres que sean hombres." Así logró aquella generación del 68, gloria de la patria libre!

Idéntico proceder mantuvo en su Colegio "San Pablo", D. Rafael Ma. de Mendive, el Maestro de José Martí. Mendive afirmaba que para formar buenos ciudadanos debía "formar corazones religiosos por ser, en su concepto, la base de todo progreso moral". "Así, decía, al regresar al hogar, los niños no serán una sombra que lo ofusque sino una estrella que lo ilu-



Jose de la Luz y Caballero y la Escuela Cubana

mine" ¡De aquellas aulas salió para iluminar los senderos de la República, la figura señera del Apóstol Martí!

Don Tomás Estrada Palma —tan insultado hoy por los que envenenan el alma de los niños cubanos en su Colegio de Central Valley, también seguía esta línea pedagógica: formar corazones cristianos. Con sus niños iba al templo; él mismo explicaba Moral Cristiana.

No comprendemos por qué la República no escogió, para modelo de su escuela pública, esos colegios cubanísimos. Un laicismo mal entendido, a contrapelo de la voluntad popular, convertido en ateísmo, prácticamente, en irreligiosidad, impedía o hacía creer, a los maestros públicos, que no podían nombrar a Dios. ¡A Dios a quien invocaron los próceres al redactar nuestras Constituciones! ¡Nada de hablar de Dios! ¡Nada de Moral Cristiana! Sin embargo, todos eran a elogiar a Luz Caballero, a Mendive, a los Guiteras, a Estrada Palma...

Por qué, para formar las nuevas generaciones que han de surgir después de la noche trágica del comunismo ateo y materialista, no tomar como modelo aquellos Colegios y aquellos Maestros que sentaron pautas, instruían y educaban, forjaban caracteres y formaban hombres?



Cristo Mayor del Mundo Levantarán en Perú

LIMA—En la cumbre del cerro Azoguini a una altura de 4,100 metros sobre el nivel del mar, un Cristo de 25 metros de alto será construido en los límites de la frontera entre Perú y Bolivia cerca a la ciudad de Puno.

La estatua que llevará el nombre de Cristo del Altíplano será la más alta del mundo ya que hasta el momento ese título lo ostenta el Cristo de los Andes construido entre Chile y Argentina en el cerro de Uspallata a una altura de 3,200 metros. La revelación fué hecha por la comisión encargada del proyecto en visita a esta ciudad.

El secretario-coordinador, Oscar Achata Riega, explicó que la construcción del Cristo que se calcula en un millón doscientos mil soles, será autofinanciada mediante la implantación de placas de mármol alrededor de la imagen. En ellas se podrán inscribir recuerdos familiares, títulos publicitarios, homenajes a empresas o embajadas, etc. De acuerdo a ello su valor oscilará entre 300 y 20,000 soles.

Describiendo al Cristo dijo que será construido sobre una base de doce columnas de concreto, la parte estructural (cara, manos y el manto) estará revestida de un material especial (span-dix meta). La imagen vaparada sobre un templo que tendrá dos puertas simbolizando cada una de ellas las dos grandes razas del Imperio Incaico: Quechúas y Aymaras. Una escalera interna unirá el piso con la cabeza del Cristo que servirá como lugar de observación a través de los ojos donde será colocado un aparato de larga visión. El Cristo podrá ser observado sin dificultad desde Copacabana, Bolivia. En la noche se determinará su posición a través de la cruz que lleva en la mano y que estará iluminada. Además, todo el monumento estará revestido de ventanas de pirex que proporcionarán luz natural dentro del Cristo. Bordeando la estatua habrá un paredón que se llamará el Paseo de los Apóstoles donde se irán colocando las placas de mármol.

Señaló que el proyecto en mención se realiza con miras a propugnar el turismo en Puno.

Nueva Directiva de la Cooperativa Don Bosco

La Cooperativa de Ahorro y Crédito de San Juan Bosco comienza un nuevo año de actividades después de celebrar con marcado éxito su tercera asamblea anual.

Durante la asamblea fué proclamada la nueva directiva, integrada de la siguiente forma:

Presidente, Dr. Ramón Rasco; Vicepresidente, Padre Emilio Vallina, secretario, Dulce Calzada; tesorero, Manuel Capote; vice-tesorero, Laureano Martín; Comité de Crédito, Adolfo Campos, Guillermo Román y Eulalia Proenza. Comité de Supervisión, José Ferrer y Angélica Esparraguera.

La Cooperativa de Ahorro y Crédito de San Juan Bosco ha duplicado el número de sus miembros durante este último año y ha visto aumentar sus ingresos y ahorros, así como sus servicios de préstamo. Su eficaz labor cooperativista durante el año que terminó la hizo merecedora de dos premios especiales otorgados por CUNA Internacional y por la Liga de Cooperativas de la Florida.

Nueva Misa en Español en Gesu

A partir del próximo Domingo, comenzará a ofrecerse una nueva misa en español en la iglesia de Gesu, con el horario de 12:30 del día. La iglesia de Gesu tendrá ahora dos misas en idioma español, la ya existente, de 5:30 p.m. y la nueva de 12:30 p.m.

Novena de la Gracia

Del 4 al 12 de marzo se ofrecerá en la iglesia de Gesu la Novena de la Gracia a San Francisco Javier. Los ejercicios de la novena comenzarán a las 5 p.m., después de los cuales se ofrecerá misa en español. Dirigirá la novena el Padre Manuel López, S.J.

February 21, 1969

La Medicina se Fue de Cuba

Por MANOLO REYES

Más de 3,000 médicos cubanos ejercen hoy su profesión en tierras del exilio en Estados Unidos y en la América Latina.

Por así decirlo . . . la medicina se fué de Cuba! Sin embargo, el régimen castro-comunista no puede aceptar esta verdad y constantemente trata demagógicamente de presentar un cuadro de mejoras médicas en la isla mártir.

En multitud de ocasiones repiten los rojos de Cuba que ahora la medicina es gratis para todo el pueblo. Pero no se hacen eco de los cientos de miles de protestas del noble pueblo cubano por la falta de atención médica apropiada y en especial, por la ineptitud de los llamados nuevos médicos titulados bajo el régimen castro-comunista.

En un reciente discurso Fidel Castro dijo que para el año 1975 Cuba tendrá bajo su régimen un médico por cada 650 habitantes de una próxima población de ocho millones.

Así afirmó Castro en un discurso público a principios de este año en el pueblo de Jaruco en la provincia de la Habana.

Para llegar a esta proporción de un médico por cada 650 habitantes, las llamadas universidades de Cuba bajo el castro-comunismo tendrán que graduar entre 1969 y 1975 un total de doce mil médicos. O sea, una producción en masa de médicos. Y los conocimientos no se adquieren por generación espontánea, ni por estadísticas.

El engaño de los castro-comunistas ha llegado ya al extremo de engañarse a ellos mismos. Antes de Castro un estudiante para iniciar la carrera de medicina requería contar 17 años de edad, tener el título de Bachiller en Ciencias y luego estudiar siete años para obtener el título de médico. Después que Castro se robó el poder en Cuba estableció los llamados cursos de siete meses para los estudiantes de medicina y con muy pocos años de estudio se graduaban. Esto ha traído desastrosas consecuencias en el tratamiento de los enfermos.

Hace solo unos pocos días Castro celebró una graduación masiva de 436 titulados médicos cubanos. Las edades de los graduados era de 22 a 23 años y hubo una joven de 21 años que debió iniciar sus estudios de medicina a los 15 años de edad.

Todo esto indica bien a las claras la crisis médica

ORACION DE LOS FIELES

Primer Domingo de Cuaresma (23 de Febrero)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Llegado es el tiempo favorable, son estos los días de salvación. Oremos para que en esta cuaresma encontremos el camino que conduce al triunfo pascual de la Resurrección.

LECTOR: La respuesta a las oraciones de hoy será "Señor, escúchanos".

1.—Que nuestro Santo Padre el Papa Paulo, nuestro Arzobispo Coleman Carroll, y todos los obispos y sacerdotes guien y orienten al pueblo de Dios hacia una verdadera renovación del corazón, oremos al Señor.

2.—Que las naciones del mundo se respeten las unas a las otras y que unidas cooperen a aliviar el clamor de los oprimidos y los pobres, oremos al Señor.

3.—Por los que sufren necesidad, vida indigna, desesperación, oremos al Señor.

4.—Que los delincuentes y transgresores contra la sociedad encuentren comprensión, perdón y rehabilitación, oremos al Señor.

5.—Por la unidad de todos los cristianos en fe y amor, oremos al Señor.

6.—Por los turistas y temporadistas hoy entre nosotros, para que encuentren aquí el descanso y el esparcimiento físico y espiritual, y que tengan un feliz regreso a sus hogares, oremos al Señor.

7.—Por los enfermos, los afligidos y los fallecidos de nuestra parroquia, recordando especialmente a N. y N. que están enfermos y N. y N. que han fallecido, oremos al Señor.

8.—Por todos nosotros, para que esta Cuaresma sea un tiempo de renovación espiritual, de obras de caridad y de verdadero arrepentimiento, oremos al Señor.

CELEBRANTE: Padre, escucha nuestras súplicas. Ayúdanos a ser diligentes en el sacrificio y la oración. Te lo pedimos por Cristo, Nuestro Señor,

PUEBLO: Amén.

actual de Cuba y los sufrimientos a que está expuesto el noble pueblo cubano ante la impericia de estos llamados galenos de nueva promoción.

Por así decirlo, bajo el castro-comunismo, la medicina se fué de Cuba!

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW, 7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO—Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

ST. ROBERT BELLARMI - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 a.m. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach, 6 p.m.

451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs, 7 p.m.

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

ST. VINCENT DE PAUL, 2000 NW 103 St-6 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

NATIVITY 700 W. Chaminate Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, Belle Glade, 12 M.

SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

ST. MARY Pahokee- 9 a.m. y 6:30 p.m.

GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

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UN MUNDO DE AROMA Y SABROSURA

U.S. Episcopal Conference Not Same

By FLOYD ANDERSON

Perhaps one point should be made clearly at the outset. There is only one episcopal conference in the United States; and that is the National Conference of Catholic Bishops. There is another national bishops' organization — the United States Catholic Conference. Through this organization the bishops work along with clergy, laity, and Religious in certain areas of mutual responsibility.

Thus, it is not an episcopal conference, but a national organization of the Church — as someone has described it, an agency through which bishops, with the assistance of the clergy, Religious and laity might make prudential judgments on matters of mutual responsibility and exercise the influence of the visible Church in an institutional and secular world.

The USCC deals with issues that are primarily in the domain of public affairs of society at large: education, social welfare, economics, international programs, etc. It also serves as a means by which the bishops join with all the people of God, who themselves have a direct interest and responsibility in public affairs, in launching programs of Christian concern.

FORMAL CONFERENCE

The NCCB is formal episcopal conference, as envisioned by Christus Dominus, the Second Vatican Council's Decree concerning the Pastoral Office of Bishops in the Church. As noted previously in this series, the real purpose of an episcopal conference is not essentially to legislate, although it does at times have limited juridical power.

The NCCB deals with those matters which are the direct, and almost the exclusive, responsibility of the bishop — ecclesiastical, pastoral, canonical, and doctrinal.

In the USCC, this responsibility for dealing with matters of public affairs, for instance, or of education or in labor relations, is exercised in cooperation with the clergy, Religious and laity who are involved in these aspects of public life, and have a knowledgeable competence in them.

How does the National Conference of Catholic Bishops operate?

The bishops meet, one might probably say, as a committee of the whole twice a year — once in November in Washington, and again in April, in a different city each year. This year's meeting will be held in Houston, April 14-17. At these meetings the bishops discuss and reach decisions on an agenda of topics which require their attention, prepared by the NCCB general secretariat, and approved by the NCCB administrative committee.

The NCCB's present officers were elected at the November, 1966, meeting. At the same meeting members of the NCCB administrative committee were elected, 40 of them, who would normally serve for three years, and then be off the committee for another year before they would be eligible for re-election. (However, some of the terms were extended to five years, to avoid everyone going off the committee at the same time.)

Officers of the NCCB are Archbishop John F. Dearden of Detroit, president; John Cardinal Krol of Philadelphia, vice president; John Cardinal Cody of Chicago, treasurer; and Bishop Ernest L. Unterkoefler of Charleston, S.C., secretary.

The NCCB general secretariat is headed by Bishop Joseph L. Bernardin as general secretary. Msgr. Francis T. Hurley is associate general secretary, and Father Edwin B. Neill is assistant general secretary. (The officers and

LaSalle Explodes Shootingest Game

(Continued from Page 21)

and Columbus have been able to shun the newer school in football and basketball competition.

The game also saw Newman's young center, 6-5 freshman Rich Robinson, show some of the potential that is in store in the future as the 14-year-old prospect hit 19 points in the losing cause.

Last week also saw Jack Hanrahan, Cardinal Gibbons veteran 6-2 center return to form as he notched 35 points in the Redskins' 84-62 win over Newman and then match Jim Connors' 17 points as Gibbons rallied in the fourth quarter to edge St. Thomas, 62-61.

PACE COASTS

Msgr. Pace continued as the archdiocese's biggest winner with a pair of easy wins, 85-41 over Pine Crest and 113-56 over Riverside Military Academy, the fifth time this year that the Spartans have gone over the 100 mark.

Earlier in the week, Pace had topped Chaminade, 90-84, to avenge one of its early season losses.

It was a big week for Pace's leading scorers, as Gary Sweet totalled 87 points, Billy Sheppard 73

and Mike Guilfoyle 36 in the three games.

Archbishop Curley once again failed in an upset bid as Carol City notched four points in the final minute and a half of play to pull out a 75-74 win over the Knights, who have shown a distressing failure to pull out the close ones in the final stages.

Curley had its best balance of the season, with Lorey Baptiste getting 18 points; while David Lawyer, Russ Meriedy and Danny Taylor each had 17 points.

Columbus also saw its bid for an upset fail as the Explorers lost to Mays High, 70-68, after holding a slim 69-67 lead going into the fourth quarter. Fernando Olivencia's 21 points led the Columbus attack.

In other games, St. Patrick's lost to Class A Miami Military, 85-50, with Tom Lauchaire held to 10 points; Chaminade, after losing to Pace, took Hollywood Hills, 64-57, as Bob Skut collected 21 points; and then lost 89-58 to tough Ft. Lauderdale Nova, with Dawn Tonkovich getting 21; St. Thomas was toppled by Northeast, 80-60, with Jim Moorhead collecting 15 points; and Belen took Miami Christian in a low-scorer, 50-44.

As The National Catholic Conference

This is the third in a series of articles on episcopal conferences.

the general secretariat for the USCC are the same, except for Father Neill, who is exclusively NCCB. There is a place in the USCC organizational chart for an assistant general secretary, which was formerly Msgr. Hurley's title; that position has not yet been filled.)

In addition to the 40 elected bishops on the NCCB administrative committee, the cardinals of the U.S. are officio members. From this committee were elected members of the various executive level and for the standing and ad hoc committees on the general membership level.

EXECUTIVE COMMITTEES

The executive level committees, in addition to the administrative committee, are the committees on budget and finance, personnel and administrative services, and research, plans and programs.

The standing committees are: American Board of Catholic Missions, Bishops' Welfare Emergency Relief Committee, Boundaries of Dioceses and Provinces, Canonical Affairs, Doctrine, Ecumenical and Inter-religious Affairs, Liaison Committee for Priests, Religious and Laity; Liturgy, Men Religious, Missions, Montezuma Seminary, National office for Decent Literature, North American College in Rome, Nomination of Bishops (which is not yet operative, pending approval), Pastoral Research and Practices, Priest-

ly Formation, Propagation of the Faith, To Complete the Shrine of the Immaculate Conception, and Women Religious.

The NCCB ad hoc committees are: Arbitration, Distribution of Clergy, Drafting Joint Pastoral Letter, Interdiocesan Offices, Pastoral Councils, Study Committee on Catholic Higher Education, Study Committee on Diocesan Financial Statement, Study Committee for Foundation of Human Fertility, Study Committee for Guidelines of Priests' Senates, Study Committee on Stipends, and Vocations.

All members of these committees are bishops. In the USCC, in contrast, there are bishops, priests, Religious and laity on many of the various committees.

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This is the first part of a depth report on the findings of recent Civil Rights Commission hearings in San Antonio looking into the welfare of Mexican-Americans in the Southwest.

By E. B. DUARTE

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FEATURES COOPERATIVE

E. B. Duarte is the managing editor of the Alamo Messenger, Catholic newspaper of the Archdiocese of San Antonio.

From Start Of Road--

SAN ANTONIO — Jose H. Martinez looked out the window of his small frame house in Colonia Evans, a drab rural settlement of poor Mexican-American migrant farm workers in the Rio Grande Valley in southern most Texas.

He could see his children skip across the mud puddles in the unpaved road that cold, grey morning as they started the long mile walk to the main highway to catch a school bus.

They would be fortunate, he thought, if they ever earn high school diplomas.

Inside the crudely constructed house, he warmed his hands over an old wash tub filled with hot, glowing coals.

It was winter and Martinez, a 44-year-old unskilled migrant farm worker who received little or no formal education in his formative years, was unemployed.

When he was a boy, he dropped out of school and found a job to help his family meet expenses. He has labored in the fields since. That's almost the only work he knows how to do.

But crops aren't harvested in the Valley during winter, and only a relatively few jobs that usually pay less than \$1.15 an hour—such as clearing land and planting and irrigating crops—are available at the farms in the area.

However many of these jobs are filled by Mexican nationals who get work permits (called green cards) from the U.S. Immigration and Naturalization Service and daily cross the Rio Grande River, separating Texas from Mexico, to seek employment in the Valley. Because of the standard of living gap between the two countries, the "green carders" can afford to work for less than their American counterparts. Making up a large supply of cheap labor, the aliens have depressed wages along the U.S. side of the border; and those hardest hit are the poor, unskilled workers like Jose Martinez who must compete against them for jobs.

WHAT EFFECTS!

And the effects are visible in the Rio Grande Valley.

The county in which they reside—Hidalgo—has one of the highest unemployment rates in the country.

And in Colonia Evans, the Martinezes as well as the other 47 families who live there, don't enjoy any modern conveniences.

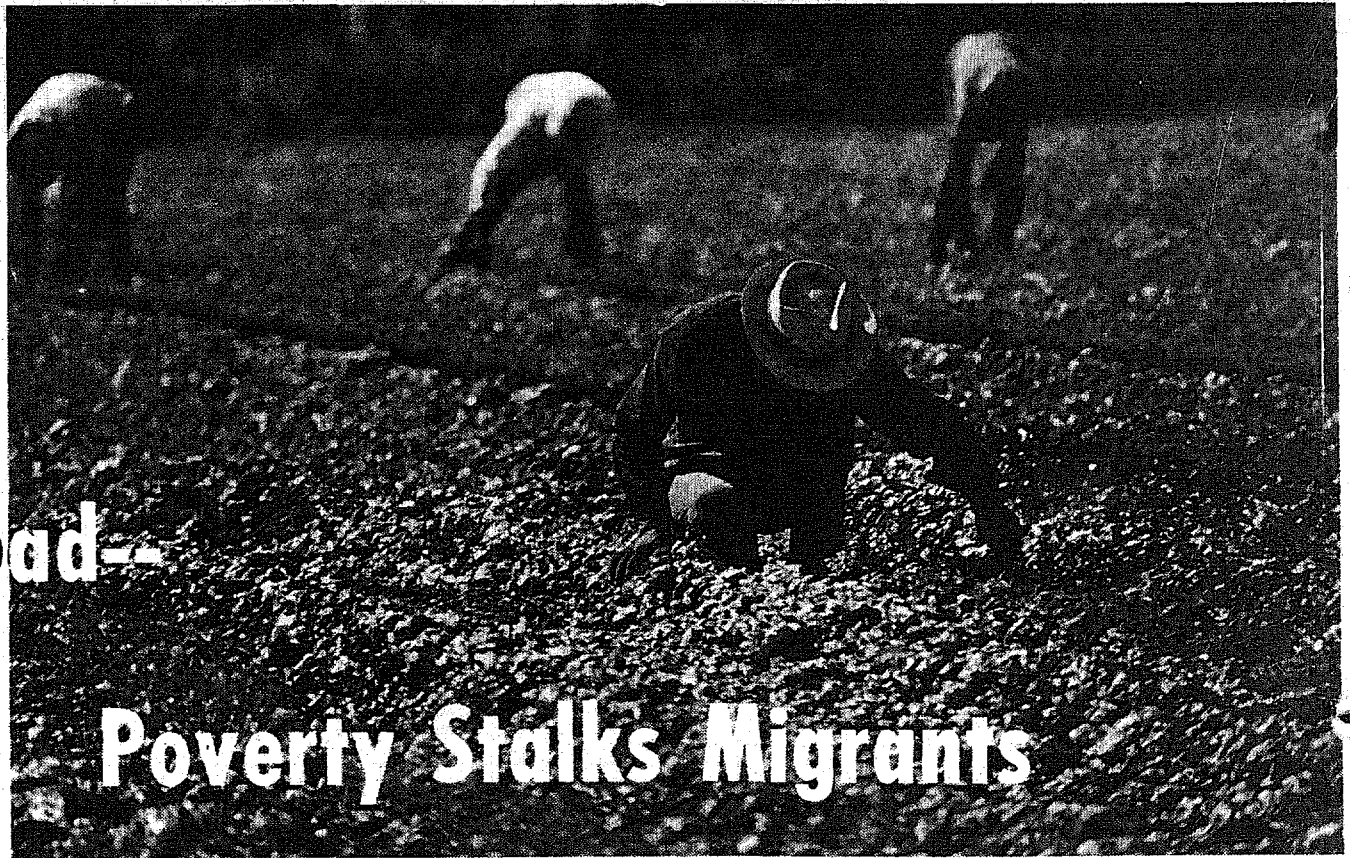
Their home is not equipped with gas or electricity. Plumbing facilities are shared with other families and consist of an outdoor privy covered with tarpaper. Even a service as common as running water is lacking in the community. Fresh water must be obtained at a distant public school and brought in by truck.

In the spring there will be work for Jose Martinez. That's when his family will join 90 per cent of the other residents of Colonia Evans and migrate northward, traveling from state to state to pick the crops while enduring living conditions in migrant camps not unlike those in their "colonia."

The story of the Martinez family is not unique. It is a deplorable example, typical of most of the 88,700 Texas farm workers, mostly Mexican-Americans, who out of economic necessity are forced to join the migrant stream and participate in back-breaking work which is so ill-rewarded. It is a simple fact that the farm workers rank lowest in annual income among all the nation's occupational groups.

Martinez, his wife and one of his sons described the grim existence of the migrants during a recent hearing conducted Dec. 9-14 by the U.S. Civil Rights Commission in San Antonio, Texas.

The week-long session, held at Our Lady of the Lake College, marked the first time the commission had focused exclusively on the problems of the Mexican-Americans in the Southwest.



Poverty Stalks Migrants

Martinez echoed the feelings of many Mexican-Americans when he told the commissioners, "Sometimes we are ashamed to come to a place like this because we don't have enough money to live, to eat, to dress well. We don't make the salary we are due. We can't educate our children with what we earn."

GET NO ATTENTION

He lamented that the county would not pave the streets in his colonia so the school bus could pick up his children in front of his home. "The county doesn't pay any attention to us," he said.

However, he added:

"If the government wants to make an effort to take care of the people—and they can do it—people would be much happier."

Not all Mexican-Americans in the Southwest are migrants, nor are all poor. But like the Martinez family—who have suffered from poverty, lack of education, discrimination and the unequal administration of justice—many share the same problems.

Some Mexican-Americans have devoted their lives to studying the causes of their ethnic group's discontent and have offered solutions. Others, considered more militant, are confronting the established political structures, demanding change.

These are the Mexican-Americans who testified at the recent civil rights hearing—educators, lawyers, clergymen, government employees, "barrio" (ghetto) organizers, war on poverty directors, elected officials, school administrators and teachers, school drop-outs, students, farm workers and others.

Also appearing before the commission or submitting testimony were some individuals, who although they are not Mexican-Americans, have actively supported their cause. Among them was Archbishop Robert E. Lucey of San Antonio who has long championed efforts to improve the plight of the migrants.

Purpose of the hearing was to collect facts on the status of Mexican-Americans concerning education, employment, economic security and whether the law is applied to them equally. From these findings, the commission will make appropriate reports and recommendations to the President and Congress.

The U.S. Commission on Civil Rights, created by Congress in 1957, is an independent, bipartisan agency charged with the responsibility of investigating complaints involving the alleged denial of equal protection of the law.

Father Theodore M. Hesburgh, CSC, president of Notre Dame University and a member of the commission, chaired the session following the early departure of the commission's chairman, Dr. John A. Hannah, president of Michigan State University. Other members who participated at the hearing were Mrs. Frankie M. Freeman, associate general counsel of the St. Louis Housing and Land Clearance Authorities; Robert S. Rankin, professor of political science at Duke University and Dr. Hector Garcia, a Corpus Christi, Tex., physician.

READ TESTIMONY

It was Dr. Garcia who read the testimony submitted by Archbishop Lucey.

The Archbishop's declaration, supporting the extension of the National Labor Relations Act to cover

farm workers, is based on earlier testimony he presented to a U.S. Senate subcommittee hearing in 1967 in the Rio Grande Valley and to a 1952 congressional hearing considering the plight of migrant laborers and the negative effects of the bracero program on domestic agricultural workers.

The Archbishop declared that migratory farm workers "are likely to remain second-class citizens in our affluent economy unless and until the social and economic legislation applicable to most of the nation's workers is extended to them." He urged that the National Labor Relations Act be broadened to include agricultural workers.

The prelate testimony said, "If the American farm workers were covered by the NLRA, it seems to me the attendant evils to which we are addressing ourselves now would be rectified. The problem," the Archbishop emphasized, "is the need for collective bargaining."

The prelate has often referred to the "inhuman conditions under which the farm workers labor as America's badge of infamy" and stressed that there exist no "moral or social or economic criteria which suggest that they should be treated differently from other workers who have similar needs and problems."

Archbishop Lucey's testimony also referred to the deplorable wages and working conditions which are the "awful reality of serfdom" that has been the story of the farm worker "for too many generations."

Father Hesburgh, noting that he had viewed migrant dwellings near South Bend, Ind., said "They live in houses not fit for a pig sty. We should say this is not the kind of situation we can live with anymore."

Calling for an all-out effort to rescue migrant farm workers, the Holy Cross priest said too often our help amounts to "throwing water wings to someone swimming in shark-infested waters."

The hearings were attended by a decidedly partisan audience of Mexican-Americans who didn't hesitate to applaud witnesses who identified with their problems or jeer those, namely "Anglo" businessmen, local, state and federal officials and lawmen, whom they regarded as opponents of their cause. Anglo is a Southwestern expression denoting caucasian, except Mexican-American.)

"Practically every issue touching the lives of the Mexican-Americans, who make up the largest minority in the Southwest, were aired at the hearings. Reports of progress were mixed with frustrations.

Soon after the enthusiastic crowd attending the hearing heard how a group of unemployed and under-employed Mexican-Americans from the Rio Grande Valley were retained to work at the Ling-Temco-Vought Company in Grand Prairie, Tex., for more than \$3 an hour, they listened to a pair of "barrio" organizers from Laredo, Tex., threaten the Anglo businessman with "violence" and "bloodshed" if the exploitation of the Mexican-American does not cease. They blamed the merchants there for hiring 8,000 "green card" commuter workers who accept employment at less than the prevailing wage.

HEAR TEACHER

The audience heard James Sutton, an innovative history teacher at Lanier High School in San Antonio, Texas., explain that he supplements his courses with books that more accurately portray the historical contributions of the Mexican-Americans, because—in his words—the approved texts are biased against members of that ethnic group, either ignoring them or depicting them as inferior.

And they heard James W. Edgar of Austin, Tex., head of the Texas Education Agency pledge to push for textbook revisions to include the whole confluence of Texas culture, bilingual education programs and projects to provide better schooling for migrant school children.

It was also noted that of approximately 500,000 Spanish speaking pupils enrolled in state schools, only 50,000 are benefitting from organized bilingual educational programs.

As one Mexican-American educator aptly put it, "We have a long way to go."



U.S. CIVIL RIGHTS commissioners hear testimony at the hearing in San Antonio on Mexican-American problems in the Southwest held at San Antonio. They are (left to right) Dr. Hector Garcia, Father Theodore Hesburgh, C.S.C., Mrs. Frankie Freeman and Robert S. Rankin.