



FORGET 'MINE—THINE' ATTITUDE, BISHOP WRIGHT SAYS

Seek 'Common Good,' Industry And Labor Told

Labor and management sat down together in Miami this week and discussed in friendly fashion mutual problems of far-reaching concern to the protection of their nation and the freedom of the world.

The occasion, termed "historic and remarkable," was the

first of an annual series of Labor Day Observances sponsored by the Diocese of Miami. The keynote was sounded by Bishop John J. Wright, of Pittsburgh, who said:

"Here in Miami men devoted to the cause of labor and men devoted to the cause of management have come together

in recognition of the reality and claims of a 'common good' which all parties share in a decent society, the 'common good' which is the mutual bond of men who realize that the shared things which are ours are always more warm and sometimes more important than the things which are described by those frozen words: 'mine' and 'thine'."

The series of events on the program took place against the background of a warning in the annual Labor Day statement issued by the Social Action Department of the National Catholic Welfare Conference which said:

"The future of freedom all over the world depends to a considerable degree on the health of the American economy and this, in turn, depends more than ever before on the willingness of labor

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Voice Photos

THE GRAND REUNION, bringing children and their parents back to school where Sisters stand ready for another year, will take place in the 79 schools of the diocese on Tuesday, Sept. 5.

A record enrollment of more than 35,000 pupils is expected. Picture above was taken at Immaculate Conception school, Hialeah, where Sisters of Mercy and lay staff await the reopening.

U. S. Catholic Schools Set To Admit 5.6 Million Pupils

Enrollment increases in schools of the Diocese of Miami will help to expand the U. S. Catholic school figure to 4,800,000 students — the world's largest private school system.

Sept. 5, Catholic youngsters will bid farewell to carefree, summer hours and begin the hard task of mastering the four R's: reading, 'riting, 'rithmetic and religion.

The national increases represent another record high enrollment for secondary and elementary schools as well as colleges. Catholic grade and high schools have had a 100 per cent hike in their enrollments since 1945.

In the diocese, more than 35,000 students will be welcomed into 79 schools by teaching staffs that include priests, Brothers, Sisters and a growing number of lay teachers. There will be 426 lay teachers among the total 937.

Twelve of the diocesan schools will be opening for the first time, including five high schools and seven grade schools.

For the country as a whole, (Continued on Page 2)

and management to subordinate their own particular interests to the dictates of social justice and to think and act in terms of the national and international common good."

The statement was prepared and issued by Msgr. George G. Higgins, director of the Social Action Department of N.C.W.C., who played a leading part in the Miami Labor Day Observance by presiding at two seminars in the Everglades Hotel, one on "The Role of Labor and Management in the Community" and the other on "Labor and Management Oppose Communism."

The deep concern of labor was expressed by Joseph A. Beirne, president of the Communications Workers of America in his address as principal speaker at the banquet held in the Everglades Hotel. Mr. Beirne, who is also vice president of the executive committee of the A.F.L.-C.I.O. and chairman of its Community Service Activities, pointed out the joint role which must be played by capital and labor to meet the difficult problems that confront the nation at this critical period in facing the challenge of Soviet Russia.

Management's viewpoint was voiced by Robert J. Dixon, president of Johnson & Johnson International, and by Joseph G. Smith, vice president of Pittsburgh Steel Co., seminar speakers. Mr. Dixon declared:

"Soviet Russia has chosen to challenge us on the very ground on which American enterprise has proven its capacity to excel — in the ability to achieve steadily increasing production, a mounting gross national product and a steadily ascending scale in the standard of living."

Mr. Smith asserted that at a time when we are engaged in the most dangerous struggle in our history, which could determine our freedom and that of the world for generations to come, the community of this nation has a right to expect great things from our unions and our employers, for in no country have both partners in our eco-



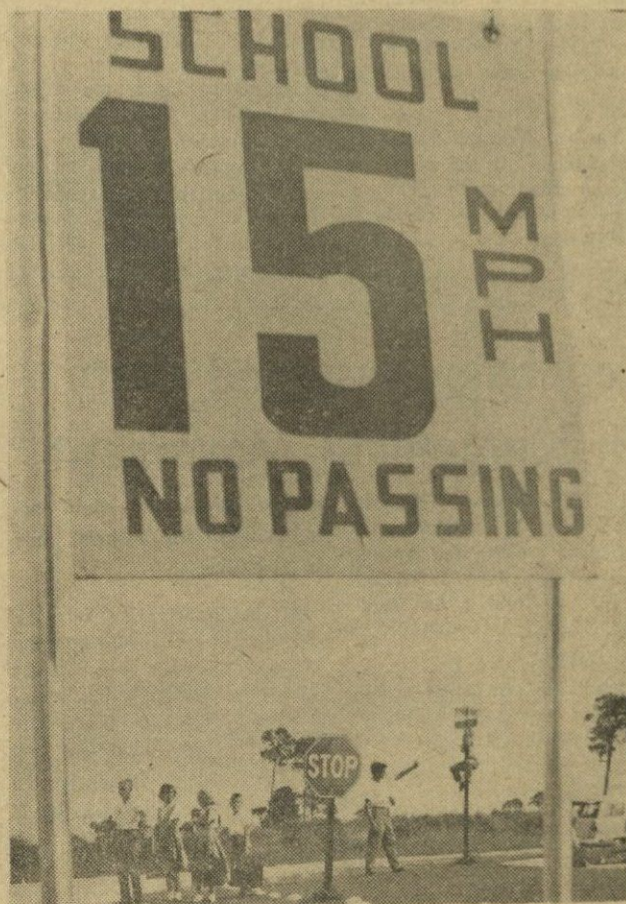
The Most Rev. John J. Wright
Bishop of Pittsburgh

conomic enterprise been more favored.

Representing labor at the seminars were Gordon W. Chapman, special assistant to the Secretary of State for International Labor Affairs, and Leo Perlis, director of the A.F.L.-C.I.O. Community Service Activities.

Bishop Wright delivered the sermon at a Solemn Mass of Thanksgiving in Gesu Church at 6:30 p.m. Thursday. Presiding at the Mass was Bishop Coleman F. Carroll, of Miami,

(Continued on Page 12)



SAFETY on the highways will be stressed as schools reopen. Patrols of safety boys will take their posts again at street crossings and a various other places near school property.

Constitution Experts Agree On Aid To Church Schools

By FR. JOHN A. O'BRIEN
NCWC News Service

What does Prof. Arthur E. Sutherland say about the constitutionality of public aid in the form of long-term loans to public and to nonprofit private schools for school purposes generally?

An eminent authority on constitutional law, Professor Sutherland of Harvard was asked by Rep. John W. McCormack for his judgment on this matter. After studying the matter with great care, Prof. Sutherland reaches the conclusion that there is no clear constitutional prohibition against such aid.

"Assuming," he concludes, "that the existing Federal aid to education is constitutional — which seems to me a reasonable assumption — the distinction between these existing programs and the proposal which I discuss is not sufficiently evident to persuade me that a measure providing for long-term loans of the character which I have described, to aid education in basic lay subjects, would conflict with the provisions of the First Amendment."

ANOTHER AUTHORITY

What does Dr. Robert M. Hutchins say on this point?

The president of the Center for the Study of Democratic Institutions and the former chancellor of the University of Chicago and dean of the Yale University Law School pointed out that tax exemption is given private schools because they are performing a public service. "If they are," he said, "and if this is a service that would otherwise have to be performed by the public, then there is no reason why private organizations should not receive appropriate assistance from the government."

Objections raised against including such schools in the Federal program of aid to education, he characterized as "incompetent, irrelevant and immaterial." He cited the G.I. Bill that gave thousands of service men Federal funds to attend the college of their choice, public or private.

Have other noted authorities expressed similar opinions?

Yes, hundreds have. Example: Twenty-one prominent jurists, including former Attorney General James P. McGranery, were requested to prepare an opinion on this subject. After painstaking study, they reached the unanimous conclusion that there is nothing in the Constitution which prevents public funds from being used to pay for the public service rendered by nonprofit schools in teaching pupils all the secular subjects taught in the public schools.

EQUALITY OF TREATMENT

"Once Congress decides that Federal aid is necessary," they say, "there should be full equality of treatment with respect to all children whether they be enrolled in public, private, or church-related schools. This is a matter of high principle. The parochial schools of this country are discharging a public service. They provided an educational program which fully

satisfies present governmental standards for competence.

"The state and all the citizens thereof benefit from this educational effort. If massive Federal expenditures are to be made from the tax collections of all the people, this aid should not go only to a select segment, however large, of the population. To the extent that parochial schools provide a recognized and accredited secular education they are entitled to equal treatment."

Did not the First Amendment erect a wall of separation, high and impenetrable, between Church and State?

Yes, but not in all respects.

In the *Zorach* case Justice Douglas said: "The First Amendment, however does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other — hostile, suspicious, and even unfriendly."

McCOLLUM CASE

What do other eminent authorities say on this matter?

Wilbur G. Katz, former dean of the University of Chicago Law School and an expert on constitutional law, points out: "The basic American principle of Church-State relations is not separation but religious liberty . . . Separation ordinarily promotes religious freedom; it is defensible so long as it does, and only so long."

In his well-reasoned dissent in the *McCullum* case, Justice Reed suggests that the Court should return to the language of the Amendment and interpret it rather than Jefferson's phrase, "wall of separation." It is a wise suggestion, for the meaning of the metaphor has become so confused that many can't distinguish the figure of speech from the principles involved.

What does the First Amendment really mean?

Simply that, in ordinary circumstances, the government may not directly and actively maintain or support any religion. Hence, it prohibits any legislation designed to favor directly a particular religion. The key words are "in ordinary circumstances" plus "directly" and "actively."

The amendment doesn't forbid nonreligious legislation which has only an incidental or secondary effect upon religious activity or which accords religious people the same benefits afforded the general public. It does not forbid chaplains for the inmates of penitentiaries, hospital patients, or military personnel.



N. C. Photo

LAST CHANCE for a little fun before school opens is enjoyed by student Pam Barszcz and Sister Mary Lawrence, of St. Nicholas School, Struthers, Ohio. They are shown at a summer camp operated in the Archdiocese of Cleveland.

U.S. Catholic Schools Set To Admit 5.6 Million Pupils

(Continued from Page 1)

the National Catholic Welfare Conference Department of Education estimates this Fall enrollment:

Elementary schools: 4,469,000, as against 4,359,962 in the past school year.

High schools: 933,200, as against 880,373 the past year.

Colleges and universities: 245,850, as against 229,765 the past year.

No estimate is available on

New High Schools Still Registering

Students who wish to enroll in the new diocesan high schools may still do so by contacting their pastors.

The new high schools include: Cardinal Gibbons, Fort Lauderdale; Monsignor Pace H. S., North Dade county; La Salle, southeast Miami.

Further information may be obtained at the office of the Diocesan Superintendent of Schools, Plaza 7-5714, Ext. 62.

Teachers Assigned Duty In Ecumenical Movement

BOSTON (NC) — Teachers have a duty "to strengthen the ecumenical spirit and movement," Bishop John J. Wright of Pittsburgh told a teachers' meeting here.

Addressing the final session of the four-day Archdiocesan Teachers' Institute, Bishop Wright gave advice on attitudes that will help to reunite all Christians.

"Catholics should have tact," he said, "so that the spirit of concord will hasten the day when our prayers and those of the other Christian churches

the number of schools. But last year there were 10,438 elementary schools, 2,392 high schools and 267 Catholic colleges, universities and training colleges, according to the NCWC department.

The students in Catholic grade schools, high schools and colleges last year were taught by 176,375 teachers. Of the total, 120,283 were Religious and 56,092 were lay people.

Freshmen at Notre Dame Academy will report for school on Tuesday, Sept. 5. Sophomores, juniors and seniors begin classes Wednesday, Sept. 6.

On Thursday, Msgr. William F. McKeever, diocesan school superintendent, will preside at a joint meeting of the supervising principals of the high schools and the supervisors of the various religious orders that teach in diocesan schools.

The meeting will be held at Notre Dame Academy starting at 10 a.m. The group will coordinate plans for the school year and discuss course objectives including special emphasis on the broadened music and choir program offered in the schools. Also on the agenda is discussion of the anti-communism courses which will be taught in grades 8 through 12.

will be united. We should consider where our attitudes may be offensive."

At the Reformation, he said, the Church did not lose its unity or sanctity, "but the Church was impoverished by the loss of the people in whose descendants we find so many qualities that we admire."

We must purge ourselves of prejudices, and should not practice one virtue to the neglect of all others," the Bishop said. "Conciliation should not be thought of as compromise."

Final Efforts Being Made To Salvage Federal Aid

WASHINGTON (NC) — Members of the administration's team in Congress have their assignments for the final play in the game with Federal aid to education, but no one is predicting an easy touchdown.

At the direct request of President Kennedy, House Speaker Sam Rayburn became quarterback and called a huddle of principal Federal aid backers to outline his plan.

At stake is a program aiding public schools on a short-term basis, but also including assistance to both public and private schools.

THE FIRST STEP

Msgr. Frederick G. Hochwalt, director of the Department of Education of the National Catholic Welfare Conference, has been critical of some aspects of the proposed program, largely its omissions.

Scaled-down versions of the administration's chief proposals have been introduced in the House. They are presented as two bills, the first step in the strategy for House action.

It is understood that one of the bills — to aid colleges — will be routed through the House Rules Committee because indications are that it will meet approval from this unit, whose permission generally is required to bring bills to the floor.

The other measure — affecting pre-college schools — will be sent on a hazardous journey around the Rules Committee, reportedly because of uncertainty over the committee's opinion of it.

DEVICE AVAILABLE

An effort will be made to bring the second measure to the floor by use of the House's "Calendar Wednesday" device — a procedure by which standing committees may be permitted to call up measures not yet cleared by the Rules Committee.

This can be done only if a majority of members agree to bypass the Rules Committee. Debate is limited to that day.

The college aid bill would set up a five year, \$1.5 billion program of Federal loans and grants for construction of classrooms and other academic facilities by public and private, including church-related, colleges.

The other bill calls for Fed-

eral grants of \$325 million for public school construction for one year only. The U.S. money could be used only in school districts where enrollment exceed classroom capacity by more than five per cent. The Federal grants would pay only 40 per cent of the construction cost.

IMPACTED AREAS

The same bill would authorize a one-year extension of decade-old Federal program known as "aid to impacted areas." Under it, the U.S. Government distributes about \$301 million annually to public school districts whose schools are overcrowded by the children of Federal workers or military personnel.

The final section of the bill would extend for one year that part of the 1958 National Defense Education Act under which \$90 million is lent to needy students of public and private colleges.

Msgr. Hochwalt said he considers the bill's public school construction provision as "discriminatory."

He explained, in response to a reporter's question, that his opinion is based on the NCWC's opposition to the principle of general aid to public schools only.

Appeal By Lincoln Cited In Controversy

WASHINGTON (NC) — Abraham Lincoln's historic condemnation of anti-Catholic bigotry was cited in an appeal for tolerance during the aid to education controversy by Rep. Seymour Halpern, of New York.

"Reasonable Americans" must have "honest differences" over the constitutionality of Federal aid to parochial schools, said, and noted that 106 years ago, Abraham Lincoln wrote a letter commenting on the anti-Catholic Know Nothing movement. Lincoln said:

"As a nation we began declaring that 'all men are created equal.' We now practically read it, 'all men created equal except Negroes.' When the 'Know-Nothings' gain control, it will read, 'all men are created equal except Negroes, foreigners and Catholics.'"

Camillus House

First Anniversary In Miami

All the Brothers of the Good Shepherd, in their seven houses in the United States and Canada, join with me in offering thanksgiving prayers for our Holy Mother the Church, our Holy Father the Pope, our Most Reverend Bishop of Miami, all of our priests and religious, our poor, our benefactors, for the conversion of sinners, the extirpation of heresy, for peace and concord among nations, and for the souls of the faithful departed.

Brother David, B.G.S.

'The Beadniks' Make Rosaries

They call themselves "The Beadniks" and they're making rosary beads for the missions.

Ranging in age from 8 to 14, the youngsters have joined the campaign to assemble new rosaries and repair old ones that will be sent to mission posts in foreign countries.

The campaign is being promoted by the Brothers of the Good Shepherd who provide free meals daily at Camillus House, a shelter for needy men operated by the Brothers at 726 NE First Ave., Miami.

ASSEMBLE BEADS

Gathering rosaries is an "extracurricular activity" of Camillus House, according to Brother David Keane, B.G.S., superior. "It's part of our apostolate to the Blessed Mother".

The Brothers collect old rosary beads, beaded jewelry and similar ornaments which are then distributed to groups in various parishes that have volunteered to assemble rosaries.

The Beadniks, numbering about 20, meet at the home of Mr. and Mrs. William Minick, 360 NW 129th St. Members of the women's club of St. James parish also meet at the Minick home to assemble beads.

GROUPS FORMED

Other newly organized rosary-making groups are:

— Blessed Sacrament Mission, Fort Lauderdale, at the home of Mrs. William F. X. Ferguson.

— St. Timothy parish, at the home of Mrs. George G. Mix. Another group in St. Timothy parish meets at the home of Mrs. Albert C. Palm.

— St. Thomas the Apostle parish, the women's club meets at the home of Mrs. Justin A. White.

— The Casa Francesca, Miami Beach, Sisters and residents of the Casa are making beads.



Voice Photo

BEADNIKS' are shown making rosary for the missions. After receiving instructions from Brother David Keane, B.G.S. (in

background), the youngsters repair old beads and make new ones. There are 12 other groups of volunteers doing similar work.

Cuban Seminarians Get Winter Clothes

Winter clothes were distributed by the St. Vincent de Paul Salvage Store to more than 40 Cuban seminarians who will leave Miami to continue studies for the priesthood in northern states.

For many of the refugee Cubans it was their first experience with cold-weather items such as overcoats and woolen sweaters and the store "was quite proud to have such hard-to-find garments in stock," said Sylvester Rice, manager of the store at 801 N. Miami Ave.

Sponsored by the St. Vincent de Paul Society, the store contributed more than \$400 in clothing to the departing students.



REPAIRING ROSARIES in St. James parish are women who meet regularly at the home of Mrs. Mary Giamongo, 840 NW 24th St. Brother David is shown giving instructions. The campaign still needs old rosaries and broken beads, as well as volunteers to organize groups who will be given the how-to-do-it instructions.

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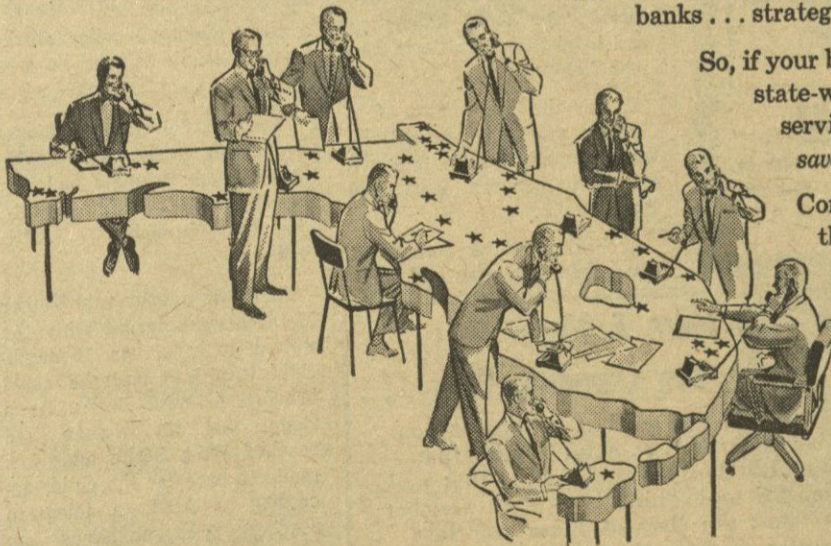
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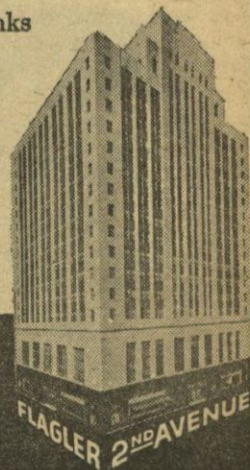
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Fronzizi, Says, Argentina 'Rejects, Totalitarianism'

BUENOS AIRES (NC) — President Arturo Frondizi in a major foreign policy address asserted that Argentina is a Catholic nation and that it repudiates totalitarianism, assaults on the dignity of man, and the philosophy of materialism.

The President restated this nation's goals in a speech he said was in part aimed at dispelling "misunderstanding" on his conference the previous week with Ernesto (Che) Guevara, Minister of Industry under Cuba's Premier Fidel Castro. He said that Argentinians "categorically reject" methods used by the Cuban regime.

In his radio and television talk Frondizi said:

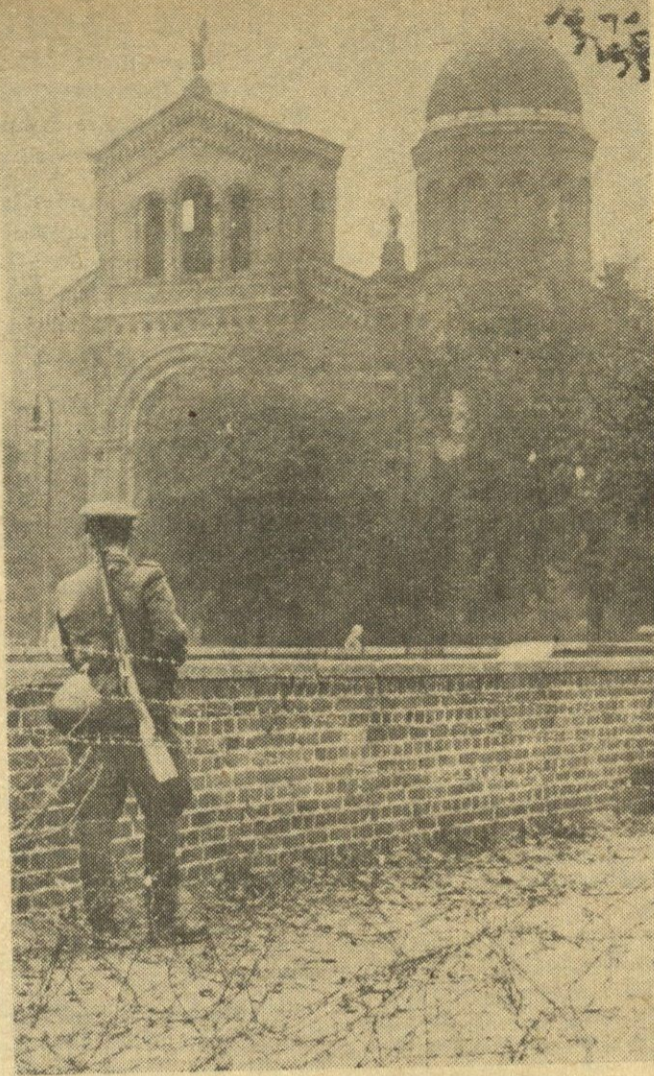
"There is no choice between legality and oppression, and we need moral and social coexistence, and national existence. The alternative is dictatorship and the collapse of representative democracy. There is no

choice for us between social peace and class hatred. Our nation must continue on the road of social justice and peace . . .

"We Argentines repudiate the totalitarian concept of man; we repudiate the debasement of the dignity of man; we repudiate materialist philosophy; and we are determined to defend by all means our spiritual heritage against the penetration of ideologies repugnant to the conscience of a democratic and Catholic nation. The government will do all that is necessary in repressing the destructive actions of communism."

Cubans Granted Asylum

SANTIAGO (NC) — The Chilean Foreign Ministry announced that two of the 11 Cubans in asylum in the Chilean embassy in Havana have been granted safe conduct to go to Chile.



N. C. Photo

SYMBOLIC of the enslavement of East Germany is the barbed wire and armed guard pictured before the dome of St. Michael's Church in East Berlin. The barbed wire emphasizes the communist campaign to halt the flow of refugees through Berlin.

German Reds Charge Priest With 'Kidnaping' In Escape

BERLIN (NC) — Communist East Germany has arrested a priest for helping a man and woman escape to West Berlin and agreeing to bring the woman's child to her when she had escaped.

The official East German news agency said Father Johannes Matuschewski was arrested "for child kidnaping and helping the traffic in human beings."

It was the first arrest of a Catholic priest announced by the communists since they cut off traffic between East and West Berlin.

According to the communist news agency, a man and wom-

Around the WORLD

an from Rostock visited Father Matuschewski at Bad Wilsnack, a town about 65 miles northwest of Berlin, where he was pastor.

They "received instructions from him on how they could get through Potsdam and enter West Berlin while avoiding the checkpoints," ADN said.

The news agency said Father Matuschewski agreed with the woman to keep her 11-month-old child with him until he could bring it to West Berlin. As a signal that the woman had reached West Berlin and was ready to care for the child, according to ADN, a telegram reading "Congratulations on new job" was sent to the priest.

ADN said the "kidnaping of the child" was prevented by the alertness of communist agents. The child was allegedly returned to its father.

Father Matuschewski had been recently appointed to Bad Wilsnack. Before that he was a youth counselor in East Berlin, and had already aroused the interest of East German police. He is a former naval lieutenant and was ordained in 1954.

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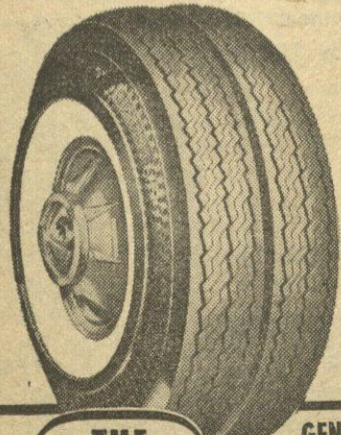
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N. C. Photo

2,000 CARTONS of Bibles and prayer books have been donated to the Office of Civil Defense Mobilization to be used by hospital chaplains to assure religious comfort for persons hospitalized in case of a military attack on the U. S. Father Maurus Fitzgerald, O.F.M. (left) of the St. Anthony Guild of the Franciscan Fathers, discusses the donation with the nation's three major faiths with Dr. Fred W. Kern, director of the O.C.D.M. Religious Affairs Office.

Public Action, Not New Law, Seen, Needed To Check Smut

WASHINGTON (NC) — The chairman of a House subcommittee studying bills to curb printed obscenity said he thinks that anti-smut laws are now about as strong as they can be.

"I think it is a matter of arousing public opinion to compel local authorities to take action," said Rep. Francis Walter of Pennsylvania.

Walter, chairman of a House Judiciary subcommittee said recently he thought that Federal laws are now strong enough. The problem, he said, lies with lenient judges and an apathetic public.

Walter prodded witnesses for a new approach. "We are trying to find a sensible solution to this annoying and exasperating problem. There ought to be some other approach. We want to do something different," he said.

To illustrate his charge that judges are soft in dealing with smut, Walter cited court decisions upholding the controversial novel, "Lady Chatterley's Lover," as not obscene.

"If it isn't obscene," he cracked, "I'm Ty Cobb."

Rep. Frank C. Osmers, Jr., of New Jersey appeared in support of his resolution to empower the President to call together Federal, state and local officials engaged in combatting printed filth. They would be asked to come up with ways and means to alert the public to the extent and danger of obscenity.

Rep. Kathryn E. Granahan, chairman of the House subcommittee on postal opera-

Around the NATION

tions, said that "we have received what I regard as conclusive evidence of the definite link between the alarming rise of juvenile delinquency and our failure to make the obscenity business unprofitable and dangerous."

Mrs. Granahan spoke in behalf of her bill (H.R. 3281) to require judges to give a minimum \$1,000 fine and not less than one year's imprisonment for the first offense, leaving the maximum fine and imprisonment at the present \$5,000 or five-year level.

However, Walter expressed pessimism about the impact of such a move. "It probably would mean that instead of giving some penalties, however light, our Federal judges would start putting these men on probation," he said.

Rep. Basil Whitener of North Carolina told the subcommittee that a public high school principal in his district complained to him that smut dealers are obtaining the list of senior students and circulating the youngsters with smut.

Rep. Glenn Cunningham of Nebraska told the subcommittee that his 14-year-old son mailed a coupon for an innocent toy and "now he gets, three or four times a year, advertisements for obscene material."

Catholic War Veterans Call For Dedication To Defense

ATLANTIC CITY, N.J. (NC) — The Catholic War Veterans have called on Americans to "become as intelligently active in the defense of America as the Reds are for its destruction."

The appeal was made in a resolution adopted by 3,000 delegates to the CWV 26th national convention, representing some 179,000 members of the veterans organization.

In other resolutions, the veterans:

— Pledged "wholehearted cooperation and assistance" to the President in dealing with the Berlin crisis.

— Asked for elimination of the "gross injustice being inflicted upon those children who attend private schools, by not making them eligible for Federal education aid."

— Renewed their support for the "Mark America" campaign to have all U. S. material shipped to foreign countries prominently labeled as having been made in the United States.

— Asked the U. S. delegation to the United Nations to continue to oppose admission of Red China to the UN, even if it is necessary to use the veto, and urged the U. S. State Department to continue withholding recognition of the Peiping government.

— Called on television stations to "do more to educate the people to the evils of communism by presenting more educational programs."

Albert J. Schwind of Clifton, N.J., was elected national commander of the Catholic War Veterans, succeeding James W. Fay of New York.

Knights: Father And Son

ST. PAUL (NC) — The grand knight of the St. Paul Council of the Knights of Columbus and the council's chaplain expect to really hit it off. John E. McGrath is grand knight. The chaplain is Father John E. McGrath — his son.



NEW national commander of the Catholic War Veterans is Albert J. Schwind of Clifton, N. J. He was elected at the CWV's national convention in Atlantic City, N. J. The 3,000 delegates represented some 179,000 members.

Cathedral Chosen For New Diocese

BATON ROUGE, La. (NC) — Historic St. Joseph's church, established in 1792, has been selected as the cathedral of the newly established Diocese of Baton Rouge.

There on Nov. 8 the Most Rev. Robert Emmet Tracy, now Auxiliary Bishop of Lafayette, La., will be enthroned by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, as the first Bishop of Baton Rouge.

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Labor, Industry Should Heed Appeal For Common Good

In his memorable sermon at the Solemn Mass of thanksgiving near the close of the Labor Day Observance, Bishop John J. Wright of Pittsburgh termed the day-long gathering "historic and remarkable." He found in this unusual meeting of representatives of labor and management compelling evidence that significant numbers were not only dedicated to the well-being of their respective groups, but were deeply concerned about the common good of all citizens.

Throughout his scholarly discourse, the theme of the common good and the dignity and value of the human personality ran like a thread, giving rightful significance and dimension to the Christian social principles which seek to establish justice among all. His Excellency's approach to the complex subject was what business men like to call realistic. He affirmed that both labor and management have definite rights and privileges which neither government nor individuals can usurp. However, with strong emphasis he also stressed the often overlooked fact that both groups have very serious responsibilities outside the area of their own particular interests to cooperate with each other in the promotion of the common good.

Industry is often characterized today as an unemotional, impersonal giant which can dwarf and dehumanize both owners and workers. To avoid this tragic situation, Bishop Wright pointed out it is necessary to bring the ancient Christian or eternal viewpoint to bear on current social problems. He stressed the need for employers and employees alike to remember in all their relations that man is not merely a cog in a machine but a human being made to the image of God. "More important than any of the categories to which a person can belong is the fact that he is a person."

The primacy of the person is the basic principle of Christianity. It is also the first fundamental tenet to be destroyed by the communists, as it was outlawed by the fascists. Bishop Wright warned, with telling emphasis, that we are faced with this same danger in our American life unless both management and labor refuse to identify man primarily with a group or a class and thus lose sight of his individual personality. Such an unnatural identification of man could lead to some form of totalitarianism in the future.

The Labor Day Observance will be assured of permanent success and widespread influence if Bishop Wright's wise and practical thoughts are pondered and put into practice.

The Rights Of The Road

Many people can remember the days when they used to take an automobile ride merely for the sake of pleasure. Not nowadays. Even if they themselves have not been involved in an accident, they have seen in the daily papers hundreds of pictures showing the tragic results of unreasonable speed, drunken driving and violation of traffic regulations. The joy has been taken out of car driving, as one sits in tense readiness for possible disaster.

Worse than that, it seems certain that many healthy Americans will die this Labor Day weekend in auto accidents. We call all such incidents "accidents," whereas in truth many of the collisions and much of the loss of life will be traced not to mechanical failure but to human carelessness or disregard of the law of God.

It is amazing how few people connect the driving of their cars with the law of God and the commission of sin. But it is the teaching of the Church that we are bound to observe traffic regulations which have been designed to promote the public welfare. To drive carelessly so that lives are endangered is to violate the law of God besides the civil law.

Recently Pope John warned about the moral problems involved in driving. He said that in using and abusing the rights of the road, we are close to the mystery of life and death which involves the responsibility from which none can consider himself exempt."

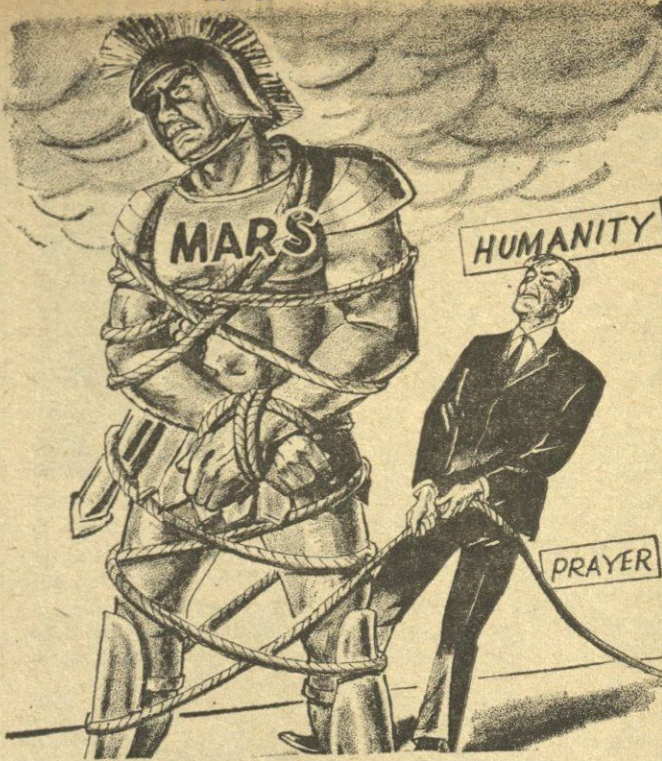
The year round none of us should enter a car without commending ourselves to God with a brief act of contrition and a petition for protection. But especially this weekend everyone should be more concerned with safe driving not only because of greater traffic due to the holiday but because children are getting ready to return to school.

Our Priests Of The Future

Next Monday afternoon, while the Labor Day holiday is still being enjoyed, a record-breaking number of seminarians of the Diocese of Miami will register at St. John Vianney Seminary for the serious business of beginning another year of preparation for the Holy Priesthood.

In this third year of its history, our minor seminary will reach maturity. It will house over 175 seminarians. With the addition of second year college classes, it will offer for the first time the full six year minor seminary course. Next June it will graduate its first class and send those young men on their way for the higher studies of philosophy and theology

It Can Be Done



at the major seminary now being planned by the Vincentian Fathers at Boynton Beach.

As our Most Reverend Bishop has stated publicly on many occasions, the existence and development of St. John Vianney Seminary in Miami is a tribute to our Catholic people who, when presented with the acute need of our own institution to train Florida boys for the priesthood, gave wholehearted and enthusiastic support in every way possible.

No one can doubt but that the prayers of many thousands of our families have been heard by God. Enrollment figures prove that divine grace has been working in the souls of many of our young men who have answered the call of Christ, and of their parents, who have willingly helped them follow their vocation. Prayers alone can account for the widespread interest in vocations shown by young men all over the diocese.

While we thank God with hearts full of gratitude for the blessings of the present, we have to keep looking to the future. We are in fact only beginning. To meet the needs of our large diocese, the student body will have to be doubled. More and more parents will have to become aware of their responsibilities to give their sons to the Church when they express the desire to serve Christ. We are confident the future will be blessed with the same spirit of cooperation that has characterized the past.

Your Gifts To Burse Fund Help Educate Seminarians

Contributions are now beginning to come to the Burse Office each week as a result of the appeals in The Voice describing the purpose of the Burse Fund.

The idea of helping candidates to the priesthood appeals to the Catholic laity, who recognize the value of aiding the Diocese in its seminary program. Pope Pius XII stated that whoever helps even one candidate to the priesthood shares in all his future Masses and good works.

A full Burse is \$20,000. This amount is invested so that its annual income will supply for a seminarian's training needs each year. Contributions large and small make a Burse possible. You can either donate money directly, to establish your own Burse or add to one, or you can remember the Burse Fund in your will or make the Fund a beneficiary in your insurance policies.

This past week three contributors gave \$760 to the Burse Fund. They were:

Saint Francis Hospital, Inc., which added \$250 to its Burse;

Arthur O. Simoneau who gave an initial donation of \$500 to the Arthur O. Simoneau Burse;

Claude Hunter who donated \$10 to be added to the Burse al-

ready established by his parish, Gesu Church in Miami.

Send all contributions or inquiries to:

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All contributions are tax deductible and all are personally acknowledged by the Burse Office.

Is The Workingman Losing Pride In His Craftsmanship?

By MSGR. GEORGE G. HIGGINS

Director, Social Action Department, N.C.W.C.

Pope John, in his new social encyclical, Mater et Magistra, counsels labor and management to think of themselves as loyal partners in a common enterprise whose purpose is to serve the interests of society as a whole and not merely to promote their own particular interests.



Msgr. Higgins

Relations between the two parties, His Holiness says, should "be marked by appreciation, understanding, and devotion to an undertaking common to both, and . . . the work (should) be considered and effected by all the members of the enterprise, not merely as a source of income, but also as the fulfillment of a duty and the rendering of a service."

This brief passage from the new encyclical is very closely related to the theme of Labor Day, which will be celebrated on Monday of next week.

DIGNITY OF LABOR

Labor Day was established in 1882. It owes its origin principally to the late Peter J. McGuire, founder of the Carpenters Union and one of the original leaders of the old American Federation of Labor. At one point in his hectic career McGuire had been a socialist of sorts, but he was never a Marxist, nor was he committed to the philosophy of the class struggle. He longed for the day when labor and management would be able to work together harmoniously for the good of society as a whole.

McGuire and his associates in the old A F of L intended Labor Day to symbolize and promote the dignity of labor and the brotherhood of man. Labor Day was established, McGuire wrote in 1897 on the

15th anniversary of the holiday, as "a demonstration of fraternity and the harbinger of a better age — a more chivalrous time when labor shall be honored and rewarded." It was established to promote the ideal of labor-management partnership set forth in our introductory quotation from Pope John's encyclical.

The purpose of Labor Day has been fulfilled to a greater degree than anyone would have dared to predict at the turn of the century. Labor is not always honored or adequately rewarded today in the United States.

"BETTER AGE"

The condition of labor in this country at the present time however, is ever so much better than it was when Labor Day was established. There is a much better spirit of "fraternity" in the field of labor-management relations, and while the "better age" that McGuire dreamed of may not yet have arrived, it isn't as far away as it was in 1897.

It would be difficult to say, however, whether labor and management are more conscious today than they were at the turn of the century that their common work should "be considered . . . not merely as a source of income, but also as the fulfillment of a duty and the rendering of a service." The question arises as to whether or not labor's pride of craftsmanship is more highly developed than it was in years gone by.

I don't pretend to have the answer but it is interesting to note that Max Lerner, a long time friend and supporter of organized labor, believes that the trade union movement hasn't done enough work to re-establish the dignity of work and the pride of craftsmanship.

"The doughtier champions of the trade-union," he writes "believe it has contributed much to re-establish the dignity and pride of craftsmanship, yet one may be skeptical. Given the obsession with the protection of the job, with work rules and seniority, with absence of discrimination with wages and hours and fringe benefits, the creativeness of the work itself has been lost sight of. Seeing in the economic world only the drive for profits and dividends, for power and efficiency, the worker finds his own drive becoming one for wages and job protection rather than an interest and joy in the work itself. The trade-union would do well to make the performance of the job in its fullest sense the core of the workers' responsibilities. But it can do so only when it feels confident and secure enough in its acceptance as a Civilization (America As A Civilization) Simon and Schuster, New York).

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Taking Exception To Edward R. Murrow

By FATHER JAMES J. WALSH

A few weeks ago, Edward R. Murrow was quoted as saying there is no such thing in the world today as "absolute truth." This means that "truth" changes with times and moods. Fortunately a great many people disagree with this view of Mr. Murrow, but one has to admit there is a powerful movement afoot to deny both absolute truth and absolute morality.



Father Walsh

Take the matter of morality. God used to be the undisputed Master in the field of morality. But now man competes with Him in the decisions concerning good and evil. Modern man, as he is called, has set up a second standard of morality, one based on his own feelings and appetites. This standard is constantly subject to change. Therefore, absolute morality gives way to relative morality, and man makes himself lord and master.

This raises the questions: What really makes a thing right or wrong? How is it settled? Who has the right to decide?

Christianity, as well as ancient Judaism, always taught that the only standard by which human actions can be judged is the will of God. In its simplest form this form of morality decrees that what conforms to the will of man's Creator is right; what goes counter to His will is wrong.

In practice this means that man always has a means of testing the morality of his thoughts, words and actions, apart from his own feelings

TRUTH OF THE MATTER

and prejudices. He can know if his attitude is right by measuring it against the standard of God's will.

He has a standard, solid and unchanging, against which he can lay all his actions and thus determine their goodness or badness.

But then the practical question arises: How are we to know what the will of God is? If we have to listen to another man settle the matter for us, how can we be sure this interpreter is not giving out his own private erroneous views, as many do today in assuming the right to interpret the Bible for others?

The will of God is found in the natural law. That is, God imprinted His own will in basic duties in the heart of a human being. He wove it into our human nature in such a way there sits within us in constant judgment, as it were, an arbiter of right and wrong.

History proves that all nations of the world were aware of the natural moral law within them. Every man, civilized or savage, has known instinctively that some things are good and must be done, some things are evil and must be avoided. Hence, this law, this standard of right and wrong, did not depend on education or religion primarily.

This is the reason why the moral code has nothing to do with public opinion in its formation. The fact that "everybody is doing it" cannot make a thing either right or wrong. Nor can a dictator or a determined legislator revise it for any reason.

St. Thomas says this law "dates from the creation of the rational creature. It does not vary according to time, but remains unchangeable."

How do the Ten Commandments fit into the picture? They were given to Moses many centuries after man had been bound with the obligation to observe the natural law. St. Thomas answers:

"The written law is said to be given for the correction of the natural law, either because it supplies what was wanting in the natural law; or because the natural law was perverted in the hearts of some men."

The Ten Commandments, then, represent our unchanging code of morality.

There is no need to change these laws from generation to generation, because they have been designed by God to fit

our nature. And in the light of this, we can see at last what morality really is and is not.

It is not a set of rules designed to hamper freedom or to keep people in line. Morality is the code which enables us to know the way to happiness as outlined by man's creator. It makes known the will of God for us. It reminds us that God can will nothing but what is for our happiness.

Each law is a direction leading to God. All Ten Commandments taken together form the divine plan for human living, the blueprint for happiness.

Moral corruption, we should know by now, is as grave a threat to our national security as communism. It will do us no good to gird for battle against the Reds if we are not now aroused to fight against this more insidious enemy within the country. Ignoring the code of morality on the scale prevalent today can lead only to disaster.

AN ALTAR BOY NAMED "SPECK"



"Big Chief want 'um Braves to light fires!"

The Devil—The Greatest Enemy You Have

By FR. KILIAN MCGOWAN, C.P.

A recent TV mystery thriller presented a most absorbing story of a talented artist who made a contract with the devil and wound up by losing his soul. It was good in making the devil very real, but poor in making the artist too powerless. For there are two mistakes commonly made regarding the devil — to underrate his abilities, or to overestimate his powers.



Father Kilian

Of one thing be sure — the devil exists! He is a brilliant though completely misguided genius. He has angelic knowledge and a profound insight into your weaknesses. He is a shrewd, experienced, and talented director using every possible trick to achieve his

BE YOU PERFECT

end — to drag you into the pits of hell forever. He is your enemy and he hates you — just as he hates God!

In any total warfare the first aim of prudent strategy must be to know your enemy, his strength and weaknesses, and the strategy he will pursue. This is true, above all, in the warfare of life. To be blind to the existence, the deceptions, and the cunning of the devil is to be like an ostrich burying its head in the sand — you're going to get your wings clipped!

The greatest success of the devil in this age has been to convince a lot of people that he doesn't exist — that he belongs in the same category as goblins and fairies. He laughs at this stupidity as he goes underground where he can do his dir-

ty work unobserved and undetected. Here this Fifth Columnist works untiringly to undermine the work of God in your soul.

If some make themselves an easy prey to the devil by denying his reality, others go to the other extreme and blame everything on him — even the things they did all on their own. Let us not forget that the world and the flesh are also an abundant source of temptation. And while the devil does use these for his own ends, some people are push-overs even before the devil appears on the scene.

But let us consider the strategy that the devil uses on good people who sincerely are striving to love and serve God. In gen-

eral, he tries to blow them up with pride and then cast them down by discouragement. He does everything in his power to stimulate their desire to dominate, to rule, to be esteemed, all of which are contrary to the humility and simplicity preached by Our Lord.

He encourages what appears as virtue, but which are really mockeries of true virtue. The devil may inspire mortification, for example, but only of the visible and exaggerated variety — specially where it can be observed by others. Never does he encourage self-denial of our will, our judgment, or our opinions. Yet, Our Lord told us to deny ourselves.

The devil tempts us to a show of piety and pious practices where it can be seen and esteemed. He very cleverly teaches a hundred and one ways of drawing atten-

(Continued on Page 23)

How Do You Rate on Facts of Faith?



- The hymns "O Salutaris" and "Tantum Ergo" are usually sung during: — (a) High Mass (b) Benediction (c) Requiem Mass (d) The Stations of the Cross
- Which one of the apostles was not present at the Transfiguration?: — (a) James (b) Peter (c) John (d) Andrew
- What was Christ's first miracle in His public life on earth?: — (a) The cure of the leper (b) The miraculous draft of fishes (c) The cure at the pool (d) The changing of water into wine
- On what day is the actual founding of the whole Church commemorated?: — (a) Holy Thursday (b) Easter Sunday (c) Holy Pentecost (d) Christmas Day
- James Hoban was an eminent Catholic architect who designed: — (a) St. Peter's Basilica (b) The White House (c) St. Patrick's Cathedral (d) The Empire State Building
- Where is the well-known picture of Our Lady of Guadalupe?: — (a) The Vatican (b) Panama (c) Guatemala (d) Mexico
- The Jewish priests and Pharisees resolved on the death of Jesus following what miracle?: — (a) The raising of Lazarus to life (b) The miraculous draft of fishes (c) The walking on the water (d) The multiplication of loaves
- Which of the following decades of the Rosary is a Joyful Mystery?: — (a) The Crowning of the Blessed Virgin in Heaven (b) The Ascension (c) The Nativity (d) The Resurrection.

Give yourself 10 marks for each correct answer below.
Rating: 80—Excellent; 70—Very Good; 60—Good; 50—Fair
1 (b); 2 (d); 3 (d); 4 (c); 5 (b); 6 (d); 7 (a); 8 (c)

La Dolce Vita-- Sermon On Life Gone Sour

By FR. JOHN B. SHEERIN

A Cape Canaveral sermon is one that never gets off the ground because its load is too heavy. La Dolce Vita is such a sermon. This highly controversial movie certainly carries a heavy load of moral criticism.

It condemns the hedonistic, hypersexual life that it claims to find in a certain section of Roman society. It is unsparing and ruthless in its revelation of the alleged moral putrescence in the Holy City. And yet, as far as I was concerned, it "never got off the ground." It did not hold my attention and I found myself hard put to it to keep from falling asleep when I saw it at a private showing.



Father Sheerin

SUM AND SUBSTANCE

The vulgarity of one or two scenes is a question that will be debated in the months to come. But here I am discussing only the producer's art, the inability of the film to sustain the viewer's interest. It may seem strange that there is any question about the inability of the film to shock when you realize that it has thrown Italy into a furor.

Deputies in the Italian Parliament have wrangled about it, some demanding that it be withdrawn from circulation, others (notably the communists) have heaped it high with praise. Some Italian Catholics have felt it was a good idea to expose this festering sore in Roman society, others have objected that showing the film would only publicize the rotteness, still others claimed the film

grossly exaggerated the true facts.

Even producer Fellini's conferees in the movie industry have blistered him with adverse criticism: Rossellini said the film was the work of a "provincial."

Despite the controversy touched off in Europe and despite the lavish praises of the New York critics, I do not think the American public will find the movie anything but dull. Why? Because Americans cannot feel that they are personally involved in the exotic and erotic depravity of these dissolute parasites in a foreign city. The film is, we might say, a superior type of social documentary.

Fellini has unmasked a group of depraved human beings in an Italian city but he

has not universalized the problem. He does not make Americans feel they are involved. All this debauchery seems unreal and far-away from us. We can't seem to get excited about all the yakkity-yak by jades and perverts (in English subtitles.)

It may be exciting to Italians. Perhaps there are symbols in the film that we Americans don't understand. Maybe the Italian version says things that are not contained in the English subtitles. But the version I saw left me cold. I couldn't care less about this nest of parasites in a foreign city.

Fellini points an accusing finger at these parasites but they are Rome's problem. This is "one world" and all that — but we can't get too excited about a purely local problem in Italy. We have plenty to worry about here at home.

Text Of Bishop Wright's Sermon On 'Common Good'

Following is the text of the sermon delivered by Bishop John J. Wright, of Pittsburgh at the Mass in Gesu Church as part of the Labor Day observance sponsored by the Diocese of Miami:

But Peter began, and said, "Now I really understand that God is not a respecter of persons, but in every nation he who fears him and does what is right is acceptable to him." — Acts 10, 34-35.

The text which I have chosen to introduce our reflections this evening seems especially appropriate for a gathering brought together in the spirit which characterizes this historic and remarkable Miami Labor Day Observance.

It is common enough for the representatives of Management to consider the things conducive to Management's best interests, to the common good of Management. It is not less common for the representatives of Labor similarly to meet in convention to explore and promote ways and means to Labor's best interests, to the common good of Labor. But today's gathering has been made remarkable and will, one prays, prove of historic influence because it has brought together men dedicated to the welfare of their respective groups but aware of a wider good than that of their particular special interests.

A 'COMMON GOOD'

Here in Miami men devoted to the cause of Labor and men devoted to the cause of Management have come together in recognition of the reality and claims of a "common good" which all parties share in a decent society, the common good which is the mutual bond of men who realize that the shared things which are ours are always more warm and sometimes more important than the things frozen words: mine and thine. (frigida ista verba, meum et tuum.)

Many thoughtful persons, appalled by the extremes of "Right" and "Left" which polarize and split our society, have long been pleading for a "Vital Center" at which could meet honest social conservatives and conscientious social liberals, men disposed to work with one another in behalf of the "common good" rather than to work with extremists who seek only the particular good after which their side of center aspires.

Such a "Vital Center" would seek to conciliate the particular goods of the various parties, factions and interests of our political and economic society; it would seek the promotion of these special goods by the enrichment of that "common good" which all share and which tends to co-ordinate the interests and the efforts of intellectuals plus businessmen, statesmen plus generals, Labor plus Management, instead of encouraging the so disastrous pitting of good men against other good men in conflicts of Man-

agement versus Labor, generals versus statesmen, businessmen versus intellectuals — all within the same nation and served by the same common good.

TIMES OF TENSION

This Miami Labor Day Observance is, then, a welcome re-affirmation of that "common good" which cannot be too frequently recalled in times of tension and conflict.

The coming together of representatives of Labor and Management, thus to meditate on the "common good" that they share with one another and with us all in the good society, was made possible, I suspect, by the Bishop of Miami's recognition of the truth set forth in the words of St. Peter which I quoted as my text. That truth is that more important than any of the categories to which a man may belong is the fact that he is a person.

It is more important because more basic to be a person than it is to be a citizen, a tradesman, a professional man, a member of any race or class, a worker or a manager. It is better to be a good person, a worthy Image of God, than it is to be successful in any of the secondary functions and subordinate categories into which persons are divided. This Miami conference is inspired by the spirit in which St. Peter, who before had been a bit of a racist, finally came to understand that God expects us to recognize and co-operate with all honorable persons, whatever the party or class to which they belong. "But Peter began, and said, 'Now I really understand that God is not a respecter of persons, but in every nation (or group) he who fears him and does what is right is acceptable to him.'"

UNIFYING PRINCIPLE

St. Peter's tardy confession asserts that God is not a respecter of persons; it also strongly suggests that it is precisely in the goodness and worth of the person, not in considerations of nationality or class or occupation, that men must find the unifying principle of the good society, the ultimate and positive factor in the measure or the promotion of the "common good". This suggests, in turn, that our approach to social problems must be in terms not of the worker or the manager alone, but also and especially in terms of the person; our efforts to promote the "common good" of the decent society must be efforts geared to the good of Labor, yes; to the good of Management, yes; but, above all, to the good of the Person.

In the claims of the "common good" and of the person lie our best hopes of reconciling the particular interests of groups otherwise destined for perpetual conflict and destructive of the progress of the good persons whom God finds and we must honor in every group. Those claims impel us to think of current social problems in terms of labor, management, and Person, not of Labor and-or Management alone.

The saving and sound balance between "Right" and "Left", between "Conservative" and "Liberal", must necessarily be based on something other than preoccupation with either Management or Labor, yet including both. A democratic society is never a society dominated by the champions of the interests of any one class. That is why a society devoted to capitalist interests only would always be undemocratic. That is also why a so-called "dictatorship of the proletariat" can never be represented as democratic or as a means to democracy. So, too, a truly democratic social order is never Rightist or Leftist in the sense that it favors Management to the disadvantage of Labor or Labor to the embarrassment of Management.

EQUAL DIGNITY

Both Christian moral teaching and democratic social ideas have found the balanced middle terms of reference between Management and Labor in the "common good" of which we have spoken, but also in the person. Christian social teaching reduces the rights of Management to the rights of persons who own property, and it reduces the rights of Labor to the rights of persons who own the fruits of their toil. It demands of the persons who constitute Management a just recognition of the equal dignity of the persons who engage in Labor, and it demands of persons who constitute Labor a scrupulous recognition of the rights, inherent and acquired, of those who constitute Management. It demands of both Management and Labor that they have a decent regard for the rights of the rest of the community, the persons who, whether we own and operate or whether we work for others, constitute the general public; consumers are also persons and their rights and necessities are not less real than those of Management and of Labor.

Social wisdom suggests that we not place too much emphasis on the collective thing called Management and the collective thing called Labor, as if these were irresponsible abstractions or impersonal forces. Social wisdom suggests that we be on guard against so speaking about Labor and Management that we think of the rights of both, and the activities of both, in terms of a Laboring Class and a Management class, as if these were totalitarian and mutually exclusive. This is a dangerous frame of mind — dangerous for freedom, above all else, because it loses sight of the primacy of the person, whether he belong, temporarily or otherwise, to the ranks of Labor or those of Management.

We who live by the Christian Revelation and in the traditions of democracy reject the Fascist systems because they de-personalize the individual and tend to make him a mere soul-less unit in the all-important State. We reject the monstrous pretensions of Communism because we recognize that the Communist totalitarian society likewise considers the person as of no importance save in terms of the im-

personal collectivity. The Soviet members of the Human Rights Commission of the United Nations were quite frank on this point and insisted, in language curiously close to that of Mussolini, that the individual has no existence apart from the group, and no rights save those which he derives from his existence within the group.

SUPREME PURPOSE

Fascist and Communist theories are heresy to Christianity and Democracy alike, but some thing very like them may happen to us unless we supplement and integrate our talk about Management and Labor by constant insistence upon Personality. It is just as easy, and just as tragic, to de-personalize men by identifying them with a class as it is to do so by identifying them with a State; and the way may be fatally prepared for some future totalitarianism, Fascist or Communist, unless we talk less of the managing classes and the laboring classes, and talk more of human persons who happen to own the tools of industry and the no less human persons who engage to work with these tools.

Persons are inviolable, essential, in a sense eternal. Classes are not. Classes are accidental groupings, constantly changing, both in their character and in their make-up. Persons are the foundations of society, as well as the reasons for society's existence. Society comes into being in response to the needs of personality, and all the subsequent forms which society takes are dictated and determined by the supreme purpose of all society: the service of the person. The person is ultimately greater than the society or the group. It is more important to be a person than it is to be a banker. It is more important to be a person than it is to be a brick-layer. It is more important to be a person than it is to be a professional man. All these other categories have their utility and even their necessity, but they are chiefly justified only when and as they help individuals to be distinct persons, developed personalities.

It is not sure that these self-evident truths are as well-remembered as they should be. The valid test of political and social systems is not how well these promote the interests of a class or of a partisan group. The acid test is how well they promote the interests of the persons whom they exist to serve. It will be a sad day for democracy and an eclipse of Christian social idealism if the rights of the person are forgotten in the battle for the rights of the worker or the owner and if individual personality suffers at the hands of a highly regimented, impersonal class system dividing society into two camps: Management and Labor.

LIBERATING FORCE

If it be true that the notions of Management and Labor are in danger of becoming impersonal notions and that these are the face-less groupings of our secular society, then the re-affirmation of the Christian

Democratic notion of personality can again prove the liberating force to save our social system from collectivism. Whenever in Western history social systems have tended to "freeze," a fresh restatement of the primacy of the person has always corrected the excessive claims of the group and has upset the tyranny of the collectivity over the individual.

Some years ago Life magazine carried a remarkable article on the mediaeval man. It testified to the manner in which the ancient Christian notion of the immortal person saved the men of the Middle Ages from the tendency in feudal society, as in every society, to absorb and annihilate the individual.

That same concept of the person has, more than once in history, proved a liberating and an elevating force in the interests of the working-man, the soldier and the citizen. It took centuries of patient hammering by the Church on the concept of personality and the dignity of the person to undermine the entrenched system of slavery which confronted Christianity in its beginnings. Labor and slavery were practically synonymous in the days of pagan Roman dominion; even the greatest of the Greeks, Plato and Aristotle, thought slavery both the natural and the necessary condition of the laboring classes. Not one of the celebrated writers of antiquity raised his voice against the system of slavery until Christianity came with its re-affirmation of the place of the person in the Natural Law and in Revelation, above all the dignity in the supernatural order of the redeemed person, whatever his vocation or temporal destiny.

Under every social system and every political regime, the teaching Church has sooner or later placed first things first, and therefore exalted the spiritual person above all social or political groups. In our day the Church must warn those who work and those who own to be vigilant lest they become imprisoned within the molds of their respective classes, lest they lose both their identity and their liberty as persons by absorption into the machinery of their social groups or occupational categories.

VALIANT EFFORT

Here in America a meeting like that in Miami today greatly helps the Church meet her teaching responsibility. Abroad, even in these desperate times, like religious social institutes are making a valiant effort to bring the liberating principles of moral philosophy to bear on the evolution of a new European order. Thus in Italy the Italian Catholic Action group has been militantly defending a concept of industry and of labor based on the declaration of Pope Pius XII that "the origin and essential end of social life should be the conservation, the development, and the perfecting of the human person."

The Confederation of Christian Trade Unions, in France,

has re-stated its declaration of principles so as to give a more prominent place to the rights of the person precisely as a person, as contrasted with the rights of the mere worker or the mere manager. The Confederation now asserts in its preamble "that man is the essential element in production, at the same time cause and end. For that reason the conditions of production must allow for the development of the human personality by the just satisfaction of his material, intellectual, and moral needs in the individual, family, and social order."

Here in America our problem is perhaps not so grave. We have not suffered the oppressions of reaction which have degraded Labor in Europe, nor the excesses of revolution which have often brutalized worker and owner alike in parts of that continent. In the political and social order, however, it is always true that an ounce of prevention is worth a ton of cure. And so, those concerned with industrial relations do well frequently to check their concepts of Management and Labor against the ancient Christian and Democratic standard of the primacy of the person.

Neither Management nor Labor will be well-served nor long strengthened if the independence of the person, whether owner or worker, impaired or imperiled. It is a good thing to have power and to be an owner. It is a proud thing to have ability and to be a worker. But it is a better thing to be a free man, a person. That is why both Management and Labor, in all their proposals and programs, must have for their ultimate purpose to increase the number of owners, to enable the lot of workers, and to protect, at all costs, the centrality and sovereignty of human personality.

To this desired end, Church and State, Labor and Management, have each mighty contributions to make. God grant that they shall be conscious of their respective responsibilities to the person and conscientious in meeting them. Thus will the "common good" prevail over every partisan good; thus will the human person prosper as good men, in every group, respecting one another, learn to fear God, but only God, and therefore to do what is right so that they may be acceptable to one another — and to God!

Labor Day Mass In Moore Haven

MOORE HAVEN — High Mass will be celebrated by Father Michael Beerhalter at 9 a.m. on Labor Day, Monday, Sept. 4, in St. Joseph The Worker Mission. The choir from St. Anastasia School, Fort Pierce, under the direction of the Sisters of St. Dominic, will sing at the Mass.

Labor, Management Must Unite To Face Crisis

Both labor and management have a responsibility not only to themselves and to each other but also to the community they serve.

So declared Joseph A. Beirne, president of the Communications Workers of America, in his address at the banquet in the Everglades Hotel which brought to a close the Labor Day Observance sponsored by the Diocese of Miami.

Mr. Beirne, vice-president of the A.F.L.-C.I.O. executive committee and chairman of its Community Services Activities, also pointed out the joint role which must be played by capital and labor to meet the great and difficult problems that confront the nation in this critical period.

NEW CHALLENGES

Noting that the A.F.L.-C.I.O. convention will be held in Miami on Dec. 7 — two decades to the day since American democracy met its most critical challenge from the Japanese military imperialists at Pearl Harbor — he declared:

"Now we must face up to new challenges, this time from the communist imperialists who hold in their hands the power of the Soviet Union and the nations under its control. We face a dictator, Khrushchev, who was aptly described by Walter Reuther as 'crude, cocky and confident.'

"Our generation, whether we are in the ranks of labor or of management in America, has the task of recognizing and dealing with the challenge of this 'crude, cocky, confident' man and the forces he represents. There is no easy way to meet that challenge. We must, of course, be militarily strong. We must also be strong economically and socially. But even more important, we must be spiritually strong."

FOREIGN AID

Organized labor, he added, has much to contribute to the building of national strength through its economic and social programs where there is an identity of individual interest and national interest.

Mr. Beirne asserted that foreign aid is a form of enlightened self-interest for American democracy. He explained:

"I am convinced, from what I have seen on various journeys to Latin America and Europe, that the spirit with which we make foreign aid available is perhaps as important as the amount of foreign aid we give. America simply cannot afford the image of a rich and haughty nation sweeping crumbs and crusts from the table for its poor relatives; foreign aid bestowed in any such manner is perhaps worse than no foreign aid at all.

"If America is to succeed in what I believe is its prime mission of our mid-century, it must truly accept the other peoples of the free world as brothers. In the spirit of The Savior we must, with grace and humility, share our good fortune and our

bounty with those who, perhaps through no fault of their own, enjoy fewer of the material goods of our civilization."

AFFRONT TO LIBERTY

Discussing the situation in Cuba, the speaker said:

"Here in Miami you live rather close to an island demagogue who has distorted the social ideals of his people and his revolution into a socialist state modeled on the Soviet experiment. But in criticizing Castro and the things he has done to affront liberty in Cuba let us not be blinded to the very real social and economic problems which made Castro possible.

"If Cuba had not been poor . . . if Cubans had not been hungry . . . if Cubans had not felt they had just grievances, then a Castro program would never have succeeded. If we are to avert the spread of Castro and the rise of other imitators of the Cuban dictator, let us make certain we are acting to help raise the economic and social standards of the working people and the peasants of Latin America."

Reverting to "the concept held by many of our fellow citizens about the trade union movement in this country," Mr. Beirne declared:

"We all know people who believe that all labor is a racket. These people believe that labor leaders are all corrupt or at best completely interested in advancing the selfish interest of their members over the interest of the community as a whole. These people believe that all labor union activity is focused on promoting strikes and various forms of violence.

HISTORIC STEP

"I'd be the first to admit that there are a few rotten apples in labor's barrel — just as there are a few rotten apples in business, in government and in every other human institution.

"But the adoption by the A.F.L.-C.I.O. of a series of codes of ethical practices, and our determination to invest the codes with practical meaning is one of the truly historic steps taken by American labor . . . We had the courage, in the A.F.L.-C.I.O., to expel three unions with a membership of close to

a million and three quarters because they violated these codes and the sense of ethics which is an inherent part of our labor philosophy."

The unwary reader of the newspaper or the unwary watcher of the TV program, he continued, could quite naturally conclude that most union leaders are exploiters and most union members "sad - sack slaves of the so-called labor bosses."

REPORT ON STRIKES

A report by the Secretary of Labor which revealed strikes at the lowest level in years is apt to be buried by the news from outer space or from Berlin, he said because "unfortunately, the strike that happens is big news . . . and the strike that doesn't happen is hardly ever news."

Labor's philosophy is sometimes over-simplified by cynics who think that "more" is all that workers want. Mr. Beirne said, adding:

"Obviously there are many impoverished workers in America today, for whom 'more' is still a legitimate end-all and be-all union philosophy. If I were a poor migrant worker, unprotected by most social laws and with scarcely enough cash income to feed my family a minimal diet, I would want my union to be primarily concerned with 'more.'"

WHAT LABOR BELIEVES

He listed a check list of things in which American labor believes:

1. Labor believes in the American democratic process.
2. Labor abhors communism, both as a philosophy and as a power system seeking to destroy the strength and will power of the free world.
3. Labor believes in the private ownership of property as a foundation of the American way of life . . . We believe every family should own a plot of ground where, in a decent home, bread-winners can provide security, education and a proper social life for themselves and their children.
4. Labor believes that private capital is entitled to a proper return, in the form of profits — just as we believe

the worker is entitled to a fair return, in the form of wages and benefits, for his labors. We recognize the responsibility of management to manage an enterprise with responsibility and initiative . . . just as management must recognize the right of labor to represent the interests of the workers with responsibility and initiative . . . There should be no room for a 'public be damned' attitude in business or in labor.

5. Labor believes there is a role for public ownership to supplement the activities of private enterprise . . . Let us not turn the parcel post service, for instance, or the Panama Canal over to private management just to satisfy a slogan.

Mr. Beirne concluded his address:

"It is on principles such as I have listed here that men of good will, regardless of their position in the community,

can agree. With more understanding, we will find greater mutual acceptance, and we will discover that we can do more, for ourselves, for our nation and for all humanity.

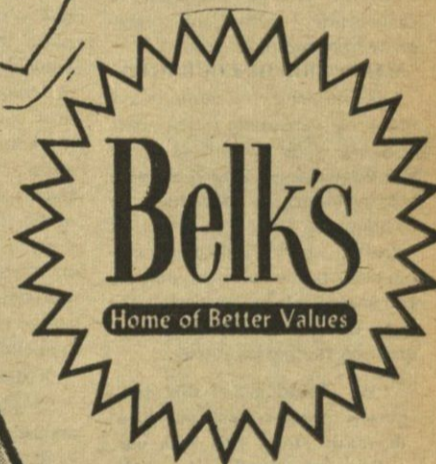
"By contributing to this sense of mutual knowledge and community understanding, Bishop Carroll and the Diocese of Miami are making a significant forward step, for which you deserve congratulations and the cooperation of labor, management and government."

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U.S. Enterprise Can Save Latin America From Russia

"Soviet Russia has chosen to challenge us on the very ground on which American enterprise has proven its capacity to excel — in the ability to achieve steadily increasing production, a mounting gross national product and a steadily ascending scale in the standard of living.

"And to secure the Western Hemisphere for freedom, we have only to put our own formula to work in Latin America."

That was the message of the speaker for management in the seminar on "Labor and Management Oppose Communism" held in the Everglades Hotel as part of the Labor Day Observance sponsored by the Diocese of Miami.

The speaker was Robert J. Dixon, president of Johnson & Johnson International pharmaceutical manufacturers, of New Brunswick, N.J.

"We should counter the deceitful blandishments of Soviet propaganda," Mr. Dixon declared, "by reminding the Latin American republics that our revolution was their revolution, that Simon Bolivar was the spiritual son of George Washington, that it was our example which inspired them to throw off the shackles of colonialism in the early years of the 19th century, that they have always shared our aspirations of individual freedom, of the evolution of democratic institutions geared to the common good.

MANY ARE DISCOURAGED

"To be sure, in some ways many of them have fallen short of these goals. Many of them are discouraged. Many of them are beginning to think that the solution of their problems of poverty, malnutrition, inequitable distribution of land and income may lie in answering the siren call of statism, of dictatorship, on the Soviet model.

"We should dispel this dangerous delusion with our own dramatic story, and with our active participation in their development, not as exploiters but as friends and partners."

There are traditional bonds of loyalty and friendship between the United States and Latin America, the speaker said, but in recent years these bonds have been under considerable strain. Resentment of the United States is widespread, especially among students and young adults. Calling for patience, forbearance and our skill in management, he continued:

NO POPULARITY CONTEST

"After all, we are not competing with Russia in a popularity contest. This is a battle of systems. And whether all their people are fond of us or not, 19 of the 20 republics of Latin America are still committed in principle to democracy and freedom."

He referred to the recent meeting in Punta del Este, Uruguay, where representatives of their governments met to mobilize against the subverting influence of communism by bringing into reality President Kennedy's Alli-

ance for Progress, defined as "a vast, cooperative effort to satisfy the basic needs of the American people for homes, work, land, and health and schools." Mr. Dixon went on:

"There is only one valid basis for our relationships with the nations of Latin America and that is genuine partnership as equals. There should be no senior partner or junior partner in our collaboration.

"Moral equality is not measured in numbers of airplanes or in size of national budgets. Rather it is rooted in mutual respect, common ideals and objectives that are shared and pursued together."

ENCYCLICAL CITED

He referred to the encyclical of Pope John XXIII which warned political communities enjoying abundance of material goods "not to remain indifferent to those political communities whose citizens suffer from poverty, misery and hunger, and who lack even the elementary rights of the human person."

Mr. Dixon asserted that it would make for better understanding if the people of South America were reminded that our national experiences are in many ways parallel, even though a century apart. He explained:

"A hundred years ago we, too, were only beginning to explore the riches of a vast and untouched territory. Our forms of transport were crude, our industry primitive, our economy predominantly agricultural. In comparison with Europe, we had hardly begun to taste the fruits of the industrial revolution. We were a debtor nation. Yet, step by step, often with help from abroad, we did tame the wild sub-continent that was our homeland.

HOUSING IS CHALLENGE

"Similarly, South American industry today cries for development and diversification. Millions of acres of fertile soil have yet to feel the bite of the plow. With our own record of successfully opening up new lands, we can help our sister American republics with resettlement projects to relieve their abnormally crowded cities.

"Housing, too, is an immediate challenge, not only because of intolerable urban slums, but also because by the end of this century the population of Latin America is expected to be double that of the United States — 600,000,000 souls."

Mr. Dixon revealed that in recent years, our investments in Latin America constituted about one-third of all our business activity; the book value of U. S. investments grew from three to seven billion dollars in the decade ending in 1956, and our major investors in Latin America produce nearly three billion dollars worth of goods and services for local consumption, account for 30 per cent of all Latin American exports and employ upwards of 600,000 Latin American citizens, as compared with only 9,000 sent to

work in these foreign subsidiaries from the United States.

GOVERNMENTS BENEFIT

Department of Commerce reports, he said, show that U. S. companies have paid in taxes about 20 per cent of the total government revenue; helped labor by creating about one million new jobs; helped the consumer by producing more goods at lower prices, trained labor and management with technical skills and returned a net direct dollar gain of about one billion dollars annually to Latin America for transactions with the United States.

Referring to his own company's philosophy of management is summarized in the ex-

pression "to serve," Mr. Dixon quoted the statement of the American Catholic Bishops:

"We must convince the world that our industry, our education, our technology, are made not only to serve the body but the free spirit of man, that the grandeur of our heritage and extent of our contribution to the world is not measured in dollars and machines, but in the spirit of God's freedom and the dignity of the human persons."

Concluding, Mr. Dixon stated:

"As morally-oriented men and as managers of the econ-

omy of freedom, we must maintain a rate of economic growth that will allow us to extend aid and to offer capital for development in these nations and to provide a market for their emerging industries. We must give freely to these peoples from our great storehouse of technical skill and knowledge so that the shocking gap between their standards of living and those of Europe and the United States may be steadily narrowed until it finally disappears.

"The private resources of the West must be put to work at these tasks in a gigantic operation against poverty, misery and disease in a politi-

cal climate of ever-increasing free trade, common markets and lowered trade barriers.

"We can forget Russia if we only remember the illiterate and struggling millions of the world, the undernourished and underprivileged, the needy and the sick. As the Holy Father puts it in his recent encyclical: 'We are all equally responsible for the undernourished people.

"May it be our hope and purpose that our age shall be remembered not for its stunning advances in science and technology, but rather because ours is the first era in human history which has dared to make the benefits of civilization available to all mankind."

Worker, Owner Seen Partners In Freedom

labor leaders have been traitors to their ideals; that many union members lack a sense of responsibility to their jobs and to their unions."

Mr. Smith presented a nine-point explanation of what reason shows about man, his economic activities and the political and social framework in which they are to be carried out. They are:

—Men are children of God and can never be subordinated to economic techniques and goals.

—The Almighty has destined the resources of the world for the support of the whole human race.

—All normal adult working men have a moral claim, in exchange for an honest day's work, to a family living wage. If this wage is not large enough to afford protection against accident, sickness and old age, the lack should be supplied by some form of social insurance. Ideally the best form of security is ownership and man should be encouraged and enabled to save with a view to acquiring property.

—The right to strike is a natural right, but one that can be used legitimately only as a last resort, and then only peaceably.

—The association of individuals engaged in the same economic function is natural. Therefore, men have the right to establish trade unions and employer associations by virtue of the natural laws of morality.

—As the individual himself can become tyrannical and arbitrary, so can collective individualism of the association . . . which sometimes reaches the point of supreme egotism and supreme economic power.

—Private ownership is normally the best means — and the one most appropriate to human dignity — for developing natural resources and making them serve the end appointed by God. Neither the possession of private property, however, nor the use of it is absolute. Possession of it must always serve social needs and to make sure it does

is ultimately the duty of the state, the supreme authority of the temporal order.

—The state is much more than a policeman. It has the positive role of promoting the common good. When it discharges this role, it is not to substitute for private initiative, but rather it should stimulate private initiative and provide a framework within which groups and individuals can function for the well-being of all.

—Society is not simply a collection of individuals herded together contesting with one another, but rather it is a social structure in which individuals find their place through membership in a variety of self-governing groups. If these groups are motivated by true Christian charity and justice, they can build a real society which, essentially, is democratic and which offers the only middle way between the anarchy of the individual and the crushing tyranny of statism.

COOPERATION ESSENTIAL

"The secret of the industrial strength of this nation today is that it is based on an arrangement of quid pro quo," according to Mr. Smith. "Investors supply their savings and get paid for the use of their money. Workers invest their time and effort and are paid in accordance with their work. Managers direct this capital and labor so that the industrial machine can produce an increasingly acceptable volume of goods for the customer.

"When the industrial machine's production can be sold at a profit the system is able to regenerate and expand itself, perpetuating the something-for-something cycle. This is free enterprise — not socialism. If there be a sure-fire way to disrupt our free enterprise system — if there is absolute danger to our economic strength, it is to be found in interfering with or ignoring this something-for-something philosophy.

"This idea is in direct opposition to eating your cake and having it too. We cannot maintain our economic system if we are going to keep nibbling away at it — through corrosive taxation, unearned wages, unremunerative prices,

through unnatural controls, through limiting or eliminating profits — or, for that matter, through just bad management.

"The entire economic, social and political makeup of our nation rests on the ability of the free enterprise system — and its management — and those working with management — to make a profit . . .

"Management must succeed in gaining community understanding of this one simple fact: the success of the enterprise is at the same time the success of the employes and the community . . .

RIGHTS OF OTHERS

"The business man, like every other living soul is bound by the commandments of the moral law, and this means careful observance of justice and charity in commercial dealings. Managers must respect the rights of others — customers, stockholders, workers — just as management's rights must be respected by these segments of the industrial world. The business man is concerned with the effect of his actions on the general welfare of the community.

In the great encyclical "Rerum Novarum," Mr. Smith said, Pope Leo XIII defined the effects of a changing socio-economic system as advocated a program of action based on the Gospels of Christ. Then, 40 years later Pope Pius XI spoke out against the excesses he saw and the world heeded him.

Mr. Smith then pointed to social legislation now a part of the law of the countries of the West — the minimum wage, insurance against unemployment and sickness, disability and age legislation, the right to organize and bargain. Concluding with a summary, Mr. Smith declared:

"American management, American business; recognize its responsibilities for good citizenship. Good corporate citizenship is good business and good sense and good morals. Maintaining good citizenship depends upon a corporation's economic health and this is keyed directly to its profitability . . . if you want a good neighbor look for a healthy one."

Labor Day Statement Calls For National Harmony

Following is the annual Labor Day Statement prepared by the Social Action Department of the National Catholic Welfare Conference. The director of the department is Msgr. George G. Higgins.

Labor Day in 1961 finds the people of the United States deeply concerned, and rightly so, not only about their own national security but also about the security of the entire free world. There is no denying the fact that we are faced with a serious crisis — perhaps the most serious in our national history.

No one can say with certainty how this crisis will eventually be resolved, but the next several years will probably tell the tale. The decade of the 60s may prove to be the decisive turning point in our continuing struggle to counteract, by peaceful and honorable means, the worldwide threat of Communist domination and to establish, or at least to lay the foundations of, a just and lasting peace.

It is possible, in other words, that by 1970 the forces of freedom throughout the world will have decisively won, or, God forbid, decisively lost the so-called Cold War, which began almost immediately after the last shot was fired in World War II and which threatens momentarily to break out into a nuclear holocaust.

INACCURATE READING

No doubt many Americans will regard this as an inaccurate reading of the timetable of history. Some of our fellow-citizens are convinced that the issue of freedom versus slavery will have been resolved, for better or for worse, before the end of the present decade. Others are of the opinion that we shall have to reconcile ourselves to a prolonged period of not so peaceful co-existence and somehow or other shall have to learn to live with the nerve wracking tensions of the Cold War almost indefinitely.

In any event, there must be few, if any, Americans who need to be convinced at this late date that we are faced with a serious crisis, the outcome of which may well determine the fate of humanity for generations and perhaps even for centuries to come.

It is not our purpose in this annual Labor Day Statement, nor is it within our competence, to appraise the various measures our Government has adopted, at the level of foreign policy, in a desperate effort to resolve this tragic crisis. Our only purpose is to emphasize the fact that the outcome will depend in large measure on the decisions which individual citizens and their voluntary organizations make here at home in almost every field of human endeavor but, more specifically, in the field of labor-management relations.

ignore the fact that the future of freedom all over the world depends to a considerable degree on the health of the American economy and that this, in turn, depends, more than ever before, on the willingness of labor and management to subordinate their own particular interests to the dictates of social justice and to think and act in terms of the national and international common good.

This is not to say that responsibility for the healthy functioning of the American economy rests exclusively with labor and management, nor is it to say that by themselves they are capable of solving all of our economic problems. The Government also has an indispensable role to play — a greater role perhaps than some Americans are prepared to concede.

ECONOMIC GROWTH

The fact remains, however, that the responsibility for putting the principles of social justice into practice and for promoting economic growth and economic progress rests, first and foremost, with labor and management. If they are unable or unwilling to carry out this responsibility, the Government will have to rush in to fill the gap.

The trouble is, however, that, in doing so, the Government, rightly or wrongly, may deem it necessary or find it convenient to impose upon labor and management some form of compulsory arbitration. This would be a very unfortunate development, for it might well signalize the beginning of the end of industrial self-government through free collective bargaining, and this at the very moment when the uncommitted nations of the world are looking to us for practical evidence that economic as well as political democracy is a realistic alternative to Communist tyranny.

"That prospect alone," as one of our leading labor economists has pointed out, "would seem to justify unusual efforts to create a stronger collective bargaining." The only alternative, the same writer reminds us, was aptly expressed by President Truman at the opening session of the National Labor-Management Conference of 1945. "The American people," President Truman told the delegates to that Conference, "know the enormous size of your task. But the stakes are enormous, too. If the people do not find the answers here, they will find them someplace else . . ."

CRITICAL PROBLEMS

Unfortunately the delegates to the National Labor-Management Conference failed to heed this sombre warning. They did not even seriously discuss, much less resolve, the critical problems confronting the United States at that time in the field of industrial relations. In brief, the National Labor-Management Conference of 1945, like the one which was held in 1959, was, for all practical purposes, a complete failure.

In any event, the warning

sounded by the President of the United States in 1945 is still very timely — all the more so because representative national leaders of labor and management are now meeting for the third time under Presidential auspices as members of the recently established National Labor-Management Advisory Committee. The task of this Committee, like that of the ill-fated Labor-Management Conferences of 1945 and 1959, is truly enormous, and the stakes are even higher, if only because of the fact that our nation is today in far greater peril than ever before. This time we may be reasonably certain that "if the people do not find the answers here, they will find them some place else."

Among the many urgent problems to which the members of the National Labor-Management Advisory Committee will have to address themselves very seriously and very conscientiously are the following:

— How to promote economic growth and economic progress at an annual rate sufficient to offset the loss of jobs caused by automation and, in addition, to provide gainful employment for our rapidly expanding labor force.

BALANCE NEEDED

— How to bring prices, wages, and profits into proper balance so as to insure full employment and promote the national economic welfare.

— How to bring about a more equitable balance between the incomes of various categories of workers (skilled craftsmen, for example, and marginal factory workers) and between the incomes of workers in general and those of other groups in our economy.

— How to meet the growing problem of foreign competition in manufactured goods without resorting to restrictive tariffs or other forms of economic nationalism.

STRIKES AND LOCKOUTS

— How to prevent or at least to reduce the number of costly strikes and lockouts.

— How to rehabilitate the economically depressed areas of the nation and how to retrain or relocate the workers who have been left behind in these areas with no means of supporting themselves and their families.

— How to eliminate discrimination in industry and promote equal employment opportunity for all workers regardless of race, creed or color.

Some of these problems can be solved by labor and management acting separately on their own initiative or by both parties acting in concert. Others will require a combination of private initiative and public policy. For example, collective bargaining between labor and management cannot fully solve the problem of unemployment. A problem of this magnitude can only be solved through a coordinated approach in which public and private action mutually reinforce one another.

We have no time to lose in developing such a coordinated approach to this very serious and potentially very dangerous problem. "Too many men," Pope Pius XII pointed out in 1953, "are still victims of unemployment, while many who have temporarily got a job, live in constant fear of losing it. It is impossible to forget those — most numerous among day laborers — who suffer from short-time work and are prevented from earning a wage large enough to meet the essential needs of themselves and their families."

These words are directly pertinent to the situation in which we find ourselves in the United States at the present time. Unemployment in this country is currently running at the rate of approximately 7 per cent, and even if we succeed in reducing this rate as low as 4 per cent by the end of 1961, the problem of unemployment will not have been solved.

Government statisticians tell us that we must be prepared to create 25,000 new jobs per week, or a total of 13,500,000 new jobs, between now and 1970, just to take care of the expected growth of the labor force. This is indeed a formidable challenge, but it can and must be met without delay.

OTHER PROBLEMS

The problem of unemployment and all of the other problems listed above belong on the agenda of the National Labor-Man-

agement Advisory Committee. This Committee will work no miracles. It cannot and will not solve all of our economic problems. Nevertheless there is reason to hope that, if given a chance to prove itself, it will help to create the kind of atmosphere in which it will be possible for labor and management, with the assistance of the Government, to agree on the guidelines of an effective national economic policy.

In other words, there is reason to hope that the Committee will succeed in giving a new dimension and a new direction to collective bargaining and that it will enable labor and management to begin looking at their mutual problems in broader perspective and to relate their decisions to the requirements of the common good.

It goes without saying that the establishment of the National Labor-Management Advisory Committee is only one of many steps that must be taken if we are to solve the problems listed above and the many other problems confronting labor and management at the present time.

COLLECTIVE BARGAINING

In the final analysis, the members of this Committee will be able to accomplish very little unless their efforts to improve collective bargaining and to develop a better system of labor-management cooperation at the national level are paralleled by similar efforts at the local level in every major company and

every major industry in the United States.

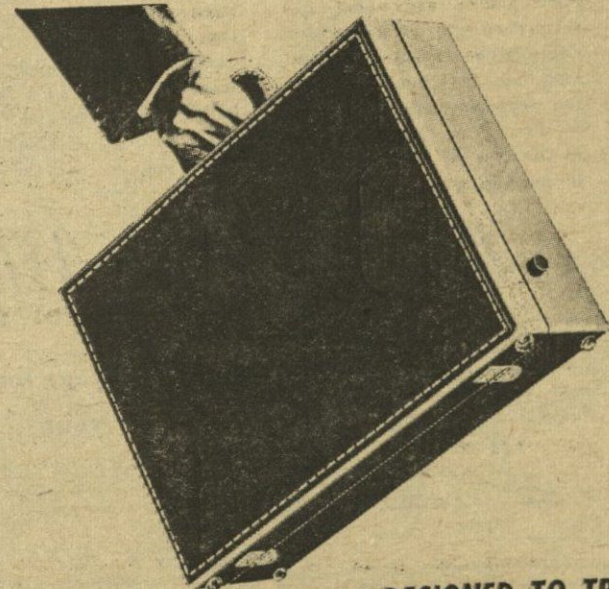
If American unions and employers' associations undertake such efforts at every level of the economy, they will be fulfilling the purpose for which they were established. "It is in order to insure harmony between capital and labor," Pope Pius XII pointed out in one of his many addresses on the labor-management problem, "that recourse is had to employers organizations and trade unions; and they must be thought of, not as weapons designed for offensive or defensive war, which must provoke reprisals, nor as rivers in flood, which divide and destroy, but as bridges."

To the extent that labor and management and their respective organizations are not fulfilling this purpose, they can be said to be lacking not only in the virtue of social justice, but also in the virtue of social charity. "Justice," as the authors of a recent treatise on Christian social ethics remind us, "is able to show us the objective standard for social affairs — and on no account may the obligations to which it points be reduced — but it cannot provide a radical remedy for social conflicts which arise from deeply rooted injustices."


A lasting peace cannot be attained without the aid of charity, which alone is able to counterbalance the disorders provoked

(Continued on Page 12)

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Seek 'Common Good,' Bishop Says

(Continued from Page 1)

and the celebrant was Msgr. William Barry, P.A.

Bishop Wright used for his text: "But Peter began, and said, 'Now I really understand that God is not a respecter of persons, but in every nation he who fears Him and does what is right is acceptable to Him.'" — Acts 10, 34-35.

"Many thoughtful persons,"

the Bishop said, "appalled by the extremes of 'Right' and 'Left' which polarize and split our society, have long been pleading for a 'Vital Center' at which could meet honest social conservatives and conscientious social liberals, men disposed to work with one another in behalf of the 'common good' rather than to work with extremists who seek only the particular good

after which their side of center aspires." He continued:

"The coming together of representatives of labor and management, thus to meditate on the 'common good' that they share with one another and with us all in the good society, was made possible, I suspect, by the Bishop of Miami's recognition of the truth set forth in the words of St. Peter which I

quoted as my text. That truth is that more important than any of the categories to which a man may belong is the fact that he is a person.

SOUND BALANCE

"It is more important because more basic to be a person than it is to be a citizen, a tradesman, a professional man, a member of any race or class, a worker or a manager."

The sound balance between "Right" and "Left", between "Conservative" and "Liberal" must be based on something other than preoccupation with either management or labor, yet including both, Bishop Wright said. A democratic society is never dominated by champions of the interests of any one class and that is why a society devoted to capitalist interests only would always be democratic, he explained, and why a so-called "dictatorship of the proletariat" can never be represented as democratic.

"We who live by the Christian Revelation and in the traditions of democracy," the Bishop asserted, "reject the fascist systems because they de-personalize the individual and tend to make him a mere soul-less unit in the all-important state. We reject the monstrous pretensions of communism because we recognize that the communist totalitarian society likewise considers the person as of no importance save in terms of the impersonal collectivity.

"Fascist and communist theories are heresy to Christianity and democracy alike, but something very like them may happen to us unless we supplement and integrate our talk about management and labor by constant insistence upon personal-ity.

"It is just as easy and just as tragic to de-personalize men by identifying them with

UNION SPOKESMEN DISCUSS:

Labor In International Affairs

Labor's spokesmen on the two seminars held as part of the Labor Day Observance sponsored by the Diocese of Miami were Gordon W. Chapman, special assistant to the Secretary of State for International Affairs, and Leo Perlis, director of the A.F.L.-C.I.O. Community Service Activities.

In the panel on "Labor and Management Oppose Communism," Mr. Chapman told of "The Role of Labor in International Affairs." He discussed the work of the U. S. labor movement, its participation in the international labor movement, the activities of the International Confederation of Free Trade Unions and the International Federation of Christian Trade Unions in

helping to build free trade unions in the newly-developing countries of the world.

Mr. Perlis told of the work of the Community Service Activities, "dedicated to the proposition that what is good for the community is good for labor. It is in this spirit that members of the A.F.L.-C.I.O. function first as citizens of their communities . . . to encourage the active participation and total integration of union members and their families in community affairs."

The role of citizen, he explained, was a familiar one for the trade unionist. Historically organized labor's contributions in the broad area of education, civil rights, the nation's economy, national defense and widespread social reform had been and were being performed in the cause of citizenship. He explained:

In the specific field of community and social services, labor had already sent its roots deep into American life. Community service activities had their first beginnings in the years immediately prior to World War II. Dedicated to the task of raising funds to provide relief for people

who were victims of persecution, the labor movement built the structure of community service activities.

Hundreds of millions of dollars flowed into the coffers of voluntary health and welfare agencies. Across the country, organized labor contributed much of the money raised by United Funds and Community Chests. More than 75,000 men and women from organized labor serve on boards and committees of voluntary community welfare agencies.

Another 40,000 men and women from labor's ranks have completed courses in health services, public assistance, child and family services, recreational facilities, social security, workmen's compensation, unemployment compensation and similar community-provided welfare services.

In major cities across the country, labor representatives are on the staffs of community health and welfare organizations. Labor volunteers took an active part in the campaign to establish mass inoculation clinics for the Salk anti-polio vaccine. Labor has helped set up blood banks in conjunction with the American Red Cross.

Labor Day Statement

(Continued from Page 11)

ed by the passions consequent on man's sin."

Please God, the world-wide observance this year of the anniversary of the great social encyclicals of Pope Leo XIII and Pope Pius XI and the publication within recent weeks of Pope John XXIII's historic encyclical on the social problem will serve to remind us of this basic truth — remind us, in other words, how indispensable it is, in the words of Pope John, to put aside our selfish interests and to be guided in the field of industrial relations by "the motives of justice and equity, to the advantage of both sides, invoking as necessary both the intervention of the State and the honest and loyal action of the interested parties."

The social encyclicals of Pope Leo XIII and Pope Pius XI, like the new encyclical of Pope John XXIII, are built around "the supreme principle according to which every relation is governed; that is to say, not unbridled free compensation, nor overbearing economic power, both blind forces, but the eternal and holy requirements of justice and charity." It is our prayerful hope that labor and management, as they pause on Labor Day to reappraise their past performance and to make their plans for the coming year, will renew their commitment "to this supreme principle" and that they will do so, in the words of Pope John, "to the praise of God, and in the service of justice, equity . . . and human brotherhood."



MORE THAN 500 special Labor Day Masses are celebrated in the United States each year. In 1956 the Holy See permitted a Mass of St. Joseph the Worker to be offered regularly on Labor Day, the first Monday in September. Depicted above is an artist's conception of St. Joseph the Worker.

a class as it is to do so by identifying them with a state; and the way may be fatally prepared for some future totalitarianism, fascist or communist, unless we talk less of the managing classes and the laboring classes, and talk more of human persons who happen to own the tools of industry and the no less human persons who engage to work with these tools . . ."

Ralph Renick and Claude Pepper were moderators of the two seminars. Richard B. Roberts, Jr., vice-president of the Florida Power and Light Co., was toastmaster at the banquet.

Father Lamar J. Genovar was coordinator for Bishop Carroll in making arrangement for the Labor Day Observance and E. T. Stephenson was chairman of the executive committee.

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Spiritual Conference For Nuns Sept. 8, 9

Sisters who serve in the Diocese of Miami will participate in a two-day spiritual conference to be held at Barry College on Friday and Saturday, Sept. 8 and 9.

The exercises will be conducted by Father Elio Gambari, S.M.M. who is visiting the United States from Rome. He is a member of the Montfort Fathers and a representative of the Sacred Congregation of the Affairs of Religious.

His talks at Barry will be entitled: "The Vocation of a Sister in the Church," "The Position or Role of Sisters in Apostolic Activity," and "The Formation of Sisters for This Role."

Bishop Coleman F. Carroll will give the closing remarks and officiate at Benediction on Saturday afternoon.

Church Membership Rises In Formosa

TAIPEI, Formosa (NC) — The number of Catholics in Formosa is now 200,119, compared with 20,112 in 1952 — nearly a tenfold increase in nine years.

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included in the entertainment. Further information about the dance and the young adults club may be obtained from Nancy J. Marinello, 141 NE 109th St., Miami Shores.

- FIRST SEMESTER**
- Sept. 5 Tuesday Opening of School
 - Sept. 8 Friday Sisters' Conference, Barry College
 - Oct. 16 Monday First Report Due
 - Nov. 1 Wednesday All Saint's Day — No Session
 - Nov. 23 Thursday Thanksgiving Holidays
 - Nov. 24 Friday No Sessions
 - Dec. 4 Monday Second Report Due
 - Dec. 8 Friday Feast of Immaculate Conception — No Sessions
 - Dec. 22 Friday Christmas Holidays begin at Close of Classes
- 1962
- Jan. 3 Wednesday Classes Resume
 - Jan. 22 Monday Third Report Due
- SECOND SEMESTER**
- Feb. 22 Thursday Washington's Birthday — No Sessions
 - March 5 Monday Fourth Report Due
 - April 16 Monday Fifth Report Due
 - April 18 Wednesday Easter Holidays begin at Close of Classes
 - May 31 Thurs. Ascension Day — No Session
 - April 24 Tuesday Classes Resume
 - May 30 Wednesday Memorial Day — No Session
 - June 8 Friday Final Report Due — Closing of School
- Additional Holidays:
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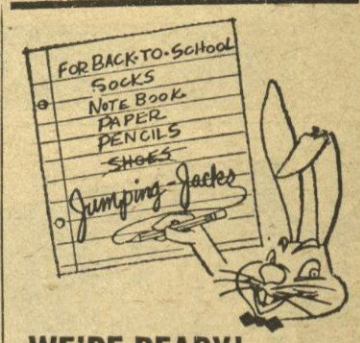
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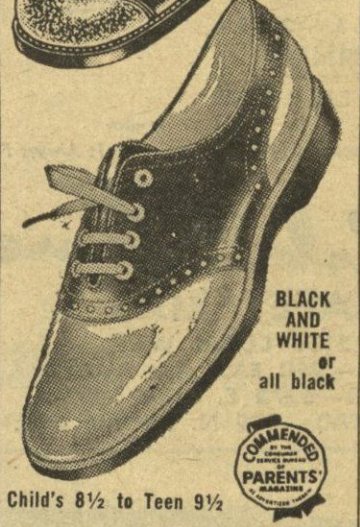
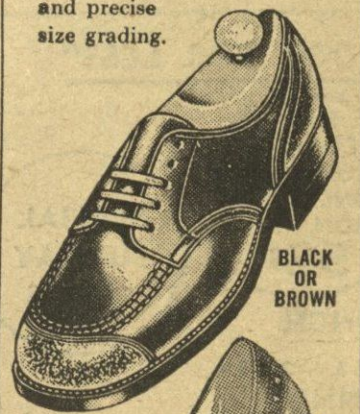
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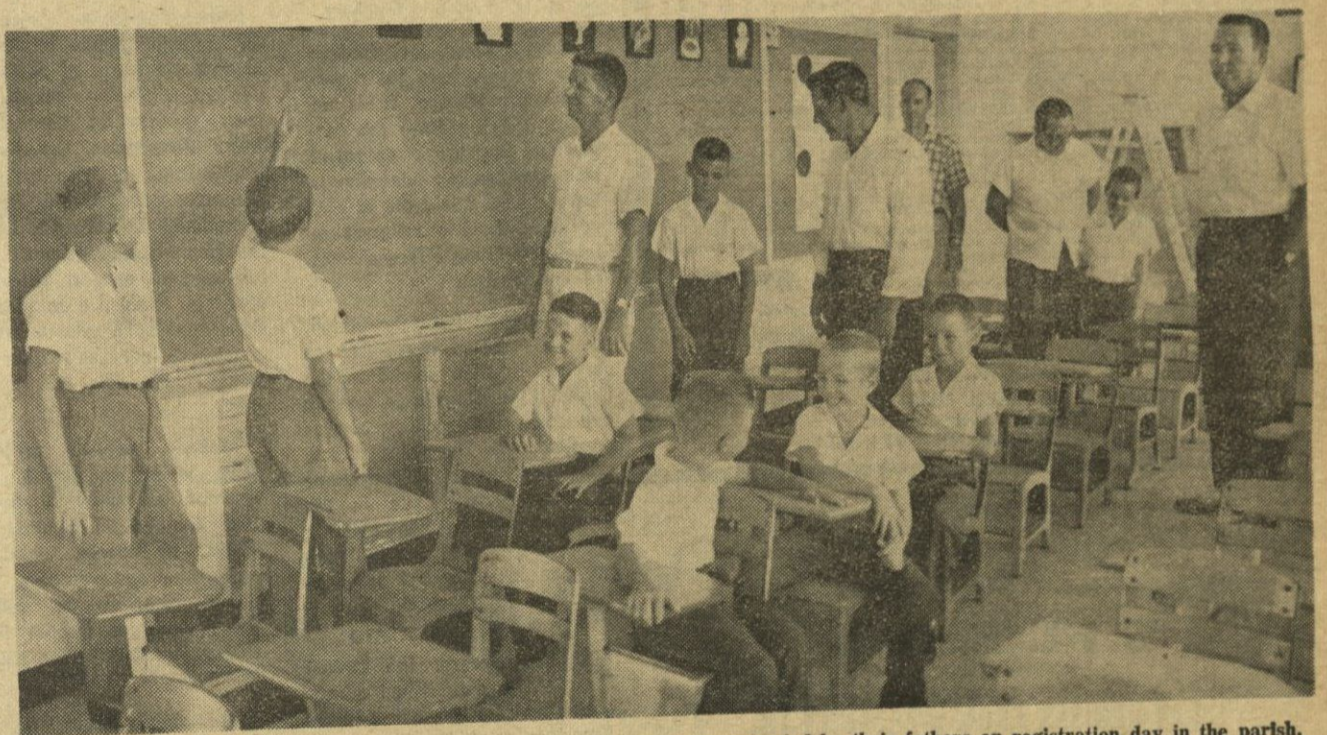
Voice Photos

SCHOOLS will reopen on Tuesday and back will go thousands of students like Carmen Gonzalez

who is awaited by Mother Enda, Superior of Immaculate Conception School in Hialeah.

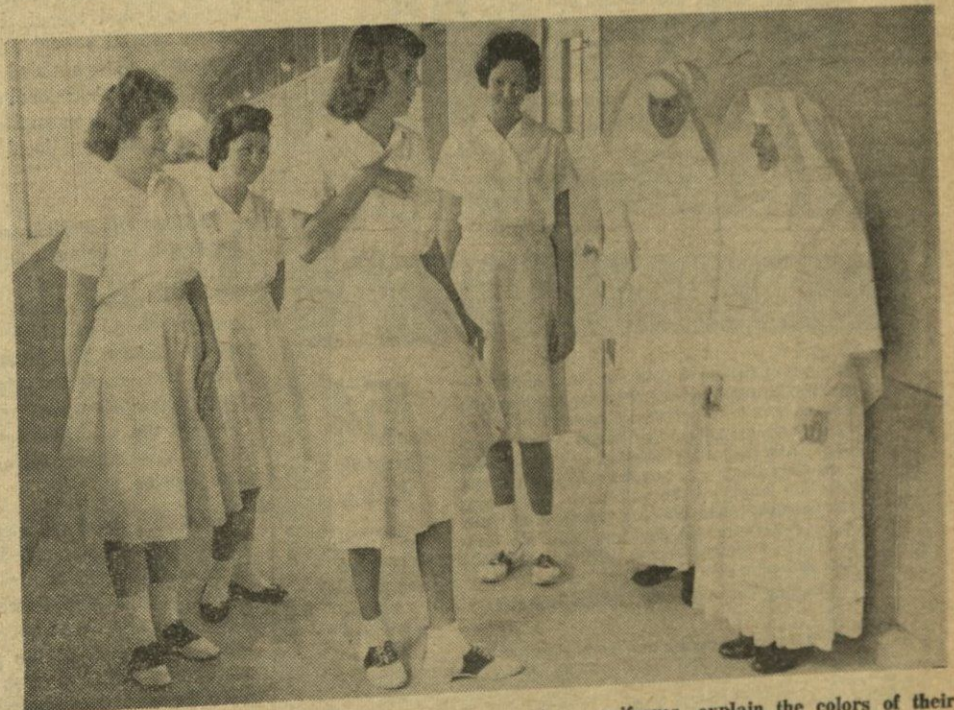
GETTING READY for the big day, older students help Sister Mary Eugenus arrange some

books for the first graders while Sister gives instructions to two of her incoming candidates.



WAITING TO REGISTER, these students and parents are representative of thousands who reported to diocesan schools lately.

'AND HERE'S my classroom, Dad,' say some boys who were accompanied by their fathers on registration day in the parish.



LAY TEACHERS check the school library for books to recommend as supplementary reading. Shown are: (from left): Mrs. Magdalen Stahl,

Mrs. Edith Gonzalez, Mrs. Jeanne Quirello, and Mrs. Helen Stankiewicz. There will be 426 lay teachers in diocesan schools this year.

SCHOOL UNIFORMS are an important part of student life. Graduates of Immaculate Conception school, wearing their new Notre Dame

Academy uniforms, explain the colors of their new uniforms to Sisters of Mercy who teach at Immaculate Conception school.

N. Palm Juniores, CDA, Plan Activities

NORTH PALM BEACH — An activity program for the coming year was outlined at a recent meeting of the Juniores, Catholic Daughters of America, of St. Clare parish.

The meeting was conducted by Mrs. Cecil Hutson, area chairman and attended by Mrs. M. A. Turnbull, chairman, St. Clare parish; Mrs. Mitchell Lewis, assistant chairman; Mrs. Richard Balukonis, secretary; Mrs. R. A. Leahy, treasurer; Mrs. James T. Van Rensselaer, reporter; Mrs. Clifford Feldkamp, counselor.

LATIN AMERICAN TODAY

Why Little Juan Can't Read

(This is the eighth in a series of articles on "Latin America Today," prepared by the Maryknoll Publications, Maryknoll, N.Y.)

In theory, the Latin-American republics aim to provide free public schools for all children. In practice, they fall far short of their goal. Not enough money is earmarked for this purpose. In Peru, Ecuador and Bolivia, schools can handle only 10 or 20 per cent of the young people. Illiteracy ranges from about 15 per cent in Argentina and Costa

Rica, to 60 per cent or higher in Peru, Ecuador and Bolivia.

Typically, control of educational affairs is in the hands of a ministry of public education, or a similar governmental unit. The numerous private schools, maintained chiefly by religious groups, are required to follow prescribed courses of study. They must prepare students for official examination and meet the standards set for public schools.

Elementary education is free and supposedly compulsory and begins at the age of six or seven years. However, since schools traditionally were established by and for the upper classes, provisions for the children of a large percentage of the people are generally inadequate.

BASIS OF COMPARISON

In rural areas, particularly in countries with a large Indian population, there is a notable lack of educational opportunities. Many of the existing schools have no more than four grades. Frequently, children attend either morning or evening sessions because of a shortage of buildings and teachers.

In rural areas, too, children may have to help their parents work in the fields or wrest a living from the jungle, and thus are taken out of school. Secondary education is for the few. The ratio of secondary school enrollment to total population offers a basis of comparison.

In a typical two-year period, one child out of every 24 was enrolled in high school in the United States, while in Canada one child out of every 35 was enrolled. For the same period, the proportion in Chile was one in 40; in Brazil, one in 88; in Argentina, one in 114; in Cuba, one in 121; and in Mexico, one in every 173 was enrolled in high school.

U. N. AND U. S. AID

In recent years, the United Nations has established educational projects in various Latin-American countries. The United States, too, conducts a program which concentrates mainly on vocational and technical training in special school and centers, or in classes added to regular schools. Additional assistance is given to normal schools for the training of local teachers.

In Peru and Bolivia, an experiment is being conducted among elementary rural schools which have been grouped and attached to a central school. The latter provides four grades of elementary supervision and leadership to the attached schools, which have classes for one or two grades.

While this does not meet the ideal requirements of having four to six grades in each school, it is a step forward in rural areas where not more than 20 per cent of the pupils enrolled in the first class complete the second grade, and not more than 5 or 10 per cent finish the fourth year. The program is most beneficial because it gives aid to people in

small rural areas who need outside assistance urgently.

INADEQUATE SAFEGUARDS

As in the field of education, provisions for improving health standards in Latin America are woefully inadequate. Good hospitals and medical services are found only in the large urban centers in most of the countries. While health statistics are incomplete, there is ample evidence that fundamental safeguards would save many lives.

For example, the death rate of infants in Chile is 148 in every 1,000 during their first year, or more than five times the rate that exists in the United States. Conditions are equally bad, or even worse, in Brazil, Peru, Ecuador, Honduras and Guatemala.

In proportion to the population, deaths in Chile from pneumonia, tuberculosis, typhoid fever and similar diseases which can be prevented to a large extent by the simplest precautions, are five to seven times greater than in the United States.

OUTSIDE HELP

Some long-range projects in the field of public health, including programs of health education, are being sponsored by such groups as the Rockefeller Foundation, the Kellogg Foundation, the Pan American Sanitary Bureau and the International Cooperation Administration (ICA). Although their full effects cannot be measured yet, there are encouraging signs that such efforts are beginning to increase worker efficiency, and also life expectancy.

Malaria control projects, pure water safeguards and general programs to immunize the public against typhoid, diphtheria, smallpox and other preventable diseases, promise to reduce these scourges to the level that now exists in the United States.

Tuberculosis is an example of a disease that is being brought under control. A combination of lack of proper nourishment and poor climate conditions made this a common menace to the health of rural populations. Because of the efficiency of new drugs developed during the past ten years, however, many communities have empty hospital beds formerly occupied by tuberculosis patients.

The United States, through ICA, has also launched programs in the field of health and sanitation. Types of assistance range from building hospitals and organizing health centers to introducing sanitation facilities and waging campaigns against contagious diseases. Wherever started, such programs have proved immensely effective.

Various religious groups from the United States — over 60 in all, mostly Catholic but also including Protestant, Jewish and interdenominational organizations — are conducting programs of health and education in every country of Latin America.

Goin' My Way

By JIM WILBER

That mountainous archipelago of tropical islands, called Virgin Islands, is favored in the race for tourist shopping dollars, beginning Sept. 10, when the new U. S. Customs Revision Bill becomes effective.

From that date until Sept. 1, 1963, U. S. citizens abroad more than 48 hours may bring back only \$100 of duty-free purchases. That is, unless they are returning from the Virgin Islands, when the allowance is doubled to \$200.

This new legislation designed to curb the flow of U. S. dollars to foreign lands, reduces the amount from the present in foreign goods, the tourist is allowed to bring back. It threatens the existence of most free-port shops in other areas of the Caribbean.

Such world-famous shopping centers as Curacao, Haiti, Panama City will never find a market to replace the thousands of U. S. tourists who bought Swiss watches, liquors, Cashmere sweaters, cameras and other merchandise at savings up to 50 per cent of U. S. prices. Only the U. S. owned Virgin Islands may be able to retain their colorful "free-port" shops, in spite of their preferential status.

From as far back as the days when Alexander Hamilton was a St. Croix shopkeeper, the islands' principal cities have streets lined with warehouses bulging with the world's finest wares. Today most of the warehouse buildings still stand with their three-foot thick walls now sheltering fancy shops which European and Asian textiles, china, silverplate and thousands of other intriguing items are sold for a fraction of their cost in U. S. mainland shops.

The Dutch free-port island of Curacao is by far the most picturesque, and shopping the Curacaoans' principal tourist attraction. Visiting shoppers' dollars built the comparatively new and luxurious International Hotel, and more recently turned several narrow winding streets into a beautiful "shoppers mall." The colorful harbor lined by buildings recalling the quaint charm of 17th century Holland, regularly welcomes more cruise ships than any other port in the Caribbean. And these "cruisers" come for a day, and only to shop.

Although the oil refineries of Curacao will continue to support its basic economy the new restrictions on tourist spending is bound to have a disastrous effect on the careers of most of the population.

Shops that are famous the world over — Spritzer and Lerman, The Golden Tankard, Casa Amarilla and a dozen others — are faced with disaster as the result of the U. S. restrictions. Thus one of the most delightful aspects of a trip to the Caribbean, the chance to buy a bargain, is all but gone.

Travel Notes

International Travel Organization Inc., is the impressive travel agency founded by three prominent Miamians. Hubbard, president, Edward L. Stanton, vice-president, Marjorie B. Hendry, treasurer, have opened elaborate new offices on the corner of NE Second St. and Biscayne Blvd. in the Everglades Hotel.

All of the principals have traveled extensively, all have been around the world at least once and have lived in various foreign countries. Mrs. Hendry is a well known Coral Gables clubwoman and socialite. Ed Stanton is an airplane pilot, boat captain, in addition to owning an insurance company in West Palm Beach.

Henry J. Pfister, one of the city's most experienced travel agents, has been named manager of the new agency. Mr. Pfister was formerly with American Express Co., in Havana and has led many leading travel organizations.

Drawing on the wide experience of these principals the agency proposes to offer "individual travel itineraries tailored to the taste of the clients," as well as all air, rail, steamship and surface transportation and all leading tours.

One of the finest collections of color slides, of the world's famous shrines, has been made by Capt. Dick Denmore of Universal Tours, 27th St. and Biscayne Blvd. We spent an hour or so viewing scenes of Lourdes, Fatima, Our Lady of Guadalupe and lesser known holy places, in Mr. Denmore's comfortable home overlooking the Bay. The photos were not only technically excellent, but also highly appealing to the Catholic in soul. All personally known by Mr. Denmore on his numerous trips around the world, they compliment a lifetime appreciation of the best aspects of travel. . . . If you're considering Europe this Fall see the new Gateway Tours folder especially designed for the "excursion fare" season beginning Oct. 1. George I. Ringold Travel Agency on Arthur Godfrey Rd., Miami Beach, will be glad to send you this folder. . . . Make your reservations early if you're planning one of the new Jamaica-Haiti cruises being offered by Eastern Steamship Corp., at Pier 3. Bound to be popular with Miamians and visitors alike, the air conditioned S.S. Yarmouth, sailing to Port Antonio, Kingston and Port Prince, is a bargain at \$105 per person.



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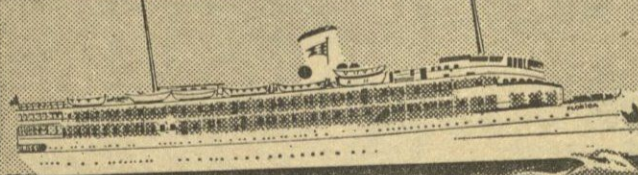
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1st DAY: Arrive in Mexico City and transfer to Cristobal Colon Hotel.

2nd DAY: Morning devoted to a tour of the Mexican capital, visiting: The Zocalo, the main public square; the Cathedral, the biggest and most ancient church in America; Chapultepec park and castle, site of the throne of Maximilian and Carlota; The National Museum.

3rd DAY: Free day in Mexico City. Time for exploration and individual planning: The shops, the opera, the night clubs and the restaurants.

4th DAY: Leave on an interesting trip to the archaeological zone of San Juan Teotihuacan where remnants of the Toltec Civilization will be seen: The Pyramids of the Sun and the Moon, the Citadel, the Temple of Quetzalcoatl and other archaeological wonders. Lunch provided. After lunch, you will continue to the most worshipped shrine in Mexico, "The Basilica of Santa Maria de Guadalupe."

5th & 6th DAYS: Free days in Mexico City for independent activities — Mass at the Basilica of our Lady of Guadalupe.

7th DAY: Transfer to airport in time to board flight for Miami. Or, OPTIONAL EXTENSION:

7th DAY: Leave hotel and proceed via University City of Mexico to Quernavaca, The City of Eternal Spring, for sightseeing, continuing to Hacienda Vista Hermosa and then on to Taxco for lunch and overnight at the lovely Hotel de la Borda.

8th DAY: In the morning: sight-seeing of Taxco visiting Santa Prisca Church, the Figueroa's Studio and the many silver shops. Continue by car to the "Rhapsody in Sun, Sea and Sky" — Acapulco, ripe with opportunities for sport . . . swimming . . . tennis . . . all yours for a lovely, lively fling. Here, you are provided with accommodations for two nights at the Del Monte Hotel.

9th DAY: Free day in Acapulco.

10th DAY: At the proper time, transfer to the airport for your one-hour trip to Mexico City for your return flight home.

COST OF TOUR (7-day): Double — \$49 each person. Single — \$63.

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You save \$136. All air fares to Europe beginning Oct. 1st and until Mar. 31st are regular fares minus \$136. You pay the fare to the most distant point on your itinerary and stopover at any number of cities enroute. For instance you can fly from New York to Paris and return, for \$389.60. Or you can fly from New York to London, Paris, Rome and Berlin and return for \$484.30. You must return not later than the 17th day from your departure. Pan American, for instance, offers excursion fares to more than twenty European cities, and in each instance it is the regular fare less \$136. The system is uniform with all airlines.

Hotels are comparably uncrowded and less expensive. You can make it for \$5 a night, or more comfortably for \$10. That minimum would be based on two people sharing a room.

If you prefer to go by ship . . . remember the Steamship companies start excursion fares Nov. 1 and the reduction is approximately 25% Via ship, you can spend 21 days in Europe under your "excursion fares privileges." This 21 day period does not include your days at sea in crossing or returning. Excursion fares are available from Nov. 1 till Feb. 28 by ship. A typical price: First class room, regular rate \$628. After Nov. 1 the excursion price will be \$467.

See any of the Voice-cooperating travel agents listed. Compare the many offerings by ship and air, or combine the two. He'll show you many interesting itineraries and the further advantages of "excursion season travel to Europe."

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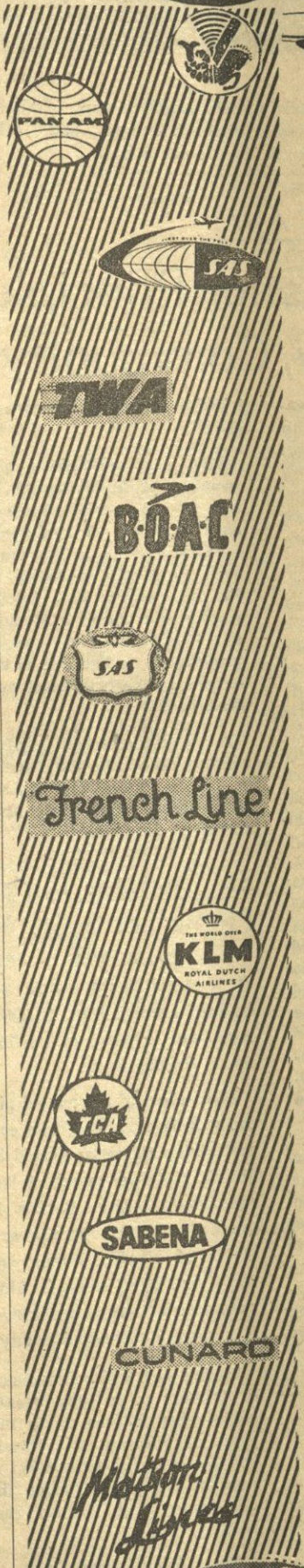
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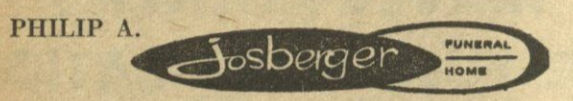
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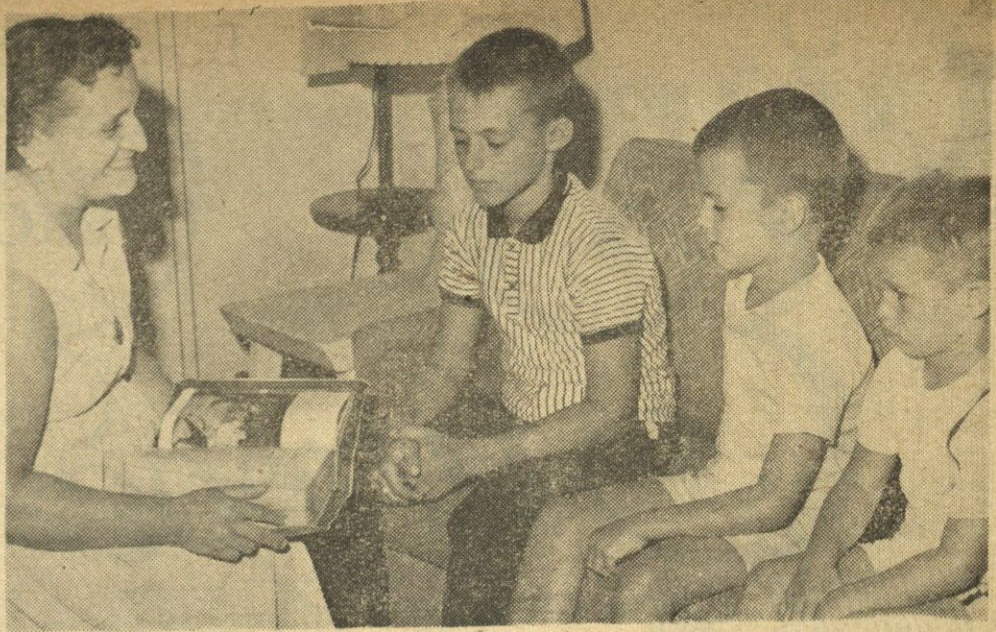
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Voice Photo

SPIRITUAL READING is encouraged within the home by the Family and Parent Education Committee of the Miami DCCW. Mrs. John Balicki of St. James parish, North Miami, is shown reading to sons, Michael, Gregory, and David, all students at St. James School.

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DCCW GROUP'S AIM:
Return Christian Principles To Family, Community

This is the third in a series of articles explaining the objectives and functions of the 15 standing committees which comprise the Miami Diocesan Council of Catholic Women.

The committee on Family and Parent Education is devoted to the fostering of Christian family living by the study of Christian family principles; practice of Christian principles in family and community life, and action in behalf of family interests including spiritual needs, physical and moral environment, health, finance, education and law.

Since the first steps of the Communists, after taking over a country, are to break-up families, parents are urged to make a conscious effort to learn the insidiousness and ever-present danger of the communists' program and never lose sight of the importance of the family unit living under and according to God's laws.

In her recent program announced for this year, Mrs. Patrick F. McNally of St. Francis of Assisi parish, Riviera Beach, diocesan chairman of the committee, has reminded Catholic women in South Florida that "without God we are nothing, but together, we can

lick the infiltration of communism."

This year affiliations and members of the Miami DCCW will place a special emphasis on the revival of traditional Catholic customs in the home such as family recitation of the rosary; the Advent wreath, erection of a Manger at Christmas and special prayers for an increase in vocations to the priesthood and Sisterhood.

In addition members will encourage special Lenten sacrifices, family participation at Lenten devotions and family Mass and Holy Communion.

St. Clement Parish Picnic Set Sept. 10

FORT LAUDERDALE — The St. Clement parish picnic will be held Sunday, Sept. 10, from noon until 6 p.m., at pavilion no. 1, Holiday Park.

Main event of the annual picnic will be a pie and cake contest at 2 p.m., to be judged by Harold T. Price, mayor of Wilton Manors, Mrs. Robbie L. Woods, home service representative of Florida Power and Light and Mrs. Mary L. Morgan, assistant home demonstration agent for Broward county.

Loving cups will be presented to winners of a baby beauty contest for children up to two years old. Games and contests will be under the supervision of men of the parish, under the chairmanship of William Connolly.

Mrs. John Bennett will be chairman of the picnic, Mrs. Frank Hooper, co-chairman. The social committee includes Mrs. Steve Yasko, Mrs. Gerard McCully, Mrs. Rodger J. Ferland, Mrs. Joseph Tardiff, Mrs. Marco Pangallo, Mrs. Edward Brittingham, Mrs. William Connolly, Mrs. Walter Kovaz, Mrs. Guy Calvarese, Mrs. Camilla Rickerson and Mrs. Daniel Kroger.

'Roaring 20's Dance' Scheduled Sept. 2

WEST PALM BEACH — A "Roaring 20's Dance" will be held Saturday, Sept. 2 at the Lake Worth Casino. Sponsored by the Do-Etts, a social circle recently formed by the Women's Guild of Holy Name Church, the dance will be informal or participants may wear costumes of the twenties.

Mrs. Donald Oen will be chairman and proceeds will go to the Holy Name Church and School building fund. Tickets will be \$1.50 and reservations may be made by calling Mrs. Matthew Scurry at OV 3-0640.

Riviera Beach CDA Names 3

RIVIERA BEACH — Three new officers were appointed at a recent meeting of the Juniorettes, Catholic Daughters of America, of St. Francis of Assisi parish.

Mrs. Praether Chadwick will serve as secretary, Mrs. Mary Mohr, treasurer and Mrs. James Wheatley, reporter.

Father Thomas Rynne, who will serve as chaplain of the court for the coming year, was present and guests include Mrs. Cecil Hutson, area chairwoman, Mrs. Huey Dolin, Junior CDA chairwoman.

Mrs. Harry Gates, chairwoman, presided over the meeting and was assisted by Mrs. William Robidoux and Mrs. Lucien Dennis, vice chairwomen.

Counselors and assistants who will serve their troops in the coming year include Mrs. Richard Doyle, Troop St. Theresa; Mrs. Jerome Mitchell and Mrs. Henry Prince, Asst. Troop St. Philomena; Mrs. Praether Chadwick and Miss Lorette Tremblay, Asst. Troop St. Lucy; Mrs. James Wheatley and Miss Judith McManus, Troop St. Anne;

Mrs. Richard Balukonis and Mrs. Richard Leahy, Asst. Troop St. Elizabeth; Mrs. Mary Mohr and Mrs. Joseph Labonte, Troop St. Gertrude; Mrs. Irene Zimmerman, Mrs. James Newsome, Mrs. Vincent Cosmo, troops unassigned.

St. Francis Guild Supper Sept. 5

RIVIERA BEACH — A potluck supper will be served to members during the first fall meeting of the Women's Guild of St. Francis of Assisi parish.

Business sessions will be held after the 6 p.m. supper on Tuesday, Sept. 5 in the school cafeteria.

Special programs which will be featured during the year include the work of the CCD, organization and development, civic participation and foreign relief committees of the Miami Diocesan Council of Catholic Women.

'Rummage Sale Set In West Hollywood

WEST HOLLYWOOD — A rummage sale, sponsored by the Women's Guild of St. Bernadette Church, will be held on the patio of the Grand Way store on South State Road 7, Saturday, Sept. 9.

The sale, which will benefit the building fund of the parish, is under the direction of Mrs. Thomas Young. Mrs. James O'Grady is president of the guild.

St. Charles School Volunteers Meet

PORT CHARLOTTE — Plans for the coming year were outlined by the School Volunteers of St. Charles Borromeo Church at a recent meeting in the school hall.

Under the chairmanship of Mrs. Nancy Snyder, women volunteers serve in the school cafeteria during lunch periods and men supervise games and other activities.

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Voice Photo

BARRY COLLEGE freshmen, Ann Hamilton of Holy Family parish, North Miami, and Mildred Gorman, St. Rose of Lima parish, Miami Shores, discuss courses with Sister Paul James, O.P.

Barry Adds 3 To Faculty; Classes Resume Sept. 26

Two additional language instructors, a professor of education and a secretarial science teacher have joined the faculty at Barry College, Miami Shores, where classes resume on Friday, Sept. 26.

According to an announcement from Sister Mary Alice, O. P., vice-president of the fine arts college, Aleksis Rubulis from Chicago will teach German and Russian while Carroll Edward Naves of Fort Lauderdale and Marlboro, Mass., will instruct students in French. Mrs. Nancy Payne Summers of Glasgow, Ky., joins the college as a secretarial science instructor, and Dr. Chales S. Miller of Meadville, Pa. will be a member of the education department.

A graduate of Baltic University in Germany, Mr. Rubulis came to the U. S. in 1953 having taught languages in a Latvian High School in Augustdorf, Germany for five years. As a member of the Latvian Legion fighting the Russian aggression against the Baltic States, he was in Russia where he acquired a first hand knowledge of the language and local dialects. He is the author of four books and a number of journal and newspaper articles.

LANGUAGE INSTRUCTOR
Mr. Naves attended Boston University for two years and was graduated with a B. A. and Master in Education degrees from Washington University in St. Louis. He has been a language instructor at junior and senior high schools in Missouri and Florida and formerly served as principal of the public high school in Maryland Heights, Mo.

A former superintendent of schools in Latrobe and Lansdowne, Pa., Dr. Miller received his B. A. degree from

Allegheny College, Pa.; and M. A. degree from the University of Pittsburgh and his Ph. D. from New York University. He has served as a high school teacher and principal and from 1934 to 1940 was president of State Teachers College, Slippery Rock, Pa. He was professor of Education and chairman of the department at Allegheny College, Meadville, until this year.

Mrs. Summers came to Miami from the Armstrong College of Savannah and received her Bachelor's degree from Bowling Green College of Commerce, Bowling Green, Ky.

Annunciation Group To Hear Attorney

LAKE FOREST — "Practical Application of Law to Everyday Living" will be the subject of Attorney Alfred E. Johnson, guest speaker of the Annunciation parish Altar and Rosary Society, at a meeting at 8 p.m., Sept. 5 in Madonna Academy.

Florist Antoinette Notaro will demonstrate Fall flower arrangements during the refreshment period.

Von Braun, Rocket Expert, To Speak In Barry Series

A versatile program of musical presentations and lectures will highlight this year's Barry College Culture Series.

Patronages and sustaining memberships are now available for the seventh culture series whose programs are presented in the air-condition-

ed auditorium at N. Miami Ave. and 115th St., Miami Shores.

"St. Paul and the Layman" will be the topic of Dr. Frank Sheed, noted author, publisher, and theologian, when he inaugurates the season at 8 p.m. Sunday, Oct. 22.

Dr. Wernher Von Braun, director of the George C. Marshall Space Flight Center, Huntsville, Ala., is scheduled to speak to the Miami audience Thursday, Nov. 16. The famed rocket expert and space scientist will speak on "Why We Must Master Outer Space."

Gian-Carlo Menotti's lyric fable, "Amahl and the Night Visitors," will be presented by the Columbus Boy Choir Monday, Dec. 4 with four distinguished adult soloists joining the choir in their touring version of the fable which is rapidly becoming a traditional part of American Christmas observance.

The E. Martin Brownes, pioneers in the modern revival of religious drama in Britain will be heard Monday, Feb. 5 and on Sunday, Feb. 18 the Alabama String Quartet will present a program of chamber music featuring selections from Haydn, Schumann and Beethoven. "The Current Status of American Catholic Letters" will be discussed by Philip J. Scharper, American editor for Sheed and Ward, on Sunday, March 18.

Grant Reynard, an authority on the traditional and modern masters of art will outline "A Guide to Understanding Modern Art," illustrated by color slides on Sunday, April 8 and the series will close on Sunday, April 29 with Doraine and Ellis, a vocal team.

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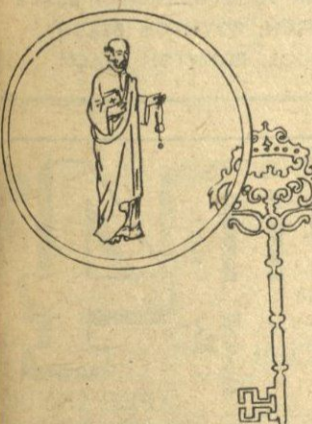
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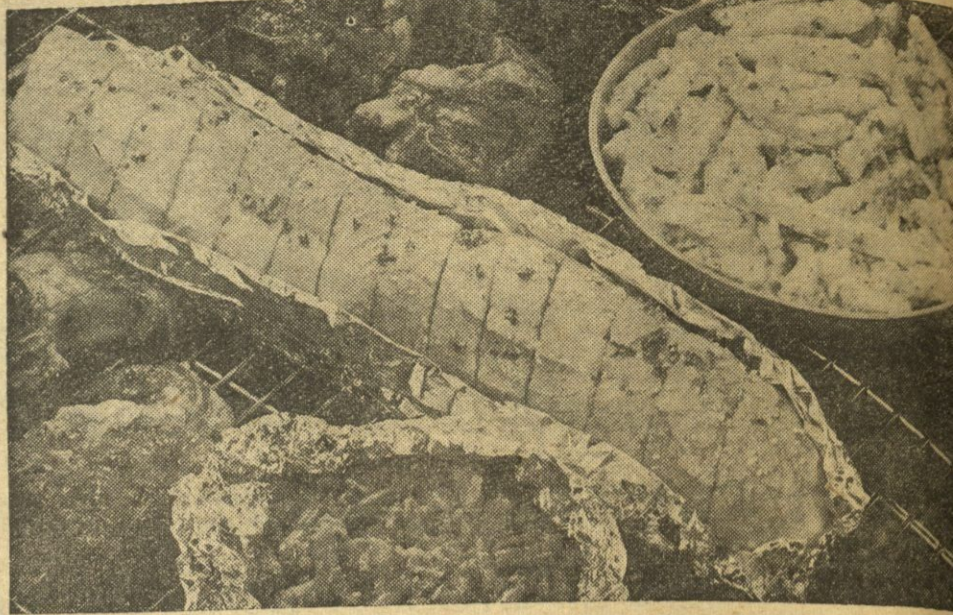
MORE DASH TO THE DISH

It's Time For A Picnic In The Back Yard

By FLORENCE DE VANEY

You can measure this yard-wise picnic in convenience and pleasure. Scaled to match is its specialty, Sesame-Garlic Loaf, made from yard-long French bread. Every chunky slice is covered with a lusty garlic spread — good eating with grill mates, Creole-Creamed French Fries, Onion-Buttered Green Beans, and Broiled Lamb Chops.

The entire menu is designed for the hostess who wants to save steps — in preparation and in travel from house to picnic site. For it, she chooses convenience foods.



French bread becomes a specialty loaf when slit at slice-sized intervals and spread with a delightfully seasoned mixture featuring olive oil, sesame seeds, and a tasty nip of Parmesan cheese — then foil wrapped and heated on the grill.

HERE IS a yard-wise picnic you can measure in convenience and pleasure. Round up the

neighbors for an impromptu barbecue or invite the family to the feast.

The creamed French fries are really a hot, creamy potato salad, made from frozen French fries and colorful seasonings.

For a delicious vegetable dish, frozen green beans are topped with a mixture of butter, onion soup mix, and bacon bits, and cooked over coals. The fine flavor of lamb chops is enhanced with a mint-mushroom topping.

SESAME-GARLIC LOAF

1 (1 pound) loaf French bread	mesan cheese
2 cloves garlic, minced	2 tablespoons sesame seeds
½ cup olive oil (or butter if desired)	1½ teaspoon seasoned salt
1 tablespoon grated Parmesan cheese	¼ cup minced parsley

Slice French bread diagonally, almost through to bottom crust, into 32 equal-sized slices. Combine minced garlic, olive oil (or butter), cheese, sesame seeds, salt and parsley; spread between bread slices. Wrap in heavy aluminum foil, leaving top of package open so steam will escape. Place on back of grill over hot coals for about ten minutes, or until loaf is heated through.

CREOLE-CREAMED FRENCH FRIES

1 tablespoon butter	¾ cup half and half or 1 (6-ounce) can evaporated milk
2 tablespoons chopped onion	2 tablespoons chopped pimientos
2 tablespoons chopped green pepper	1 (9-ounce) package frozen French fries
1 tablespoon flour	
½ teaspoon celery seed	
½ teaspoon salt	

Melt butter in a skillet. Add onion and green pepper and saute until onion is tender. Place skillet at one side of grill where coals are not too hot. Stir in flour, celery seed and salt. Add half and half and cook, stirring constantly, until smooth and thick. Add pimientos and French fries. Heat through, stirring frequently. Serve hot.

Yield: 4 servings.

ONION-BUTTERED GREEN BEANS

2 tablespoons soft butter	1 (10-ounce) package frozen green beans
2 tablespoons onion soup mix	
2 tablespoons chopped	

Combine butter, onion soup mix and bacon. Remove frozen beans from package and place them on a 12-inch square of heavy foil. Spread onion mixture over top of frozen beans and seal foil tightly. Place on grill over hot coals for about 30 minutes, turning as necessary.

Yield: 4 servings.


BROILED LAMB CHOPS

Lamb chops (Thawed or Frozen)	mint leaves
2 tablespoons finely chopped cooked mushrooms	2 tablespoons brown sugar
1 tablespoon crushed	1 tablespoon wine vinegar
	¼ teaspoon salt
	½ teaspoon dry mustard

Place chops on grill about 4 inches above white hot coals. For well done chops (and if chops are frozen), broil about 15 minutes on one side. Turn chops and broil 15 minutes more on second side. Brush top of chops with sauce several times. Shorten time for thawed chops.

To make sauce: combine remaining ingredients and mix well. Sauce is enough for about 4 chops.


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The Birds And The Bees And Little Girls

My eight-year-old daughter has started asking me many questions about babies. Two years ago, when she first asked me where babies come from, I told her from a seed, like a flower or vegetable. When she asked where the seed came from, I told her from God. Such answers no longer satisfy her, because her classmates are evidently discussing the subject and she wants more information. What do I tell her, and how?

By FATHER JOHN L. THOMAS, S.J.

As you have probably discovered, Lucy, little girls are just as curious and inquisitive as their grown sisters — and tend to talk just as much. Since babies are very much the concern of women, it is not surprising that your daughter and her classmates want more information. They're running true to form in this regard, and you should be thankful that your daughter feels free to come to you with her problems. Learning about life is a gradual process. You will have to answer the same questions over and over again, regulating your instructions each time according to what the child is prepared to understand.

This implies that you have given some thought to what your daughter needs to know at different stages in her development. Many parents probably intend to give their children adequate instructions in such matters, but they keep putting it off month after month and year after year because they have never taken the time to formulate a definite program of action. Many parents secretly hope their children won't ask questions or will get their information from others.

Some act as if they were raising a batch of morons who would blissfully pass through childhood and adolescence without ever wondering what sex was all about. A few make serious efforts to give adequate instructions, even to the extent of keeping pets as practical examples, though as one weary mother remarked, "It's nice for the children to have pets until pets start having children."

An Objective View Needed

Why do many parents find it so difficult to meet the needs of their children in this regard? Well, most of them receive little help from their own parents, so they have no precedents to guide them. Having been trained never to think about anything related to sex, many adults cannot take an objective view of it even in their own lives and consequently find it convenient to ignore it in their growing children. At the same time because mature sexuality involves highly personal, intimate, emotion-loaded experiences, many parents tend to forget that it does not have similar meaning or significance for their children.

What should you tell your daughter? Until she is nine or ten, most of her questions will be related to the following points. What are the physical differences between boys and girls and why? What is pregnancy — where does the baby come from? How does it get there? How is it born? These are questions of fact that a child's normally inquisitive mind is bound to raise.

Your daughter has a right to honest answers, but like all the questions she asks, the completeness of the answers you give will depend upon what she is prepared to receive. That's why she will ask the same questions again and again, while you must patiently repeat your explanations, adding more adequate details as her ability to understand them increases.

You Needn't Be Technical

If she feels free to come to you with all her questions because you are always willing to discuss them with her, you will generally know why she is asking a given question and what kind of answer she is ready to receive. Sometimes it will prove helpful to ask her what she thinks the answer may be, and having reviewed what she has already been told, you can then offer more information as needed.

Some mothers feel they don't know the answers or how to explain the pertinent facts to young children. This is foolish. Children aren't interested in a course in anatomy or obstetrics. You don't have to use technical terms. Following the matter-of-fact, simple method you use when they ask you about eating, cooking, household gadgets, and so on. In other words, you give them the best explanation you can in terms of their experience and your knowledge.

Moreover, Lucy, by the time your daughter reaches the age of ten, she should have received some explanation of menstruation and of the bodily changes to be expected during puberty. You can give her this information gradually, relating it to her questions, her physical growth, her thinking about the future, and your instructions on modesty. The main point is that she look forward toward puberty and all that it implies as a normal, desirable stage in her development as a woman, that is, as a potential mother.

In general, remember that before puberty, children regard



sexual matters as objective, impersonal facts unless their curiosity is aroused by the emotional reactions provoked by their questions. Simple, honest answers relating sex to the divine plan and the source of life not only allay undue curiosity but aid children to acquire the balanced attitudes and knowledge needed to deal with the inevitable personal experience of sex at puberty.

Father Thomas will be unable to answer personal letters.

Radio Talk On Sunday Features Father Kilian

"Never Alone" is the title of a radio talk to be heard on Sunday over four stations in the Diocese of Miami.

The speaker is Father Kilian McGowan, C.P., superior of the Passionist Monastery and Retreat House of Our Lady of Florida, temporarily located at Lake Park.

The address will be the second in a series carried on "The Hour of the Crucified," a national, syndicated program produced by the Passionist Fathers.

Father Kilian will be heard over the following stations: Miami, WQAM, 6 a.m.; West Palm Beach, WJNO, 9:05 a.m.; Fort Lauderdale, WWIL, 7:30 p.m., and Fort Pierce, WIRA, 9:30 p.m.

Cardinal In Rome

ROME (NC) — Aloisius Cardinal Muench, a member of the Holy See's central administration has returned to Rome from a three-month visit to his native United States.

NCCW In Okinawa

WASHINGTON (NC) — Catholic women living on a military base on Okinawa are members of the newest affiliated organizations in the National Council of Catholic Women.

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Miami Singles Club Boat Trip Sept. 3

The Catholic Singles Club of Miami will sponsor a moonlight

cruise aboard the Dreamboat, leaving Pier No. 5, Bayfront Park, at 9 p.m., Sunday, Sept. 3.

Music will be provided for dancing and all unmarried adults have been invited.

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By Doris R. Peters

YOUTH Is Asking ...?

'My Best Girl Friend Talks About Me Behind My Back'

Dear Doris:

Nancy is popular and one of my best girl friends but she talks behind my back to others. When a girl repeats what Nancy told her she would never take my word against hers. What should I do?

Mary Catherine

You don't have to defend yourself against someone who talks behind your back since no one really pays attention to this kind of girl. Your friend Nancy is doing herself more harm than the girls she talks about.

You might tell her this frankly and in a nice manner. Also explain this is a trait frowned upon by both old and young. It could easily become a habit so why doesn't she make an effort to stop right now? You tolerate it because you are a friend but she will meet others who won't.

Dear Doris:

My question deals with the new style of length of skirts. As you know the style is just below the knee. Why would this be considered un-christian?

Jane

Because very often it is immodest.

You do see some girls with skirts so short that they attract attention and in most cases succeed only in looking ugly. The knee is considered the most unattractive part of the body. Why draw attention to it?

Dear Doris:

A friend of ours is moving away and we are in doubt about an inexpensive gift we could buy her. She has lived here all her life, is 13 years old and "has everything." She is very grown up and likes mu-

sic, singing and that sort of thing. Could you help us?

Jeanette

Even a girl who "has everything" will appreciate the thought behind your gift no matter how inexpensive. How about a book on music or a biography of one of her favorite musicians? If a book costs too much, records is another good idea. Since you know her taste in music either should be easy to find.

Dear Doris:

I am 12 years old and in an awful spot. My mother always scolds me for every little thing. Then we get in an argument and I start losing my temper and my mother takes my privileges away for any event that is coming up. Everyone wants to know why I can't go and I'm too embarrassed to tell them. My mother tells everyone that I'm bad and won't listen. Do you think it is right to have my privileges taken away and my mother telling everyone about what I do?

C. C.

There is an old cliché, "all's fair in love and war." In this case it is your mother's love putting up with your arguments and obviously bad temper.

When a young man enters the army he goes through a period of "basic training" to prepare him for his duties in the service. So all adolescents go through a period of basic training at home which prepares them for their duties as an adult. It is anyone's guess whether this training is harder on the adolescents or the parents. Part of this training is learning self-control. Your mother is doing her part — you do yours.

Self-control can get you out of many spots. Here is a good chance to practice it — and the fourth commandment as well. Don't argue with your mother. You won't lose your temper. You won't lose your privileges. It's as easy as that.

Doris Revere Peters answers letters through her column, not by mail. Please do not ask for a personal reply. Readers are invited to write to her in care of *The Voice*, 6301 Biscayne Blvd., Miami 38, Florida.

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11th ANNUAL OBSERVANCE OCT. 29-NOV. 5, 1961 CATHOLIC YOUTH WEEK



YOUTH-UNITY-TRUTH

NATIONAL COUNCIL OF CATHOLIC YOUTH • WASHINGTON 5, D. C.

'YOUTH, UNITY AND TRUTH,' will be the theme of the annual observance of Catholic Youth Week, Oct. 29 to Nov. 5, in the Diocese of Miami and throughout the country. More than 8 million young people will take part in the observance.

CYO Convention In Buffalo Promoted By Florida Uni

The national convention of Catholic youth to be held in Buffalo, N. Y. will be based on the theme, "Youth Wearing the Armor of Courage," according to Father Walter J. Dockerill, director of youth activities in the Diocese of Miami.

For the first time the convention will be divided into two sections, one for Catholic young adults, 18 to 35 years of age, and another for members who are still in high school.

Panels are scheduled on "Political Responsibility and the Catholic Young Adult" and "International Opportunities for the Catholic Young Adult."

The sessions will open on Nov. 9 in the Buffalo Municipal Auditorium. More than 15,000 members are expected to participate. The convention banquet will be held in the 174th Armory, one of the nation's largest halls, after a day of discussions and panels and a morning Communion breakfast.

The closing Pontifical Mass will be celebrated on Nov. 12 at 4:30 p.m.

In order to explain details of the convention to local youth groups, Father Dockerill is setting up a CYO speakers' bureau of boys and girls

who will be available to every parish, on request of parish moderators.

The speakers, working teams, will also outline plans for the observance of Catholic Youth Week in the diocese. week begins on the Feast of Christ the King, Oct. 29.

It is estimated that expense of delegates to the Buffalo convention will be \$150 per delegate. The cost includes travel, room and board, registration and banquet. Those interested should send the application, listed below, to Father W. J. Dockerill, St. John the Apostle Church, 451 E. Fourth St., Hialeah.

Secularist Control Cited in N. Y. Scho

BROOKLYN (NC) — One of the New York City schools has been vested in an ultra-liberal group espousing materialistic, secularist philosophy of education," the *Brooklyn diocesan paper*, has charged.

The control has been turned to the Coordinating Commission for the Public Education Association under a new law. The *Tablet* said was "repealed" through the state legislature "without hearings or for consideration or stud

I am interested in attending the National Catholic Youth Convention at Buffalo, N. Y., Nov. 9-12. I would like additional information:

NAME Parish
ADDRESS City

THE VOICE OF Sports

JACK HOUGHTELING
Sports Editor

'61 Football Schedule

ARCHBISHOP CURLEY
Sept. 22—at Hialeah
Sept. 30—at Southwest
Oct. 7—St. Thomas
Oct. 14—Palmetto
Oct. 20—S. Broward
Oct. 28—Key West
Nov. 4—S. Dade
Nov. 10—Miami Beach
Nov. 22—at Columbus

MIAMI CHRISTOPHER COLUMBUS
Sept. 16—Seacrest
Sept. 22—at Key West
Sept. 29—Stranahan
Oct. 6—at Hialeah
Oct. 14—at Miami Military
Oct. 28—Miami Beach
Nov. 4—Southwest
Nov. 10—at Palmetto
Nov. 17—South Dade
Nov. 22—Curley

FT. LAUDERDALE ST. THOMAS AQUINAS
Sept. 15—at Ft. Lauderdale
Sept. 22—at Stranahan
Oct. 7—at Curley
Oct. 12—Norland
Oct. 26—Fompano
Oct. 28—Palm Beach
Nov. 4—at Miami Beach
Nov. 10—at McArthur
Nov. 18—S. Broward

WEST PALM BEACH NEWMAN
Sept. 22—at Jupiter
Sept. 29—at Forest Hill
Oct. 7—at Okeechobee Boys
Oct. 13—at Mooney
Oct. 21—Punta Gorda
Oct. 27—at St. Anastasia
Nov. 3—at Riviera Beach

Nov. 10—St. Leo's
Nov. 17—at Pine Crest
Nov. 21—Miami Military

FT. PIERCE ST. ANASTASIA
Sept. 16—at Daytona Lopez
Sept. 22—Alva
Sept. 29—at Okeechobee Boys
Oct. 6—Jupiter
Oct. 13—at Oak Ridge
Oct. 25—at Newman
Nov. 3—at Pine Crest
Nov. 11—Miami Military
Nov. 17—Immokalee
Nov. 24—Naples

Homestead Bowlers Form New League

HOMESTEAD — A bowling league being formed by men and women of Holy Rosary parish will begin its schedule of games at 7 p.m., Sunday, Sept. 3, at Cutler Ridge Bowling Lanes. Information about the new league can be obtained from Joe Branham, secretary, at CE 5-6160.

He's Your Greatest Enemy

(Continued from Page 7)
tion to one's self — tempting one to be an exhibitionist either in dress or action. He gets otherwise good women to wear styles that not only sin against modesty, but also against charity by the temptations they cause in others.

He tries to attract a spiritual person to the sensational and the extraordinary hoping thereby to distract them from the essential though hidden means of sanctification. He encourages a false humility that is proud of appearing humble and depreciating itself publicly. He stirs up discontent with one's state in life telling the person he can do better elsewhere.

The devil stirs up a false

hope in our souls by making us depend more on our good works than on the saving mercy of God. He tempts us to sin and then tells us to give up. He wants us to be impatient with ourselves and our failings just to make us vexed, confused and overanxious in general. He shows his face in a bitter and critical zeal that is opposed to true charity.

Of another thing be sure — you can beat him down and you can do it every time. But you can't do it alone! That would be like trying to take on an armored division with your bare hands. You need humility to make you depend on the grace of God. You need prayer to make the strength of God your own.

It's football time again and from Miami to Ft. Pierce the diocese's five high school football squads are busily preparing for the 1961 season.

Optimism, as usual, is running high at all schools but the confidence appears to be more logical at Cardinal Newman high school, West Palm Beach, and St. Anastasia of Ft. Pierce, both of which will have veteran squads returning.

At Cardinal Newman, Coach Sam Budnyk, the diocese's coach of the year last fall, is counting on 14 lettermen to head up his team. The Crusaders are particularly strong in the backfield with stand-outs Paul Daley, Tony Porcella, Joe Griffin ready for action.

St. Anastasia also has a host of lettermen returning, 17, with co-captains Mike Bartlett, a guard, and John Austgen, a halfback, topping the list.

Both schools are members of the newly formed Twin Coast Conference and should be strong factors in the league's first football race.

Farther south at St. Thomas Aquinas (formerly Central Catholic High) in Ft. Lauderdale, Coach Jim Kurth will also be well-off in the backfield but shy on line experience.

Quarterback Bill Zlock and halfback Tom Tight figure as the major offensive weapons while All-Diocese center Ted Dombrowski will anchor the line.

In Miami, Coach George Walker, the new football boss at Archbishop Curley, faces the toughest coaching job.

Along with three new assistants, Walker will have to prepare the Knights for a Sept. 22 opener without the benefit of spring practice or knowledge of his player's skills.

Robert Taylor, Pat Conway, Mike Rohan, James Paul, Ralph Simonpetri and Vic Figueroa head the list of returning backs while John Fradley, Tom Bosworth and Dick Flemming lead the linemen.

At Columbus, which started last season with such high hopes only to be cut down by a long series of injuries and illnesses, things do look bright.

Coach Pete Aiello will have David Hiss in his backfield, one of the area's most promising players. A 185-pounder last year as a sophomore, Hiss played fullback, end and tackle for the Explorers.

The Explorers also have Jack Roberts and Clyde Atkins and Richard Braemer for the backfield and Carter Burras, Rogelio Cuevas, Paul LaPointe, and Rick Simmes as the leading linemen.

Missing from the line-up for the first time in almost nine years will be the name of El-

lison from the Columbus and St. Theresa (CC's predecessor) High roster.

Tom and Jack, the last two, completed their high school careers last fall to end the family's valuable contributions to the squad.

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LA ACCION CATOLICA: ANTIDOTO AL MARXISMO

Para quienes preguntan qué hacer en estos momentos ante el comunismo la respuesta es: apostolado seglar.

Así habló a la asamblea nacional de la Acción Católica Mexicana aquí el arzobispo de Puebla, Mons. Octaviano Márquez y Toriz, en su función de presidente de la comisión episcopal para el Apostolado Seglar.

Unos 300 dirigentes venidos de todas las diócesis de la república escucharon éste y otros mensajes de varios obispos y sacerdotes.

"Hay muchas ideas falsas sobre la Iglesia —dijo Mons. Márquez—, que sobreviven más que otra cosa, por ignorancia. Hay que difundir la doctrina católica, querremos un México construido por el amor y no por el odio.

"El comunismo ateo y materialista no lo vamos a derrotar con hostilidad y gritos, sino haciendo ver a la gente que el cristianismo siempre ha trabajado en defensa de las clases débiles. Hay que difundir y practicar la doctrina social católica".

Es ésta la décimo tercera reunión anual de la activa A.

C.M. Su asistente nacional el Pbro. Rafael Vázquez Corona, explicó en su discurso la necesidad del apostolado abierto y eficaz

"Frente al mundo del error y de la corrupción, frente a un mundo que impuso una sociología sin caridad y un capitalismo sin clemencia, los cristianos proclamamos la vida libre y comunitaria de quienes entienden su responsabilidad de peregrinos en la tierra y constructores de un mundo mejor, de hijos de Dios y hermanos de sus semejantes".

Tema central de la Asamblea fue, sin embargo, la AC y la parroquia, que trató el sub-asistente nacional, Pbro. Máximo García La parroquia, dijo, debe atraer a los alejados, confortar a los titubeantes, elevar a los creyentes.

En esta tarea, agregó, el párroco necesita la colaboración de los fieles, en especial de los preparados en la AC mediante una formación religiosa integral, una vida de testimonio de Cristo y una actividad apostólica probada.

Más que predicadores se necesitan testigos de Cristo La

fé sin obras está muerta", advirtió

Que la ACM ha sido rica en obras se deduce del informe que presentara su presidente, Manuel Esteban Cal y Mayor. Cerca de medio millón de afiliados que integran cuatro ramas de adultos y 5 de niños y jóvenes, mantienen un fecundo esfuerzo en educación, asistencia social y formación social.

Las organizaciones femeninas atienden a 7.000 centros de catecismo con 700.000 niños y 17.000 catequistas.

Las damas de la AC han logrado en tres años casi 20.000 legitimaciones de matrimonio, 2.104 conversiones y 1.644 bautizos de adultos. En el terreno de la propaganda distribuyen semanalmente 183.000 copias de la revista "Cultura Cristiana" y 41.000 de ONIR, una hoja de instrucción religiosa popular. Han sostenido además 13 becas para sacerdotes misioneros, y donaron a seminarios diocesanos 312.425 dólares.

En el campo social la AC mantiene 82 dispensarios médicos 14 guarderías, 758 comedores, un asilo de ancianos, 3 bancos de sangre, y

73 roperos del pobre. Una de sus ramas, en cooperación con Cáritas, distribuyó 38.030 toneladas de maíz y siete furgones de harina, trigo, arroz y leña en plvo.

En la educación, la ACM colabora con 205 centros de alfabetización, 48 escuelas y 99 academias. Las señoritas de la AC tienen cuatro equipos misionales entre los indígenas, y tres campos de labores para los mismos.

El movimiento cuenta con grupos especializados de obreros, estudiantes campesinos, profesionales, empleados, enfermeras y maestros, que a la vez patrocinan conferencias, círculos de estudio y publicaciones. Hay además 14 organizaciones católicas afiliadas o coordinadas con la AC.

"El episcopado propone el programa que la AC ya realiza" dijo Mons. Márquez.

"El peligro comunista es grande pero más grande es la gracia de Dios.

"México —agregó después— debe tener no sólo independencia económica y política, sino también ideológica. No necesitamos de doctrinas extrañas".

NUESTRA PARROQUIA



GLOSAS EVANGELICAS

El Cortejo de la Vida y el Cortejo de la Muerte

DOMINGO XV DE PENTECOSTES

El poeta Clemente Brentano describió en una de sus poesías los dos cortejos, que continuamente se cruzan en caminos de la tierra: el cortejo de la vida y el cortejo de la muerte. Son dos cortejos impresionantes que se hablan el uno al otro.

En el Evangelio XV de Pentecostés lo vemos encontrado junto a las puertas de la ciudad de Naim. Nunca fue tan impresionante el encuentro de estos dos cortejos. Un cortejo bullicioso y entusiasmado sigue a Jesucristo, atraído por el magnetismo de su palabra y de su personalidad. Entre ellos viene otro cortejo, sombrío y cabizbajo, siguiendo el cadáver de un joven muerto. Ambos cortejos se paran. Jesucristo se adelanta y acercándose al féretro, dice con imperio esas palabras: "Muchacho a tí, te digo, levántate". Y se levanta el que estaba muerto y comenzó a hablar. (San Lucas 14-15).

Por primera vez los dos cortejos cantaron un canto de victoria a la vida, que es decir a Jesucristo, cuya misión en la tierra, fue descubrirnos la Vida Divina y hacernos partícipes en ella por su redención.

El cortejo de la muerte...; todos los días se da este cortejo en los pueblos y ciudades y entre hombres de todas las razas y continentes. Más de ciento treinta mil vidas son segadas todos los días al filo de la muerte. Jóvenes unos, viejos otros, ricos y pobres, sabios e ignorantes, buenos unos y malos otros, por donde pasan estos ciento treinta mil cadáveres las gentes guardaban silencio y hace impresión—dice Bossuet— que los mortales se asombran de que un mortal haya muerto. Sé que he de morir, pero no lo creo—podemos decir mucho con el novelista Paul Bourget. La muerte es la verdad admitida en teoría pero la más negada en la práctica. Vive como si jamás se hubiera de morir y no obstante vive en un mundo en el que todos estamos condenados a morir y no hay tribunal que nos pueda liberar de esta sentencia.

La vida es una sombra que pasa; es una figura que huye, es una ligera espuma que dispersa la tempestad; es una huella que se desvanece al soplo del viento; es como el agua que creemos tener en la mano y se escapa por entre los dedos. Es la flor que sale de la tierra y es muy pronto trinchada por la tormenta. Todas estas imágenes tomadas de la Sagrada Escritura hablan bien elocuentemente de la fugacidad de la vida. Y por qué, preguntará alguno hablar de la muerte cuando la vida es tan bella!... Precisamente por eso, por la muerte tiene una gran potencia focal para iluminar el camino trascendente de la vida. Esta vida adquiere toda su plenitud, armonía y sentido, cuando se sabe que la muerte es la puerta que nos conduce al encuentro con Jesucristo que ganó la participación en la vida divina que nunca acaba.

LA ORACION DEL QUE NO PUEDE REZAR

A LOS CUBANOS EN EL DIA DE LA VIRGEN DE LA CARIDAD

Padre JOSE M. JOARESTI

Yo sé que sus heridas son muy profundas. Ustedes han sufrido mucho. Les han quitado sus bienes, su forma de vida, su paz, su quehacer cotidiano placentero, su libertad. Muchos saben hasta el nombre de la persona que les atropelló; quien fue el miembro del siniestro comité de vigilancia que les acusara; por quien fueron a la cárcel a aquella cárcel en la que gustaron la amargura y el encierro, el terror de las noches largas, la angustia de los días sin luz, sin alimento, sin descanso, sin ilusión y sin esperanzas.

Todavía les duele el alma. No pueden olvidar. Aún contra su voluntad recuerdan que el que intervino su finca fue aquel a quien ustedes ayudaron cuando era un niño; recuerdan que aquel que apareció un día a robarles su negocio, había sido su compañero de colegio, su amigo de ayer, su subordinado de antes, quizás su hermano o su hijo. Recuerdan que aquel que hoy vive en su casa y profana su hogar y los muebles queridos, es alguien que les debe dinero, y aún todo cuanto son en la vida. Recuerdan...

¿Para qué seguir desgranando acontecimientos, si es tanto como ahondar las heridas? Sangran de tal manera, son tan fuertes sus punzadas que ya ni se atreven a rezar.

"¿Cómo quiere, Padre, me

dijo uno de ustedes, que reemos a Dios, si tendríamos que mentir para orar? ¿Cómo pretende que digamos "perdonanos nuestras deudas..." como nosotros perdonamos, cuando se tiene el alma rota,

el porvenir deshecho, y cada día es más duro y cada noche es más triste y cada amanecer nos sorprende rumiando nuestras preocupaciones?"

Hermano y amigo de Cuba, escuche mi ruego: Rece, rece

CLASES DE INGLES EN EL CENTRO HISPANO CATOLICO

Las personas de habla española que quieran aprender inglés, pueden inscribirse para las clases nocturnas que se darán en el Centro Hispano Católico, 130 N. E. Segunda Ave.

Habrán clases para principiantes y para alumnos que ya tengan conocimiento del inglés. Cada grupo tendrá clases dos veces a la semana de 7 a 9 P.M.

La Matrícula estará abierta en el Centro los días, 6, 7 y 8, de septiembre de 8 a 11 y de 2 a 5 P. M.

Las clases comenzarán el lunes 11 de septiembre.

Que Estudien la Doctrina Social Reitera el Papa Juan XXIII

CIUDAD DEL VATICANO (NC) —Su Santidad el Papa Juan XXIII, ha instado a los católicos de la Costa de Marfil, Africa, para que estudien la doctrina social de la Iglesia.

Su Santidad pide también a los católicos de todo el mundo, que se preocupen por el fortalecimiento de la religión en los países en desarrollo.

El llamamiento está contenido en una carta enviada al Arzobispo de Abidjan, Mons. Bernardo Yago, en el primer aniversario de la Independencia de Costa de Marfil, república de la comunidad francesa de naciones.

Los Propios Latinoamericanos Deben Ayudarse a sí Mismo

RODOLFO KATZENSTEIN

MONTEVIDEO, (NC) Lo decisivo para el futuro de América Latina, más que los remedios superficiales a problemas particulares, es una reforma de estructuras según la doctrina social de la Iglesia.

Así comenta la Conferencia del Consejo Interamericano Económico Social el Pbro. José Gremillion del Servicio de Auxilios de la National

Catholic Welfare Conference, quien demoró su recorrido de Suramérica para asistir a la histórica reunión en Punta del Este.

Con diez semanas de viaje a costas, el Padre Gremillion arruga su amplia frente y expresa preocupado: "Los Estados Unidos no pueden hacer mucho; la mayor ayuda debe provenir de los mismos latinoamericanos, que deben ayudarse a sí mismos".

"La gente que vive en la miseria es un fermento, y sus reacciones casi van siendo incontenibles. Son comprensibles por otra parte. ¿Cuál será el rumbo? That is the question!

"En términos generales, en esta Conferencia el tema decisivo no lo constituyen únicamente los remedios superficiales a problemas particulares, sino una reforma estructural según la doctrina social, la de la Iglesia tanto en el plano agrario, como en las utilidades que pueden percibir razonablemente los industriales, la educación del pueblo, la movilidad social, y otros. Sin esto no podrá preverse éxito alguno a los trabajadores de la Conferencia".

El SA-NCWC, dice después distribuye unos 25 millones de dólares en el continente en alimentos y otros auxilios, pero nuestro principal trabajo "se dirige a colaborar con dirigentes locales a fin de fomentar la creación de movimientos cooperativistas de ahorro y crédito, construcción de viviendas, y otras obras sociales de carácter duradero.

El Fidelismo Corrompe a la Juventud

MIAMI (NC)—La juventud de Cuba bajo el adoctrinamiento y libertinaje promovido por el régimen de Fidel Castro, va hacia un abismo sin fondo, dice en un editorial un reciente boletín de "Información Católica Cubana", publicado en Miami.

"Los niños y los adolescentes son las víctimas emocionales por excelencia de la dramática situación cubana. Ellos han sido y están siendo sacados de sus hogares, indoctrinados, fanatizados, enfrentados a las generaciones anteriores" dice "Información"

El boletín católico agrega: "Los niños están siendo colectivizados a paso de carga, desecristianizados, armados y envenenados".

"Se les enseña, con Lenin, a los vecinos, a los profesores, a los padres. Se les azuza contra todo cuanto no sea el enemigo de: caudillo, del partido, del mito de la revolución socialista"

"Se les toma desde la edad más tierna... se les brinda, en promiscuidad, playas, excursiones, 'clubs', campamentos... La vida sexual se reitaja así progresivamente...."

"Se les enseña, con Lenin, que 'moral' es lo que favorece a la revolución, e inmoral es lo que la retarda"

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HORA: 8 P. M.

LA ACCION CATOLICA: ANTIDOTO AL MARXISMO

Para quienes preguntan qué hacer en estos momentos ante el comunismo la respuesta es: apostolado seglar.

Así habló a la asamblea nacional de la Acción Católica Mexicana aquí el arzobispo de Puebla, Mons. Octaviano Márquez y Toriz, en su función de presidente de la comisión episcopal para el Apostolado Seglar.

Unos 300 dirigentes venidos de todas las diócesis de la república escucharon iste y otros mensajes de varios obispos y sacerdotes.

"Hay muchas ideas falsas sobre la Iglesia —dijo Mons. Márquez—, que sobreviven más que otra cosa, por ignorancia. Hay que difundir la doctrina católica, queremos un México construido por el amor y no por el odio.

"El comunismo ateo y materialista no lo vamos a derrotar con hostilidad y gritos, sino haciendo ver a la gente que el cristianismo siempre ha trabajado en defensa de las clases débiles. Hay que difundir y practicar la doctrina social católica".

Es ésta la décimo tercera reunión anual de la activa A.

C.M. Su asistente nacional el Pbro. Rafael Vázquez Corona, explicó en su discurso la necesidad del apostolado abierto y eficaz.

"Frente al mundo del error y de la corrupción, frente a un mundo que impuso una sociología sin caridad y un capitalismo sin clemencia, los cristianos proclamamos la vida libre y comunitaria de quienes entienden su responsabilidad de peregrinos en la tierra y constructores de un mundo mejor, de hijos de Dios y hermanos de sus semejantes".

Tema central de la Asamblea fue, sin embargo, la AC y la parroquia, que trató el sub-asistente nacional, Pbro. Máximo García La parroquia, dijo, debe atraer a los alejados, confortar a los titubeantes, elevar a los creyentes.

En esta tarea, agregó, el párraco necesita la colaboración de los fieles, en especial de los preparados en la AC mediante una formación religiosa integral, una vida de testimonio de Cristo y una actividad apostólica probada.

Más que predicadores se necesitan testigos de Cristo. La

fé sin obras está muerta", advirtió

Que la ACM ha sido rica en obras se deduce del informe que presentara su presidente, Manuel Esteban Cal y Mayor. Cerca de medio millón de afiliados que integran cuatro ramas de adultos y 5 de niños y jóvenes, mantienen un fecundo esfuerzo en educación, asistencia social y formación social.

Las organizaciones femeninas atienden a 7.000 centros de catecismo con 700.000 niños y 17.000 catequistas.

Las damas de la AC han logrado en tres años casi 20.000 legitimaciones de matrimonio, 2.104 conversiones y 1.644 bautizos de adultos. En el terreno de la propaganda distribuyen semanalmente 183.000 copias de la revista "Cultura Cristiana" y 41.000 de ONIR, una hoja de instrucción religiosa popular. Han sostenido además 13 becas para sacerdotes misioneros, y donaron a seminarios diocesanos 312.425 dólares.

En el campo social la AC mantiene 82 dispensarios médicos 14 guarderías, 758 comedores, un asilo de ancianos, 3 bancos de sangre, y

73 roperos del pobre. Una de sus ramas, en cooperación con Cáritas, distribuyó 38.030 toneladas de maíz y siete furgones de harina, trigo, arroz y leche en plvo.

En la educación, la ACM colabora con 205 centros de alfabetización, 48 escuelas y 99 academias. Las señoritas de la AC tienen cuatro equipos misionales entre los indígenas, y tres campos de labores para los mismos.

El movimiento cuenta con grupos especializados de obreros, estudiantes campesinos, profesionales, empleados, enfermeras y maestros, que a la vez patrocinan conferencias, círculos de estudio y publicaciones. Hay además 14 organizaciones católicas afiliadas o coordinadas con la AC.

"El episcopado propone el programa que la AC ya realiza" dijo Mons Márquez.

"El peligro comunista es grande pero más grande es la gracia de Dios.

"México —agregó después— debe tener no sólo independencia económica y política, sino también ideológica. No necesitamos de doctrinas extrañas."

NUESTRA PARROQUIA



GLOSAS EVANGELICAS

El Cortejo de la Vida y el Cortejo de la Muerte

DOMINGO XV DE PENTECOSTES

El poeta Clemente Brentano describió en una de sus poesías los dos cortejos, que continuamente se cruzan en los caminos de la tierra: el cortejo de la vida y el cortejo de la muerte. Son dos cortejos impresionantes que se hablan el uno al otro.

En el Evangelio XV de Pentecostés lo vemos encontrar junto a las puertas de la ciudad de Naim. Nunca fue tan impresionante el encuentro de estos dos cortejos. Un cortejo bullicioso y entusiasmado sigue a Jesucristo, atraído por el magnetismo de su palabra y de su personalidad. Enfrente viene otro cortejo, sombrío y cabizbajo, siguiendo el cadáver de un joven muerto. Ambos cortejos se paran. Jesucristo se adelanta y acercándose al féretro, dice con imperio estas palabras: "Muchacho a tí, te digo, levántate". Y se levanta el que estaba muerto y comenzó a hablar. (San Lucas 14-15).

Por primera vez los dos cortejos cantaron un canto de victoria a la vida, que es decir a Jesucristo, cuya misión en la tierra, fue descubrirnos la Vida Divina y hacernos partícipes de ella por su redención.

El cortejo de la muerte...; todos los días se da este cortejo en los pueblos y ciudades y entre hombres de todas las razas y continentes. Más de ciento treinta mil vidas son segadas todos los días al filo de la muerte. Jóvenes unos, viejos otros, ricos y pobres, sabios e ignorantes, buenos unos y malvados otros, por donde pasan estos ciento treinta mil cadáveres, las gentes guardaban silencio y hace impresión—dice Bossuet— que los mortales se asombran de que un mortal haya muerto. Sé que he de morir, pero no lo creo—podemos decir mucho con el novelista Paul Bourget. La muerte es la verdad más admitida en teoría, pero la más negada en la práctica. Se vive como si jamás se hubiera de morir y no obstante vivimos en un mundo en el que todos estamos condenados a muerte y no hay tribunal que nos pueda liberar de esta sentencia.

La vida es una sombra que pasa; es una figura que huye es una ligera espuma que dispersa la tempestad; es una humareda que se desvanece al soplo del viento; es como el agua que creemos tener en la mano y se escapa por entre los dedos es la flor que sale de la tierra y es muy pronto tronchada por la tormenta. Todas estas imágenes tomadas de la Sagrada Escritura hablan bien elocuentemente de la fugacidad de la vida. Y por qué, preguntará alguno hablar de la muerte cuando la vida es tan bella!... Precisamente por eso, porque la muerte tiene una gran potencia focal para iluminar el sentido trascendente de la vida. Esta vida adquiere toda su belleza, armonía y sentido, cuando se sabe que la muerte es la puerta que nos conduce al encuentro con Jesucristo que nos ganó la participación en la vida divina que nunca acaba.

LA ORACION DEL QUE NO PUEDE REZAR

A LOS CUBANOS EN EL DIA DE LA VIRGEN DE LA CARIDAD

Padre JOSE M. JOARESTI

Yo sé que sus heridas son muy profundas. Ustedes han sufrido mucho. Les han quitado sus bienes, su forma de vida, su paz, su quehacer cotidiano placentero, su libertad. Muchos saben hasta el nombre de la persona que les atropelló; quien fue el miembro del siniestro comité de vigilancia que les acusara; por quien fueron a la cárcel a aquella cárcel en la que gustaron la amargura y el encierro, el terror de las noches largas, la angustia de los días sin luz, sin alimento, sin descanso, sin ilusión y sin esperanzas.

Todavía les duele el alma. No pueden olvidar. Aún contra su voluntad recuerdan que el que intervino su finca fue aquel a quien ustedes ayudaron cuando era un niño; recuerdan que aquel que apareció un día a robarles su negocio, había sido su compañero de colegio, su amigo de ayer, su subordinado de antes, quizás su hermano o su hijo. Recuerdan que aquel que hoy vive en su casa y profana su hogar y los muebles queridos, es alguien que les debe dinero, y aún todo cuanto son en la vida. Recuerdan...

¿Para qué seguir desgranando acontecimientos, si es tanto como ahondar las heridas? Sangran de tal manera, son tan fuertes sus punzadas que ya ni se atreven a rezar.

"¿Cómo quiere, Padre, me

dijo uno de ustedes, que reemos a Dios, si tendríamos que mentir para orar? ¿Cómo pretende que digamos "perdonanos nuestras deudas..... como nosotros perdonamos.. cuando se tiene el alma rota,

el porvenir deshecho, y cada día es más duro y cada noche es más triste y cada amanecer nos sorprende rumiando nuestras preocupaciones?"

Hermano y amigo de Cuba, escuche mi ruego: Rece, rece

CLASES DE INGLES EN EL CENTRO HISPANO CATOLICO

Las personas de habla española que quieran aprender inglés, pueden inscribirse para las clases nocturnas que se darán en el Centro Hispano Católico, 130 N. E. Segunda Ave.

Habrán clases para principiantes y para alumnos que ya tengan conocimiento del inglés. Cada grupo tendrá clases dos veces a la semana de 7 a 9 P.M.

La Matrícula estará abierta en el Centro los días , 6, 7 y 8, de septiembre de 8 a 11 y de 2 a 5 P. M.

Las clases comenzarán el lunes 11 de septiembre.

Que Estudien la Doctrina Social Reitera el Papa Juan XXIII

CIUDAD DEL VATICANO (NC) —Su Santidad el Papa Juan XXIII, ha instado a los católicos de la Costa de Marfil, Africa, para que estudien la doctrina social de la Iglesia.

Su Santidad pide también a los católicos de todo el mundo, que se preocupen por el fortalecimiento de la religión en los países en desarrollo.

El llamamiento está contenido en una carta enviada al Arzobispo de Abidjan, Mons. Bernardo Yago, en el primer aniversario de la Independencia de Costa de Marfil, república de la comunidad francesa de naciones.

Los Propios Latinoamericanos Deben Ayudarse a sí Mismo

RODOLFO KATZENSTEIN

MONTEVIDEO, (NC) Lo decisivo para el futuro de América Latina, más que los remedios superficiales a problemas particulares, es una reforma de estructuras según la doctrina social de la Iglesia.

Así comenta la Conferencia del Consejo Interamericano Económico Social el Pbro. José Gremillion del Servicio de Auxilios de la National

El Fidelismo Corrompe a la Juventud

MIAMI (NC)—La juventud de Cuba bajo el adoctrinamiento y libertinaje promovido por el régimen de Fidel Castro, va hacia un abismo sin fondo, dice en un editorial reciente boletín de "Información Católica Cubana", publicado en Miami.

"Los niños y los adolescentes son las víctimas emocionales por excelencia de la dramática situación cubana. Ellos han sido y están siendo sacados de sus hogares, indoctrinados, fanatizados, enfrentados a las generaciones anteriores" dice "Información".

El boletín católico agrega: "Los niños están siendo colectivizados a paso de carga, desecristianizados, armados y envenenados".

"Se les enseña, con Lenin, a los vecinos, a los profesores, a los padres. Se les azuza contra todo cuanto no sea el espíritu de: caudillo, del partido, del mito de la revolución socialista".

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God Love You

Most Reverend
Fulton J. Sheen

Sanctified suffering moves the human heart more than any other single instance. No one is ever better simply because he has suffered, as the thief on the left was not better. But those who suffer in union with Christ on the Cross not only make themselves happier; they make the world better.

Take the case of a leper colony in Korea. Seventy of these lepers act as catechists. Do you know any group or club or industry in the United States where there are seventy catechists? These same lepers have converted some 800 people in a very short time, and they have 400 others now under instruction. Every morning the colony meets for common meditation, some 400 lepers receiving Communion. All gather for the rosary and night prayers in the evening.

More important than this, there is Perpetual Adoration in the colony. Do you know any Catholic club of the same size, namely, 800, which has Perpetual Adoration and the rosary every hour, night and day, for the propagation of the Faith?

Can you read this story and turn to another page without adding a prayer or sending a sacrifice to the Holy Father for a mission such as this? What a joy it is to know that there is such a love of Christ in a world in which the press heralds only cold wars, futile conferences and discords. The bodies of these people may be filled with sores, but would to God our souls were as clean! Will you not send us your prayers and sacrifices that you may be remembered by these people? All offerings sent to The Society for the Propagation of the Faith are forwarded directly to the Holy Father, who knows where they are most needed.

GOD LOVE YOU to Mrs. A.W. for \$2. "This represents ten per cent of the first salary that my daughter, who is just fifteen years old, has earned. Our family custom is to give the first ten per cent earned to God. What better way than to send it to the Missions?" . . . to M.R.H. for \$50. "I send this in appreciation for two favors I have received." . . . to M.P. for \$5. "As a fireman, my job is saving lives. As a Catholic, it is saving souls." . . . to Mrs. M.O. for \$1. "I promised to send \$1 a month if my daughter maintained a straight A average, thereby getting her tuition free next year. My prayers were answered, and this is the first donation."

The ten letters of **GOD LOVE YOU** spell out a decade of the rosary as they encircle the medal originated by Bishop Sheen to honor the Madonna of the World. With your request and a corresponding offering you may order a **GOD LOVE YOU** medal in any one of the following styles:

- \$ 2 small sterling silver
- \$ 3 small 10k gold filled
- \$ 5 large sterling silver
- \$10 large 10k gold filled

SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N. Y. or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.



"When I was a prisoner of war in Germany, it was a Catholic who showed me the greatest consideration and kindness."

SHARING OUR TREASURE

Good Example Of Catholics Led Him Into The Church

By **FATHER JOHN J. O'BRIEN**

Every Catholic is either a convert-maker or a convert-preventer. His example is a help or a hindrance to the Church in her efforts to bring all men into Christ's Mystical Body. Outsiders judge the Church by the lives of her members, and they are right in so doing.



Father O'Brien

A good tree brings forth good fruit; a bad tree produces bad fruit. Because the overwhelming majority of Catholics lead good and upright lives, many are drawn by their example into the fold.

This is illustrated in the conversion of Allan Livingston, an accountant and a member of St. Vincent de Paul's parish in Chicago. "My interest in the Catholic religion," related Allan, "began when I was a student at St. John's Military Academy, an Episcopal school, in Delafield, Wisconsin.

In the European history course I was much impressed with the prominence of Church officials. The Catholic religion seemed to influence the lives of the people at every turn.

"Before the religious upheaval of the 16th century, all the nations of Europe were bound together by a common faith. All people looked to the Roman pontiffs for religious and moral guidance, and acknowledged them as the successors of St. Peter. None of the Protestant denominations was as yet born. Thus I grew up with the conception of the antiquity and universality of the Church.

"This concept was deepened by my studies at the University of Illinois. There I met many Catholics and dated several Catholic girls. I couldn't help but notice how much their Faith meant to them and how unflinchingly they went to Sunday Mass, rain or shine. Quite a few went even on weekdays and

received Holy Communion. God was a key factor in their lives, and they seemed always to be conscious of His presence.

"The good example of Catholic associates continued during my three years in the army. When I was a prisoner of war in Germany, it was a Catholic who showed me the greatest consideration and kindness. Again I could see the influence of his religion, which prompted him to treat me as a brother.

"During the years following the war I occasionally went with my non-Catholic wife to Mass. I began to use a missal and to read a lot of Catholic literature, particularly the writings of Cardinal Newman and St. Thomas Aquinas. Newman's works were backed up by his own example. An Anglican minister and a noted scholar of Oxford University, Dr. Newman's research convinced him that the Catholic Church alone was founded by Christ. He gave up all to embrace the true Faith.

"After my wife died in 1951, I applied myself with greater intensity to the study of the Faith. I then took instructions from Father Maurice Fitzgerald, C.S.P. That confirmed my own conviction of the truth of the Catholic religion and of the authority of the Church to teach in the name of her Founder. Most appealing is the doctrine of the Real Presence, which alone squares with Christ's own words.

"On Feb. 1, 1956, I was received at Old St. Mary's Church, where I had often attended Mass with Catholic friends. It was wonderful to receive our Eucharistic Lord, and to know that I was at last a member of His Mystical Body.

"I am now a member also of the Third Order, Servants of Mary, at Our Lady of Sorrows Basilica. But my greatest joy comes from daily attendance at Mass and reception of Holy Communion at St. Peter's in downtown Chicago."

Graveside Prayers For Hemingway?

By **MSGR. J. D. CONWAY**



Q. Please explain the Catholic services at the graveside of Ernest Hemingway — and about the Catholic status of his fourth wife. I am a convert and I can't understand this myself, let alone explain it to the non-Catholic side of my family.

A. Yours is one of many questions I have received on this subject. I have delayed answering because I do not like meddling in the personal lives of people just because they are prominent. However I do believe the special circumstances here justify an answer. And your letter is much more honest and charitable than many I have received. For instance one lady says: "It is forbidden even to have a Mass announced for the repose of the soul of a GOOD non-Catholic; how then is public prayer permitted for a fallen away Catholic of scandalous life, a probable suicide, who presumably gave no sign of repentance? This is a serious disedification for the faithful and will give non-Catholics the idea that anything goes in the Church."

Another person insinuates that money has been talking again.

First, I pass no judgment on the moral life of Ernest Hemingway. The four wives can hardly be ignored; but for the rest he was a robust person who got much publicity. Maybe his sins were simply more glamorous than yours and mine.

Secondly, great charity is always required in a case of suicide. Who can enter into the heart and mind of a man so desperate as to take his own life and there judge his moral culpability?

Third, the evidence I have casually gathered about Hemingway's Catholicity has been contradictory. Was he ever a Catholic? Was he raised a Catholic? Did he join the Church after his second marriage? Your answer is as good as mine. Apparently those who actually know are staying out of the publicity. One fact seems certain: he did not consider himself a Catholic, and made no effort to practice his religion in the later years of his life.

Fourth, he did not get a Catholic burial; there was no public funeral service for him, only private prayers. If the family requests it, almost any priest will go to the grave of anyone — no matter what his religion or moral background — and say a few private prayers for the good of his soul and the comfort of those who loved him. It is done often; it just happens that in Hemingway's case it got wide and inaccurate publicity.

Fifth, I have no reason to believe Hemingway's fourth wife had any Catholic connections.

Sixth, whatever else you may say about him he was an exquisite master of an English style so pure it is severe. For that and for the rigid discipline he must have exercised to achieve it, I admire him great-

ly. May his restless and troubled soul now repose in peace.



Q. I cannot quote the passage from the Bible but there is a part in Revelations which described the end of the world; it says, "Woe to woman with child or infants the breast or something similar."

What is the meaning of this? I have wondered and worried; I am only 23 and have a few more children ahead of me to bear. After all the world is going to end during someone's life. Will it not mine?

A. I see your problem; would be bad to be caught pregnant at a time like this.

Actually these words come from the Gospels and were spoken by our Lord, but they apply to the destruction of Jerusalem rather than the end of the world. His prophecies about the two events are quite intermingled as the Gospels narrate them.

You can readily see the difficulty: it will be hard enough for anyone when the invading army comes; they will have to take to the hills quickly. But will be doubly hard for a pregnant mother, or one who is to carry her nursing infant with her.

MISSAL GUIDE

- Sept. 3 — Fifteenth Sunday after Pentecost. Mass of Sunday, Gloria, Credo, Preface of the Trinity.
- Sept. 4 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer to repel storms, common preface.
- Sept. 5 — St. Lawrence, Martyr, Bishop and Confessor. Mass of the feast, Gloria, second prayer to repel storms, common preface.
- Sept. 6 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer to repel storms, common preface.
- Sept. 7 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer to repel storms, common preface.
- Sept. 8 — Birthday of the Blessed Virgin Mary. Mass of the feast, Gloria, second prayer to repel storms, Credo, preface of the Blessed Virgin Mary.
- Sept. 9 — St. Peter Claver, Confessor. Mass of the feast, Gloria, second prayer to repel storms, common preface.
- Sept. 10 — Sixteenth Sunday after Pentecost. Mass of Sunday, Gloria, Credo, Preface of the Trinity.

A Lady Objects To Lewd, Foreign Films

By WILLIAM H. MOORING

It takes a woman of political acumen and personal conscience to perceive and speak out about the connection between "lewd foreign films" and anti-Christian ideologists who would subjugate us "by degrading our moral values".



MRS. KATHRYN GRANAHAN

Chairman Kathryn Granahan (D. Pa.) promises that the House Post Office subcommittee shall aim for "a special moral morality clause — which would have overwhelming public endorsement — to staunch the increasing influx of foreign films . . . that are completely repugnant to the historic American sense of cultural and social values".

She may not easily gain the sympathetic support of a majority of American movie critics. Even some on our religious press have fallen, hook line and sinker, for morally questionable themes to which certain elements of artistic finesse have been applied.

Several critics who are voluble in their praise of "Never On Sunday" and "La Dolce Vita," totally ignore certain anti-religious implications in these films. I find it impossible to understand how any Catholic movie critic, regardless of his or her artistic appreciation of "La Dolce Vita," can turn a blind eye to Fellini's visual inferences that the Church is coldly indifferent to the rotteness and moral ruin he describes on Rome's own Via Veneto.

It is a prevailing vogue to recognize screen art more readily when it occurs in films dealing with the most sordid aspects of our own Western sociology. This plays directly into the hands of Marxists whose business it is to convince the world that the ideals of social justice, morality and brotherhood, re-

Resnais, takes on a distinctive socio-political pattern that, quite apart from individual style in which a measure of artistry may survive, eventually must "type" them with their public, in much the same way as stereo-characters type the average Hollywood star.

The dominant film influence being commercial, it follows that the trend is away from true artistry. This becomes

more evident as the Hollywood talent octopus, now international in scope and power, strangles artistic enterprise (and often legitimate commercial competition) with forced "package" deals, tying together "big name" stars, directors, screenplays, plus in some instances, multi-million dollar film distribution "deals."

side in the communist ideology alone and that all else is hypocritical and decadent.

Representative Kathryn Granahan sees through this monstrous deception and as a Democrat, is not afraid to say so. We need more like her.

My recent remark that many "big-name", Hollywood stars now work harder to create illusions of their own importance than to create good entertainment, aroused unusual reader interest.

Foreign film producers used to put talent first, perhaps because talent was what they had most of. Lately they have been tasting the fat profits of general public release in our American theaters. Their aim now must become to please the largest possible number of American ticket-buyers. Like Bardot, many European stars already are tearing a leaf out of Hollywood's book. Brigitte merely used the bath towel to create the same publicity effects as Dorothy Lamour's sarong.

The work of creative producers such as Fellini, Rossellini, Dassin, Antonioni and Alan

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- A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE**
- Absent Minded
 - Professor
 - Across the Bridge
 - Alakazam the Great
 - Alamo
 - Alias Jesse James
 - All Hands On Deck
 - Battle Flame
 - Beyond Time Barrier
 - Big Gamble
 - Big Jeeter
 - Big Night
 - Big Steel
 - Blood and the Pirates
 - Boy Who Found
 - \$100,000
 - Buchanan Rides Alone
 - Cast
 - Conarra
 - Conspiracy of Hearts
 - Crash Landing
 - David and Goliath
 - Days of Thrills and Laughter
 - Dentist in Chair
 - Desert Attack
 - Embezzled Heaven
 - Enemy from Space
 - Escape from Terror
 - Face in the Night
 - Face of Fire
 - Fidelio
 - Flaming Frontier
 - Flaming That
 - Disappeared
 - Gun and Arrow
 - For the Love of Mike
 - Francis
 - General Uprising
 - Gambler Wore A Gun
 - Gift of Love
 - Great Day
 - Guns of Navarone
 - Gunfight
 - Hand In Hand
 - Handle With Care
 - Heaven On Earth
- A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS**
- All the Young Men
 - At the Sea Rages
 - Atlantis
 - Awakening Bat
 - Battle of the Sexes
 - Because They're Young
 - Bells Are Ringing
 - Beware Of Children
 - Black Sunday
 - Blueprint For Robbery
 - Born To Be Loved
 - Brainwashed
 - Bride to the Sun
 - But Not For Me
 - Bridge To Sun
 - Cage of Evil
 - Cal Bungalow
 - City After Midnight
 - Counterplot
 - Cow And I
 - Crazy For Love
 - Dangerous Youth
 - Date With Disaster
 - Day of Fury
 - Deadly Companions
 - Dr. Blood's Coffin
 - Enemy General
 - Eye Witness
 - Face of a Fugitive
 - Fanny
 - Fearmakers
 - Flame Barrier
 - Floods of Fear
 - Four Ways Out
 - Frantic
 - From Hell It Came
 - General Della Rovere
 - Gazabo
 - Gadget Goes Hawaiian
 - Gold of 7 Saints
 - Goliath and the Dragon
 - Great Impostor
- A III — MORALLY UNOBJECTIONABLE FOR ADULTS**
- Ada
 - All Fine
 - Young Cannibals
 - In Night's Work
 - Another Time, Another Place
 - Angel Wore Red
 - Ask Any Girl
 - Armored Command
 - Back To The Wall
 - Best Of Everything
 - Big Deal On
 - Madonna St.
 - Black Orpheus
 - Bonjour Tristesse
 - Breakfast At Tiffany's
 - By Love Possessed
 - Captain's Table
 - Claudette English
 - Come September
 - Couch, The
 - Crimson Kimono
 - Dark At Top Of Stairs
 - Day of the Outlaw
 - End of Innocence
 - Exodus
 - Facts of Life
 - Fast And Sexy
 - Five Golden Hours
 - Four Fast Guns
 - French Mistress
 - Great War
 - Grass Is Greener
- B — MORALLY OBJECTIONABLE IN PART FOR ALL**
- Head Of A Tyrant
 - House On The
 - Wierfront
 - Indestructible Man
 - It Started With A Kiss
 - It Takes A Thief
 - Jack The Ripper
 - Jazz Boat
 - Joker, The
 - Juvenile Jungle
 - Kiss Them For Me
 - Law, The
 - Legions of Nile
 - Let's Make Love
 - Lisette
 - Live Fast, Die Young
 - Look In Any Window
 - Love In Goldfish Bowl
 - Mad, Doc, Coll
 - Madalena
 - Man in the Shadow
 - Mania
 - Man of the West
 - Man on the Prowl
 - Marines Let's Go
 - Marriage Go Round
 - Mary Had A Little
 - Matter of Morals, A
 - Middle of the Night
 - Millionaire
 - Minotaur
 - Misfits
 - Morgan The Pirate
 - Most Dangerous
 - Man Alive
 - Naked Dawn
 - Never So Few
 - Nightmare
 - Night of the Quarter
 - Of Love and Lust
 - Pharaoh's Woman
 - Portrait Of A Sinner
- CONDEMNED**
- Love Is My Profession
 - Lovers
 - Mademoiselle Strip
 - Tease
 - Mating Urge
 - Naked Night
 - Never On Sunday
 - Oscar Wilde
 - Port Of Desire
 - Pot Bowle
- SEPARATE CLASSIFICATION****
- Circle of Deception
 - Crowning Experience
 - Girl of the Night
 - La Dolce Vita
 - Never Take Candy From A Stranger
 - Suddenly, Last Summer
- **A separate classification is given to certain films which, while not morally offensive, require some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusions.**
- (Please clip and save this list. It will be published periodically.)

(**A separate classification is given to certain films which, while not morally offensive, require some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusions.)



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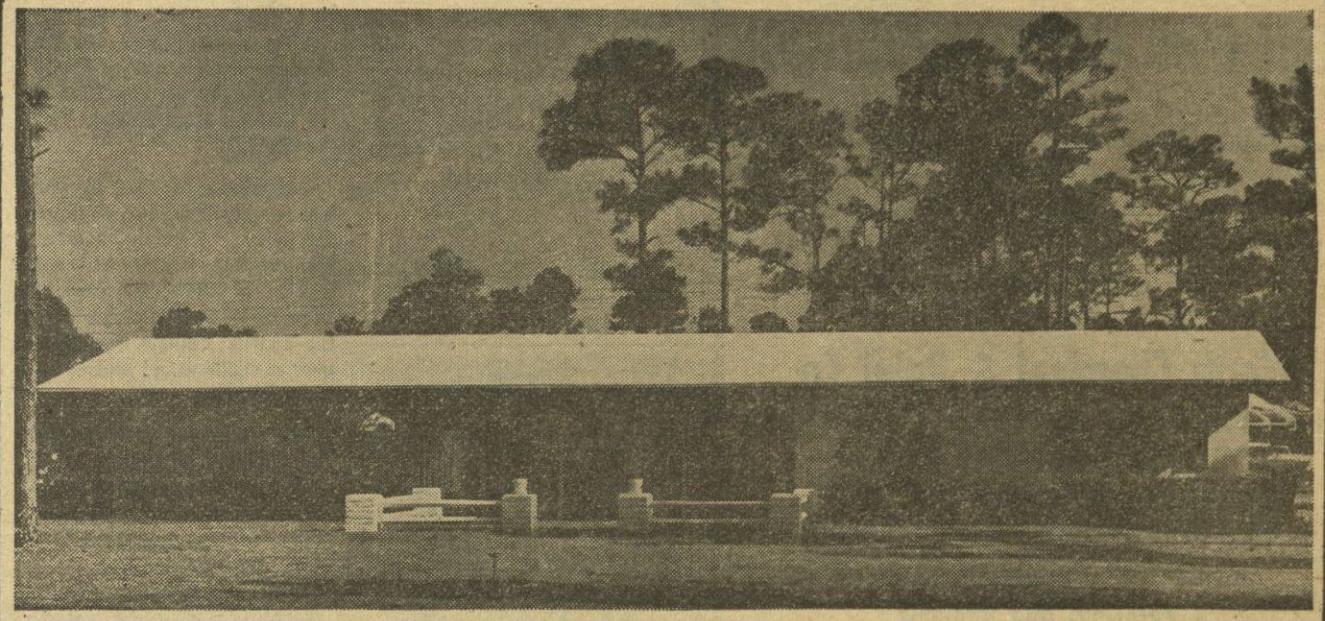
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SEVERAL MONTHS HAVE PASSED since the GRAVEL roof on the home of Mr. and Mrs. JOHN B. ATHENS, 7865 S. W. 125th St. was cleaned, sealed and coated by WHITE-TITE

WHITE-TITE gravel roof process is as follows:
"First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level."

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(2) "After the first application, a heavy spray of WHITE-TITE inner-locking sealer is applied - also by hydraulic pressure. This application securely binds the gravel together, permanently filling all pores - each done on separate days and not less than 48 hours between each application - neither of which is done on a damp or wet roof top, thus insuring 100% bond of coating."

(3) "Following these two applications, a third and final WHITE-TITE vinyl, fungicided finish coating is then applied - also by hydraulic pressure - completely sealing in the entire area and applied not less than 48 hours following the inner-locking coating and again - done only on a dry surface."

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- by washing roof and entire premises, including walls, walks, patios, awnings etc. - and repainting with two applications of WHITE-TITE vinyl fungicided finish top which would again give a renewed and lasting life to the roof for another four to five years."

"Reflectivity of the WHITE-TITE process is about 95 per cent of the infra-red rays of the sun and will reduce the living temperature of the building by as much as 15 degrees in the hottest weather."

"After the original three-coat process by WHITE-TITE, the roof can be pressure washed and coated by the same process as a tile roof - the FIRST TIME IN THE ROOF COATING INDUSTRY - Another WHITE-TITE First! - and the gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. WHITE-TITE also features special processes for tile, asbestos, asphalt shingle and slate roofs."

"Financing can be arranged with a small down payment and no interest charge on monthly payments. We handle all of our own financing."

"WHITE-TITE has had more than 15 years experience in Dade and Broward Counties. Free estimates may be obtained by calling WHITE-TITE at NE 5-3603 or NE 3-8511. In Fort Lauderdale, the numbers to call are LU 1-6550 and LU 1-6551. Now, for added convenience and time saving, every WHITE-TITE truck is equipped with two-way radio service."

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**Inaccuracies Noted
In 'King Of Kings'**

NEW YORK (NC) — The National Legion of Decency announced it has separately classified the movie "King of Kings," a Metro-Goldwyn-Mayer release, on the ground that it is "theologically, historically and Scripturally incorrect."

The legion explained that its "Separate Classification" is given to certain films which, "while not morally offensive in themselves, require some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions."

The legion posted the following observation about the "King of Kings":

"While acknowledging the inspirational content of this picture, the poetic license taken in the development of the life of Christ renders the film theologically, historically and Scripturally incorrect."

**Retreat Sept. 8-10
For Miami Jr. CDA**

MANALAPAN — Junior Catholic Daughters from the Greater Miami area will observe a weekend retreat at the Cenacle Retreat House Sept. 8-10.

Mrs. Joseph H. Walker of St. Rose of Lima parish, Miami Shores, is in charge of arrangements for the annual conferences.

Women of St. Francis of Assisi parish, Riviera Beach, will participate in a closed retreat, Sept. 15-17. Reservations may be made by contacting Mrs. John Riordan at Victor 4-6510 or Mrs. Marcel Girard at Victor 8-2596.

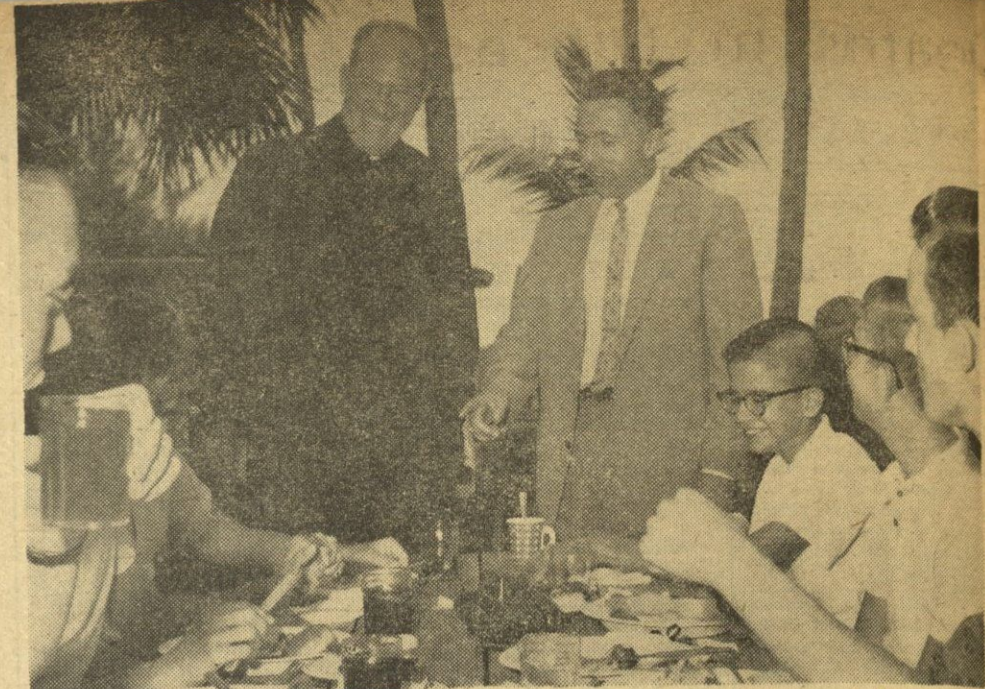
A retreat for high school girls is scheduled to be held Sept. 22-24 and reservations should be made directly with the Cenacle

... Dave Johnson
Member:

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SERRA CLUBS of Palm Beach and India River sponsored a buffet supper for 15 seminarians and their parents at the Flotilla Club, Palm Beach. Father John E. Young, C.M., rector of St. John Vianney Seminary, is shown standing with Phil Lewis, president of the Palm Beach Serra Club. A major purpose of Serrans is to promote religious vocations.

**Piarist Fathers
Mark Feast Of
Founder-Saint**

The feast of St. Joseph Calasanz was observed last Sunday by 10 priests who are members of the congregation which he founded, the Order of the Pious Schools, or the Piarist Fathers.

They recently came to the diocese from Cuba and will teach boys in the new Cardinal Gibbons High School, Fort Lauderdale.

The priests assisted at Mass last Sunday in St. John Vianney Seminary where they have been residing temporarily. The celebration of the feast day has been traditional in Cuba where the Piarist Fathers served for over a century and staffed five high schools.

St. Joseph Calasanz was born in 1556 in Peralta de la Sal, Spain. He attended several universities in preparation for the priesthood and was ordained in 1583. As a priest he served in various dioceses before going to Rome where he was assigned to the Archconfraternity of Christian Doctrine.

In the latter post he learned of the physical and spiritual poverty of the people of Rome. In 1597 he founded the Free Schools (Pious Schools) for the education of needy children in Italy and other countries of Europe.

In 1617 he founded the Order of the Pious Schools which however was suppressed in 1646 through the influence of anti-social factions. He died in Rome in 1648. The Order was restored in 1656 by Pope Alexander VII and Joseph Calasanz was canonized in 1767.

In 1948 Pope Pius XII proclaimed the saint as "Heavenly Patron Over All The Christian Schools of the World."

Mission Bishop Named
VATICAN CITY (NC) — Msgr. Paolo Jose Tavares of the Vatican Secretariat of State has been named Bishop of the Diocese of Macao, a Portuguese island colony of south China.



AMONG those who attended the Serra Clubs' supper in Palm Beach were Mr. and Mrs. Frank Ward, and Father Paul Day, C.M., of the seminary faculty. In attendance were 16 other priests.

**Knights Sponsor Dance
For Members Of CYO**

Miami Council of the Knights of Columbus will sponsor a dance for CYO members on Sunday, Sept. 3 starting at 8 p.m. in the council hall, 3405 NW 27th Ave.

Music will be furnished by a teenage dance band and admission will include the CYO membership card.

The Youth Activities Committee of the council will sponsor dances for the CYO each month.

French In First Grade

PROVIDENCE, R.I. (NC) — Study of French will be introduced in the first grades of all diocesan schools this fall.

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**BUSINESS
NEWS BRIEF**

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Belk's Red Bird Store
Headquarters for School
Uniforms for St. Brendan
and St. Theresa (C.G.)

With the school year practically upon us, it is well to remind those mothers in St. Brendan and St. Theresa Parishes (South Miami) that Belk's Dept. Store, Red and Bird Rd. is the official outlet for their children's school uniforms.

Too, it is recommended that all uniforms be picked up soon as possible in order to avoid the confusion of last-minute orders.

Sorin-Hall Ad Agency
Retained by 127th St.
Shopping Center

Sorin-Hall Advertising of Miami and Washington have been retained by the Merchants Association of the 127th Street Shopping Center to handle Advertising, Motion and Public relations of the Association.

Deaths in Diocese

Joseph F. Deuschle
PALM BEACH — Mass of Requiem was celebrated in St. Ann Church for Joseph Frank Deuschle, 48 1/2 St., who came here 10 years ago from Newport, Ky. He was a member of the Holy Society.

Thomas J. O'Hara
Mass of Requiem was offered in St. Michael Church for Thomas J. O'Hara, 47, of 470 NW 47th Ave. He was the husband of Jacqueline; surviving are his wife, Jacqueline; a daughter, Ward E.

Richard W. Ruley
Mass was offered in the Church of the Annunciation, Hollywood, for Richard W. Ruley, 46, of 14th Ave., who came here 10 years ago from New York.

Surviving are his wife, Gertrude; a daughter, Virginia Lofton; and a son, Malcolm and Randolph. The funeral home had charge of arrangements.

Mamie Coulter
Requiem Mass was offered in the Little Flower Church, Hollywood, for Mrs. William (Mamie) Coulter, 56, of 1303 SW 14th Ave. Surviving are her husband, William; a daughter, Mrs. Charles; a son, Ralph E.; a sister; and two grandchildren. The funeral home was in charge of arrangements.

Angeline Modon
LAUDERDALE — Requiem Mass was offered in St. Matthew Church for Angeline Modon, 71, of 918 1/2 St., who came here three years ago from N. Miami Beach. She is survived by her husband, Joseph; a son, Aris; a daughter, Mrs. Kerwin; a sister; four brothers; and five grandchildren. The funeral home had charge of arrangements.

Catherine J. Burch
Mass will be offered to-day (Friday) in St. Mary Church, City, N.J., for Mrs. Catherine Burch, 74, of 1420 NW 33rd Ave. She had lived here 30 years, and is survived by a daughter, Mrs. Orval; a son; a sister; a brother; and a grandson.

Nicholas Angel
PALM BEACH — Requiem Mass was offered in St. Ann Church for Nicholas Angel, 81, of 305 Flag St.

Richard J. Fogarty
LAUDERDALE — Requiem Mass was offered in St. John the Apostle Church for Richard J. Fogarty, 79, of E. 24th St. He came here 10 years ago from Mass., and is survived by his wife, Martha.

Antoine Talamas
PALM BEACH — Requiem Mass was offered in the Little Flower Church for Antoine Talamas, 64, of 10th Ave., who died while vacationing in Germany. Surviving are his wife, Yvonne; three sons, William, Mousa and Joseph. The funeral home was in charge of arrangements.

Mrs. Anna Ponte
Mass of Requiem was celebrated in St. Rose of Lima Church for Mrs. Anna Ponte, 78, of 491 NE 108th Ter. She came here 22 years ago from New York. Surviving are two daughters, Mrs. Marie Schy and Mrs. Inez Manifold; two sons, including Louis; two brothers; a sister, and two grandchildren.

Mrs. Pauline Mihelich
FT. LAUDERDALE — Requiem Mass was offered in Our Lady Queen of Martyrs Church for Mrs. Pauline Mihelich, 80, of 1931 SW 23rd Ter. She had lived here four years, and is survived by a son, Louis; and three daughters, including Miss Olga, and Mrs. Pauline Marolt. Baird-Case West Broward Funeral Home had charge of arrangements.

Mrs. Helen Fritz
Mass of Requiem was celebrated in St. Rose of Lima Church for Mrs. Helen M. Fritz, 51, who came here nine years ago from New York and lived at 1300 NW 173rd Ter. Surviving are her husband, Frank J.; a daughter, Margaret Ann; and three sons. Philbrick Funeral Home was in charge of arrangements with burial in Queens of Heaven Cemetery.

Mrs. Cecilia Masler
Requiem Mass was offered in St. Lawrence Church for Mrs. Cecilia E. Masler, 58, of 1458 NE 183rd St. Surviving is her husband, Peter. Lithgow Funeral Home was in charge of arrangements.

Donald Farrell
FT. LAUDERDALE — Requiem Mass was celebrated in Our Lady Queen of Martyrs Church for Donald Farrell, 26, who came here seven years ago and lived at 4725 NW 23rd St. Surviving are his wife, Madeleine; a daughter, Kellie; a son, Joseph; his mother, Mrs. Virginia M. Farrell; two brothers, Gerald Thomas and James Francis; and three sisters, Maureen, Marilyn and Michele. Baird-Case West Broward Funeral Home had charge of arrangements, with burial in Queen of Heaven Cemetery.

Michael Namaga
HIALEAH — Requiem Mass was offered in Immaculate Conception Church for Michael Namaga, 72, of 5050 E. Eighth Ave. The Carl F. Slade Funeral Home was in charge of arrangements.

Marye J. Senft
Mass of Requiem was offered in St. Rose of Lima Church for Miss Marye J. Senft, 58, of 12055 NE Ninth Ave. She came here nine years ago from Natick, Mass. Surviving are two sisters including Mrs. Freda Paulus; and four brothers. Philbrick's Miami Shores Funeral Home had charge of arrangements.

Alexander St. Cyr
Requiem Mass was offered in Gesu Church for Alexander St. Cyr, 74, of 727 NW seventh St., Ed., a retired building contractor who came here 21 years ago from Boston. Surviving are his wife, Lodina; two sons, including Albert; five daughters, Mrs. Anita Weber, Mrs. Loretta Austin, Mrs. Alexandrina Edwards, Mrs. Alice Pearson and Mrs. Eleanor Bonayne; 20 grandchildren and two great-grandchildren. Ahern-Plummer Funeral Home was in charge of arrangements.

Eusebius Reardon
RIVIERA BEACH — Requiem Mass was celebrated in St. Francis of Assisi Church for Eusebius (Ed) Reardon, 509 45th St.

Daniel O'Brien
Requiem Mass was celebrated in Corpus Christi Church for Daniel M. O'Brien, 59, a county school custodian who came here 14 years ago from Philadelphia and lived at 3774 NW 34th St.

Manuel San Martin
Mass of Requiem was celebrated in St. Peter and Paul Church for Manuel San Martin, Jr., 49, of 1242 NW Seventh St. Surviving locally is his wife, Virginia. Burial was in Our Lady of Mercy Cemetery.

Fred Kilgallen
Requiem Mass was celebrated in St. Mary Cathedral for Fred J. Kilgallen, 61, who came here 14 years ago from New York and lived at 2542 NW 45th St. Survivors include his wife, Mae; a brother; and a sister. Edward P. McHale and Suna Funeral Home had charge of arrangements.

Mrs. Gertrude Cowley
HIALEAH — Mass of Requiem was celebrated in Immaculate Conception Church for Mrs. Gertrude May Cowley, 51, of 5461 W. First Ave., who came here six years ago from Cleveland. Surviving are two sons, Norman and Richard; and a daughter, Shirley. Burial was in Our Lady of Mercy Cemetery with Van Orsdel Mortuaries in charge.

Catherine Nicodemus
Requiem Mass was offered in St. Peter and Paul Church for Mrs. Catherine F. Nicodemus, 41, of 1920 NW 2nd St. She came here 26 years ago from Poughkeepsie, N.Y. Surviving are her husband, Clifford A.; a sister, Mrs. Mary Kopic; and two brothers. Philbrick Funeral Home was in charge of arrangements.

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A THOUGHT FOR TODAY



By: Gaither D. Peden, Jr.

"AS WE ADVANCE IN LIFE, WE LEARN THE LIMITS OF OUR ABILITIES . . ." — Froude

It's true enough that as we move along in years we become more and more cognizant of the fact that our abilities are not quite as limitless as they might once have appeared. Although this tends to take a measure of adventure out of life, it is a compensating factor in that we can act and work with a greater economy of effort and with a greater degree of sensible direction.

The later years may find the scope of our endeavors necessarily shortened, but with a better knowledge of our abilities in mind, it is to be expected that we move ahead with more sureness than ever before.

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