

Girl Versus Family Problem Puts Burden on the Boy

By **SERILA JOHN DAILY**
AGAIN it's time to pull at the long white beard, adjust your whiskers on the tip of your nose, and dust off the old hearing aid. For it's time to look over the matrimonial signs and to try to find some sort of solution for each. All right? Then here we go. First case.

with the same girl. She's really a swell person, and we have lots of fun together. But I've been having parent trouble lately. Now, my folks don't disapprove of this girl; on the contrary, they think she's very nice. She's very likable and comes from one of the best families in town. What my father and mother object to is the fact that I go steady, tho' it isn't really official. We just don't date any one else. Also they seem to think I'm girl crazy, simply because I go out with the same girl on every date.

"I see her in school only about once a day, because there are over 2,000 students, and we don't have classes together. Our classes meet only once or twice — on Friday night and at some other times. I'd think that my parents would be glad that our friendship is the way it is. In the last two months, however, my folks have been in almost continual strife with me. Even when I ask for the car they complain. Do you even have to give up the car for you to have that girl around?"

"Now, I don't understand why I shouldn't go with the girl, since I like her better than any one else I know — and I've been with her often enough to make sure of that. I almost agree that it's better to go steady. But in my case I don't see why I should ask other girls out, when she's the one. Maybe you'll argue that I don't know other girls. Not I do. We had an extraordinary number of parties, and when we date other people or triple, no one knows what the other girls are like. And my girl still rates top."

"My mom and I used to have a really unusual mutual trust. I could tell her every thing, and she was always understanding. But about this one thing we don't agree or hit it off some more. I hate to see that feeling of trust erode, as it seems to be doing. She can't say that I've been letting my schoolwork suffer, since I've maintained a straight A average for the last two years."

The fellow does have a problem, and a big one at that. It's a case of girl versus family, and the key seems to lie both in the situation itself. So let's look the situation over. He seems to be perfectly justified in telling the girl — he likes her, it's an honest friendship, and he has been around enough to know that she is the girl he prefers to any one else he knows. And so long as he can keep his emotions well in hand that's all well and good.

But unfortunately his family doesn't see it that way. And that's understandable, too. When a fellow is still in high school it's often hard for his family to realize that perhaps he is adult enough to make a few important decisions for himself — such as decisions concerning the girl he's in love with. But perhaps there is a way of keeping every one happy.

If you are as close to the girl as you seem to be you will be able to explain to her how your family feels about such an exclusive date life for you, and tell her that you think you should take out the two other girls to pacify the family. If you still see her at least once a week, and both of you understand that the new arrangement doesn't change your feeling for each other, there should be no friction or misunderstanding between you. And then you can take out some other girl to give about twice a month.

It's true that you may not have such a wonderful time with them as you have with your favorite honey child, but you'll be able to do something about that. You can have fun with them, but not to the extent that you would with your honey child. It's the best arrangement, but it's the best solution to keep both your family and your girl happy. And you'll be able to take the short end of the deal yourself.

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Fallium Conferred by Cardinal



The Honorable General Cardinal Smith, Archbishop of Chicago, (left) and Archbishop Urban J. Volk of Denver, (right) are shown conferring the fallium on the Rev. Father John J. Connelley, pastor of St. Ignace Church, Chicago, during the fallium ceremony in the Cathedral of the Immaculate Conception, Denver, attended by high-ranking members of the hierarchy, (NC Photo).

National Council of Catholic Women Three Types

By **Rev. Albert J. Shannon, Director**
 In his pamphlet, "The Call to Catholic Action" Father Lord roughly divides all Catholics into three types.

The first type, the bad Catholics, are those who SAY they are Catholics, but whose Catholicism goes no further than their words. They say, "Lord, Lord," but they do not do the Lord's will. They profess a Catholic faith, but woefully neglect to express it in their lives. Their actions contradict the commands of the Church, yet they persist in saying they are Catholics. The harm they do is incalculable, for just as positively non-Catholics persist in jumping them with the rest of Catholics, so scandalized they say, "If this is a Catholic, I never wish to be one."

Then there are the "dumb" Catholics, viz., those who have been baptized in a Catholic education. As students who have managed to pass American History without knowing what the Declaration of Independence was, they managed to finish their religion course with an astounding ignorance of the truths of their religion. To them it was a subject

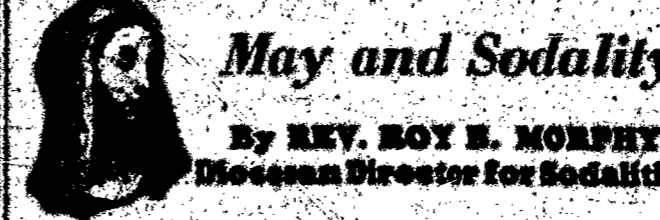
to be studied, instead of a study to be lived. When, therefore, formal study ended, their religious books also were closed. Instead of deepening their knowledge of their faith, they lost the little knowledge they already possessed; and as a result, they went in no position to sell their faith to others.

Lastly there are the good, ordinary Catholics: those who go to Mass, Communion, who observe the Friday abstinence, etc. They are good; but ORDINARY. Now if you wish to insult anyone just say, "me an ordinary Catholic" or to a girl, "that's just an ordinary looking lass."

The ordinary never stand out. History has a place only for the extraordinary — either the extraordinary bad as the thieves on Calvary, or the extraordinary good as Christ crucified between them. Catholics thinking has not dominated the world of ideas today; the Catholic leadership in world politics, because our Catholics are in too many cases "ordinary" ones. Such also was the charge of Michael de la Bedoyere: "The world is shy of Christianity because Christians are too ordinary." (Christianity in the Market Place.)

Now NCCW is designed to give that "extra" which will make ordinary Catholic laywomen extraordinary. It would have them not only good, but militant like the Church of which they are members. A fighting Church is a Church fighting to bring back Christ to the world and the world to Christ. So too it would have them be not concerned solely with their own salvation, but with their neighbors.

Sodality of Our Lady



May and Sodality

By **REV. ROY E. MORPHY**
 Diocesan Director for Sodality

May and Mary are intimately associated in the Catholic mind. The very name, themselves are so alike that one might think the fifth month of the year was named after Mary. We Sodality must be sure to make it Mary's month, during which we will pass on our prayers to Jesus through her.

To Catholics Mary symbolizes all that is good, pure and holy. She is a living example of conformity to the Divine Will. She is the inspiration of those who tread the arduous road to high virtue amid the world's falsity.

In an effort to promote character building, good parents and good teachers hold up some grand human personality for imitation. The Catholic Church presents to us with Mary, "our patterned nature, solitary, but not Catholic, especially Sodality, should be proud that Christ's own mother was given to them by Him as their own mother, not only for imitation, but also as intercessor and helper."

No age of the past so needed the inspiration of Mary as does our age, an age which storms modesty and purity and all the virtues which comprise the human being, which was created according to God's own image and likeness and "only a little less than the angels," and destined for eternity with the God of perfect sanctity.

Self-restraint, self-denial, self-control, self-repression are today's necessities and scoffed at. The notion prevails that one is not true to free if he is compelled to check his inclinations. Of course, the very opposite is true. Well we know that one is a slave if he allowed himself to be controlled by his inclinations. We should tend upwards, not downwards. In the Mass we say, "Suscipite quaesumus, 'lift up your hearts.' Perhaps if we used that phrase as a motto more often, we might not wander from the straight and narrow path so much.

We are what we are because of our souls because of our minds. Our bodies exist for the soul, not vice versa. Everything temporal exists for eternity. Life on earth is simply a preparation for life in heaven. Only those who do violence to their lower nature, who completely conquer it, who strive ever to elevate it, instead of degrading it, who seek to purify it, can hope to reap eternal reward. Do you St. Paul say so well that we will become castaways, unless we chastise our bodies and bring them into subjection.

A Special Obligation
 Catholics (and Sodality members especially) in this category are not permitted to follow the ways of the world. Rather they are expected to set an example to the world and to do all in their power to correct its false standards. They must remember that

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Attendance at Church Doubled

San Francisco — (RNS) — Church attendance in San Francisco has more than doubled since the pre-World War days, according to a survey made here among Catholic, Protestant and Jewish church leaders.

Attendance started to increase during the worried days of wartime stress. In some churches, the increase has continued since V-J day. In other churches, the wartime attendance has been maintained.

The Catholic Church rightly and honorably and favorably in his working of social life, is certainly the need of the moment.

It is suggested that Sodality directors and leaders arrange some public ceremony for just such a renewal of their Sodality consecration to Our Lady during this month of May. Too, we hope that every Sodality will during this month extend carefully the Sodality Rules so as to regain the spirit of the Sodality and its motto, "to Jesus through Mary."

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SUPPRESSED PASTORAL

(Continued from page 1)
 possibility of subordination without any association with that sacred relation.

It is a way for the nation's real recovery to be prepared, everything that remains out of the German concentration camp and as far as possible be handled from public life.

Furthermore, we can not have already seen over another which violates right and law, and which might endanger the Christian order of property. Under the slogan "return of the soil," a real and complete restoration of property has taken place in the Eastern part of recovering Germany.

We do not hope, one of the convictions that the sacred disposition of land to one of the deepest sources of social stress. The Church is willing to dispose of some ecclesiastical property in order to help that land (the home distribution of earthly goods) may be settled. But what is happening now in the German East has hardly anything to do with a true return of the soil.

When private property is concerned, there must be no consent of total expropriation without compensation, unless it is a question of reparation for a great crime.

San Diego Votes Release Time

San Diego — (NC) — After approximately two years of deliberation, the San Diego school board has passed a resolution permitting "detached" classroom time for religious education for public school children.

The measure provides for a year's experimental teaching in religious centers within walking distance of ten grade schools, and applies to children of the fourth, fifth and sixth grades.

Bishop Charles F. Burk of San Diego declared that the action is the answer to a desperate need felt in the community for many years.

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