

Migrant, Negro Aid Urged

WASHINGTON — (NC) — The joint responsibility of labor and business to solve the problems of migratory farm labor and of race relations was stressed in the annual Labor Day Statement issued

by the Social Action Department, National Catholic Welfare Conference.

The statement, which noted that "Labor Day in the United States no longer belongs to labor exclusively but should now be regarded as a

kind of all-American holiday," was prepared by Msgr. George G. Higgins, department director.

RIGHT TO ORGANIZE

Discussing the problem of migratory farm labor, Msgr.

Higgins pointed out that Pope Paul VI, in commemorating the 75th anniversary of Leo XIII's encyclical, On the Condition of Labor, reemphasized the basic right of workers to organize.

He said that many questioned the necessity of reemphasizing such an elementary and fundamental principle. "The answer to this question," he continued, "is that even in the United States, which rightly or wrongly, prides itself on being the most advanced of all the industrialized nations in the world, the right to organize, far from being universally recognized as a self-evident principle of social ethics, is, indeed, still very much a matter of controversy."

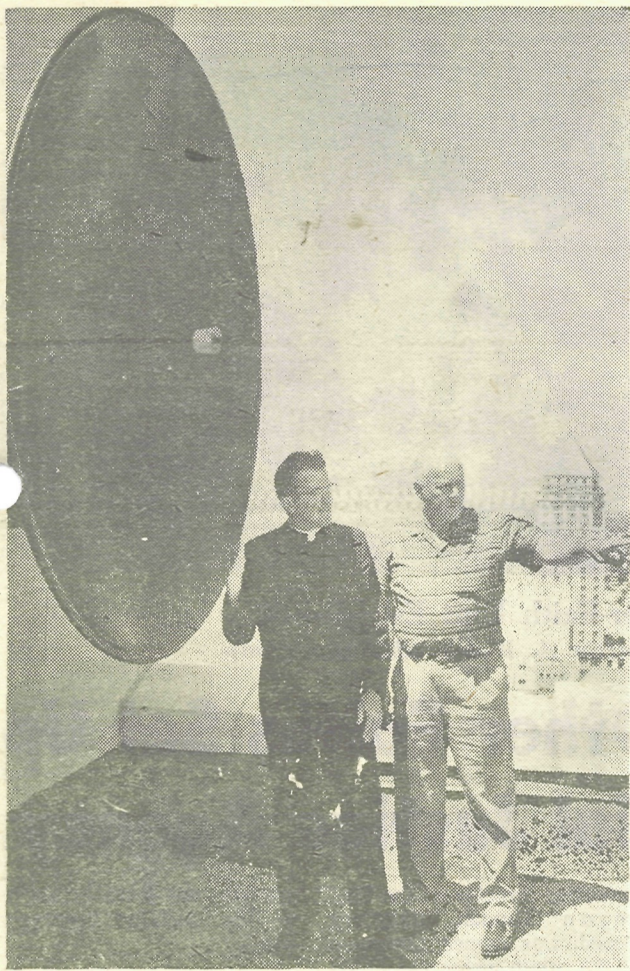
Most, he contended, recognize that labor unions are useful and are here to stay, but "too few Americans in positions of influence are prepared to go the whole way and to take the unqualified position that secure and stable unions are an essential, not to say indispensable prerequisite of a sound social order."

EFFORTS OPPOSED

Even worse, he said, the efforts of many workers to organize are still being thwarted, and this is particu-

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ON THE BEAM, says Jack Shay, engineer, as he explains to Msgr. Joseph H. O'Shea, director of the diocesan Radio and Television Commission, how the giant microwave "dish" atop the Dupont Building in downtown Miami transmits educational television programs to 58 diocesan schools.

Diocese School TV Will Reach 32,000

They may not be as exciting as the latest episodes of Batman or as swinging as Hullabaloo, but the new courses offered to diocesan elementary and high school students this fall promise to be as absorbing, if not more stimulating.

The really big news, however, according to Msgr. Joseph H. O'Shea, diocesan director of the Radio and Television Commission, is that 9,000 Broward County pupils will join the Diocesan Educational Television network next week.

SCHOOLS TOTAL 58

Fourteen Broward elementary and three high schools will increase the number of schools to 58 and pupils to 32,000-plus participating in the audiovisual program.

Msgr. O'Shea said biology is being added this fall on the high school level to the instructional programming which last year stressed the sciences, with elementary and high school courses offered in physics.

Other courses to be taught with the aid of TV include music, science, language

arts, American and English literature, U.S. history, world history, religion and calculus and algebra.

STUDIO DOWNTOWN

The system of the Diocese of Miami, the nation's first Catholic diocese to use this new method of educational TV broadcasting is predicated on a 2,500 megacycle operation which beams programs from an antenna atop the Alfred I duPont Building in downtown Miami where the studio and transmitter are located.

Schools in Broward will receive programs picked up from the Miami transmitter and rebroadcast them from

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The VOICE

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38,529 Parochial Pupils Hike Classward Sept. 6

An estimated 38,529 pupils are expected to enroll in schools of the Diocese of Miami this fall, Msgr. William F. McKeever, diocesan superintendent of schools, has announced. This is an increase of nearly 1,000 over last year and 42.3 per cent more than in 1958-59 when the Diocese was first created.

The 63 Catholic elementary and 23 high schools will open Tuesday, Sept. 6. An estimated 30,691 will register on the elementary level and 7,838 in secondary schools.

Msgr. McKeever also disclosed that parochial elementary and high schools in the Diocese of Miami help reduce South Florida's school tax bill by at least \$17,700,000 each year.

STATE STATISTICS

The tax-saving figure is based on State Department of Education estimates that it costs \$382.98 a year per pupil in public schools outside Dade County and Board of Public Instruction estimates of \$520 per pupil in Dade. This excludes any capital outlay for buildings, furnishings or equipment.

Three Catholic colleges in

the diocese expect to enroll an estimated 1,785 students when they open the new school year Monday, Sept. 19.

They are Barry College, Miami Shores; Biscayne College, Opa-locka and Marymount College, Boca Raton.

ANOTHER INCREASE

Commenting on the expected enrollment, Msgr. McKeever said:

"We are gratified to note our school system will this year again experience an

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Survey By Notre Dame Gives Catholic Schools A Top Grade

By William A. Ryan

NEW YORK — A major educational and sociological analysis has uncovered information never before known about Catholic schools, Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, said here.

Father Hesburgh and Reginald A. Neuwien, editor and director of the study, "Catholic schools in action," said the data is taken from the 1962-63 school year and is still timely.

CARNEGIE GRANT

Father Hesburgh and Dr. Neuwien were panelists at a press conference called in connection with the study, financed by a \$350,000 grant from the Carnegie Corporation of New York, by finan-

cial assistance from the University of Notre Dame and aided in research by the National Catholic Educational Association.

The Notre Dame study was carried out with the cooperation of principals of 92 per cent of the nation's Catholic grade schools and 84 per cent of its secondary schools. Schools in 13 dioceses were studied in depth.

The report says that "in their totality, Catholic

schools are much better than some recent appraisals have assumed. Far more important is the probability that these schools can dedicate themselves to an objective of spiritually motivated service to the community that would be uniquely their own," it states.

SUPERIOR STUDENTS

The study found that Catholic elementary and high school students rate "superior" both in "potential" and "achievement." It says this superiority might be attributed largely to the "relatively selective" admissions policies of Catholic schools.

The report says that the success of Catholic schools' religious training is linked irrevocably to the religious interest and devotion found in the home. "Parents who may have expected the Catholic school to assume

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Nuns To Hear Talks On Council Decrees

Father Elio Gambari, S.M.M., member of the Sacred Congregation of the Affairs of Religious, will conduct a series of lectures for all Sisters of the Diocese on Saturday and Sunday, Sept. 10 and 11.

The series, discussing the various decrees of the Second Vatican Council, will be conducted by Father Gambari at St. John Vianney Minor Seminary, 2900 S.W. 87 Ave., Miami.

Bishop Coleman F. Carroll has called on all Sisters, with the exception of those needed for work in hospitals and institutions, to attend the conferences.

Saturday's conference will

open with a Mass to be celebrated at 9 a.m. followed by morning, afternoon and evening conferences with question and answer periods. A Rosary and Benediction will close the day at 8 p.m.

Sunday's Mass, at 9 a.m., will be offered by Bishop Carroll and will be followed by conferences with question and answer periods. Benedic-



Father Elio Gambari

tion at 4 p.m. will conclude the two day meeting.

Reservations should be directed to the Office of the Vicar for Religious, Diocese of Miami, 6301 Biscayne Blvd. before Sept. 4.

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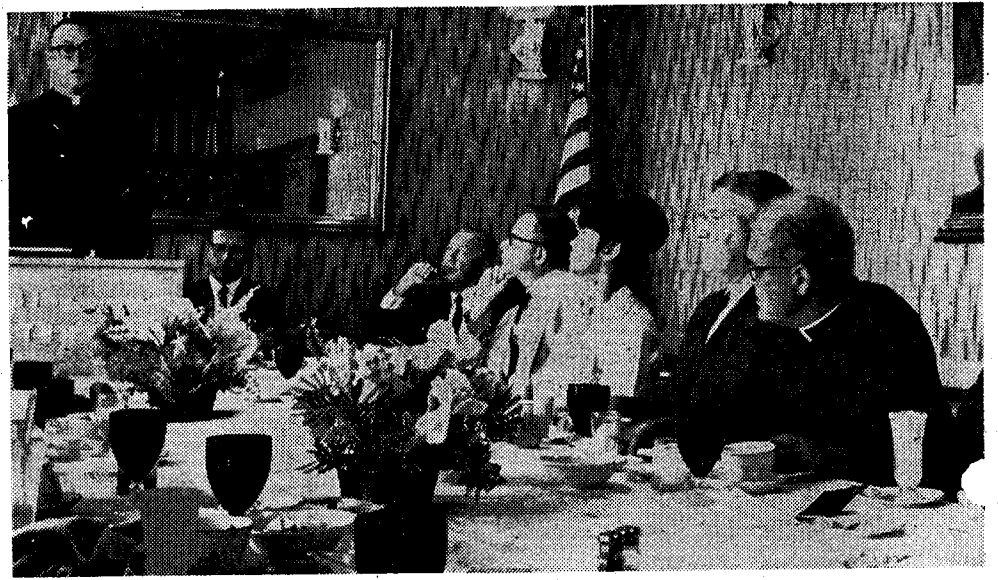
POVERTY WARRIORS — James F. Groark, Miami-Dade Junior College vice president and EOPI board member and Bishop Coleman F. Carroll, member of Dade's Community Task Force executive committee, discuss Dade's Economic Opportunity Program at a recent conference.

Patroness Of Cuba To Be Honored

The fiftieth anniversary of the consecration of Our Lady of Cobre as Patroness of Cuba will be observed with an outdoor solemn Pontifical Mass presided over by Bishop Coleman F. Carroll, Sunday, Sept. 11, at 7:30 p.m., in Miami Stadium.

The observance will begin with a tridium in all Dade County parishes on Thursday, Sept. 8, and marks the sixth year tribute has been paid to the Patroness of Cuba.

Our Lady of the Charity of El Cobre was proclaimed Patroness of Cuba in 1916 by Pope Benedict XV, in response to a petition signed by veterans of Cuba's war of independence.



Inter-Faith Unit Established
Father Martin A. Walsh addresses group

Diocese, Other Faiths Set Up Joint Social Justice Agency

Establishment of the Greater Miami Inter-Faith Agency for Social Justice was announced this week by the Greater Miami Council of Churches, the Diocese of Miami, and the Greater Miami Rabbinical Association.

Father Martin A. Walsh,

executive director of the Diocesan Human Relations Board, was named chairman of the group which has as its goal "the eradication of all obstacles to man's realization of his dignity."

15-MAN BOARD

Lyle Holcomb Jr., attorney and member of the department of Christian social concerns of the Council of Churches, and Rabbi Herbert Baumgard, of Temple Beth Am, were named vice chairmen of the 15 man board.

"To bring the concern and the weight of the three major faiths to bear on the solution of community problems involving social justice," was listed as the major objective of the new agency.

Sponsors of the agency stressed "determination to bring their religious commitment to bear on socio-economic issues," in appointing seven committees and chairmen.

COMMITTEE HEADS

Heading the housing committee which will seek open occupancy will be Roland Johnson. Rabbi Sol Landau will direct the education committee which will seek to accelerate integration and

upgrade the level of service to the socially underprivileged.

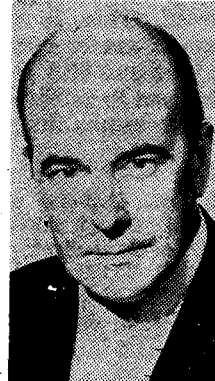
Charles Wyche will head the welfare committee which will seek to remove residence requirements for welfare recipients and personal investigations which the committee considers undignified.

The law enforcement committee will be led by the Rev. Leonard Sponsler; Rabbi Irving Lehrman will chair the committee on community relations; Msgr. David E. Bushey's committee will concern itself with the problems of agricultural workers, and Father Edward J. McCarthy will head the committee on economic justice.

TO STUDY POLICIES

The agency declared it would study and evaluate the policies of the government and private units to see if they meet the moral tenets of the three major faiths. The agency will then support those programs which it considers worthy and work to change the others.

The agency also hopes to stimulate new programs by the government or private agencies as well as starting some of its own, when necessary.



JAN M. J. BERBERS

High Chief Of Serra Will Speak

Jan M. J. Berbers, K.C.H.S., president of Serra International, will address members of the Serra Club of Miami during their noon luncheon Tuesday, Sept. 6, in Columbus Hotel.

He will join Serra trustees and past presidents at dinner the same evening.

This will be the first official visit of the textile manufacturer from Montivideo, Uruguay since his election in St. Louis last June.

A native of Holland, Berbers has been active in Serra vocations work in South America.

He founded and became first president of the Serra Club of Montivideo in 1959 and since then, as governor of District 56, which includes Argentina, Chile, Uruguay and Paraguay, helped found clubs in those countries as well as Brazil.

Prior to his election as president of Serra International, Berbers served as trustee for the unit.



"I can see it so clearly—even though it's been six years.

He came out of nowhere.

It wasn't my fault.

The policeman said it wasn't my fault.

His parents said it wasn't my fault.

Two witnesses said it wasn't my fault.

I know it wasn't my fault.

I wish I could stop thinking about it.

I wish I could fall asleep."



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Catholic Welfare Bureau Opens Key West Branch

A new branch of the Catholic Welfare Bureau has been opened in Key West to serve residents Monroe County.

Msgr. Rowan T. Rastatter, diocesan director of Catholic Charities, announced the new facility is located at 3351 Flagler Avenue and will be known as the Catholic Service Bureau of Monroe County.

The new branch will handle adoptions and related services and for the time being will be open Mondays and Thursday, 9 a.m. to 5 p.m.

As the need grows, Msgr. Rastatter said, office hours will be increased.

The first meeting of a newly organized board of directors for the Bureau was held in Key West Friday, Aug. 26, with the following members:

Msgr. Rastatter, Rev. John J. Nevins, executive director of the Miami office; Rev. Anthony Chepanis, pastor, St. Bede Church, Key West; Rev. Robert Nilon, S. J. pastor, St. Mary Star of the Sea, Key West; Norman D. Artman, Mrs. L. T. Bragassa, Mrs. Ralph Christensen, Ignatius Lester, John Koenig and Joseph Welters.

Training Priest Candidates In Co-ed School 'Successful'

By CASS CASEY

Training in a co-educational institution may be the best way to prepare young men for the priesthood, Father Andrew M. Greeley, retiring president, told the American Catholic Sociological Society, Sunday, at the society's annual convention in the Hotel Fontainebleau, Miami Beach.

Father Greeley said: "It could just be that in a society like the United States, in a time like ours, the best way to train people for the priesthood is to keep them as close as possible to young men and women of their own generation who constitute the Catholic laity of the future."

PLAN WORKS

The Chicago Sociologist pointed out that the practice has worked out "astonishingly well" at Carroll College in Helena, Mont.

"Carroll is the only co-educational seminary I know in the world in which the divinity students and the pre-divinity students are integrated completely into the student body."

The convention was also told by other speakers:

—The Church's hierarchy is an essential control element in the continuity of Church doctrine.

—Catholic students entering college have "a poor understanding of the meaning and structure of the Mass."

—Catholic school educated women are more likely to listen to the Church on birth control.

Father Rocco Caporale, S.J., a sociologist at Manhattanville College, Purchase, N.Y., told the convention that the Church's teaching authority is torn between the necessity of defending and proclaiming the deposit of faith and the necessity to present it relevantly to each generation.

RESULTS OF SURVEY

William Farrell, sociology professor at St. Anselm's College, Manchester, N.H., told the delegates that a survey of 2,341 Catholic students entering eight colleges and universities in the fall of



Prexy Speaks
Father Andrew M. Greeley

1965 showed they have a poor understanding of the Mass.

Only 30 per cent of the students identified the Mass as the most important thing in Catholic life, Farrell said. And most said that the priest's role is to "celebrate holy Mass for the people," instead of to "preside" at the Christian assembly.

C. Michael Lanphier, a Pennsylvania University researcher, told a session that religious preference continues to be a reliable indicator of political party preference.

CATHOLIC DEMOCRATS

Using data from the last three presidential elections, Lanphier said the "predominant distinctiveness" of the data "is the greater favoritism among Catholics for the Democratic party and its candidates."

Father Raymond Potvin, of the Catholic University of America, told the meeting that more than half the Catholic women in America think the Church has no business telling them how to regulate the size of their families.

But the more Catholic education she has, the more likely a woman is to listen to the Church on birth control.

A DIFFERENCE

Sixty-three per cent of Catholic women with a non-Catholic high school education feel the Church should leave the matter up to them. On the other hand, 58 per cent of women who attended a Catholic high school think the Church has a right to set rules on birth control.

Father Potvin's study also indicated that 85 per cent of female graduates of Catholic schools felt that having children is the most important marriage function.

In his address, Father Greeley told the convention that "it would be most unlikely, according to the traditional theory of Catholic seminaries, that some of the vocations could be developed in a situation where young women were physically present with the seminarians during the school day."

THE TRUTH

"But the truth about the seminary at Carroll College is that it is, as far as I know, the only seminary in the country with a negative defection rate which has more seminarians at graduation time than it did in the first year of college."

The co-ed "seminary" was developed as a practical matter, he said, because the Helena diocese could not afford separate schools.

"It could just be that this is the best possible way not only for the future clergy but also for the future laity."

NEW UNDERSTANDING

"It could be that the whole world can look at Carroll College for a profoundly new and important understanding of the meaning of growing up as a Catholic and growing up as a celibate Catholic."

Father Greeley mentioned Carroll College, as an example in his paper in which he argued that the Catholic church, like the whole of Western society since the beginning of the 19th century, is changing from a "gemeinschaft" or fellowship to a "gesellschaft" or organizational society.

"The Vatican Council," he said, "represents the Church's definite break with the styles and patterns of behavior of a feudal and renaissance world and its assumption of the styles and patterns of the modern world."

PATTERN FADING

As an example of the secularization of the Catholic church he pointed to the imminent change of relationship between a pastor and his curate. "The relationship is familialistic, paternalistic and feudal and such a pattern of behavior is rapidly becoming obsolete."

"In years to come priests who work together will be independent professionals, men who are highly skilled in their work. They will come together to share the responsibilities of a particular mission with one of their number perhaps acting as a chairman or senior colleague."

"In the secularized Church," Father Greeley pursued, "the same pattern of relationships will be presumed to exist among religious superiors and other members of the community, between bishops and their priests, between priests and



Sociological Problems Main Course at Fontainebleau



Concelebrated Mass Offers Spiritual Guidance

the people and between pope and bishops."

UNDERSTANDING

American Catholicism, the sociologist cautioned, needs more self-consciousness than it ever has in the past. It needs to understand who and what it is; where it has come from and where it is going.

In another paper on family planning, Dr. Donald Barrett, of Notre Dame University and president-elect of the society, said that his recent study of family life in Brazil indicated that the more often a family there attends Mass, the more apt it is to practice birth control.

James J. Vanecko said his latest study for the National Opinion Research Center at the University of Chicago indicated that the better informed a Christian — particularly a Catholic — is about his own religion, the less likely he is to be prejudiced toward others.

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Devout Listeners

Mother De la Croix, Marymount College and Sister Marie Augusta Neal, program chairman



Provincial Of Nuns Is Chosen

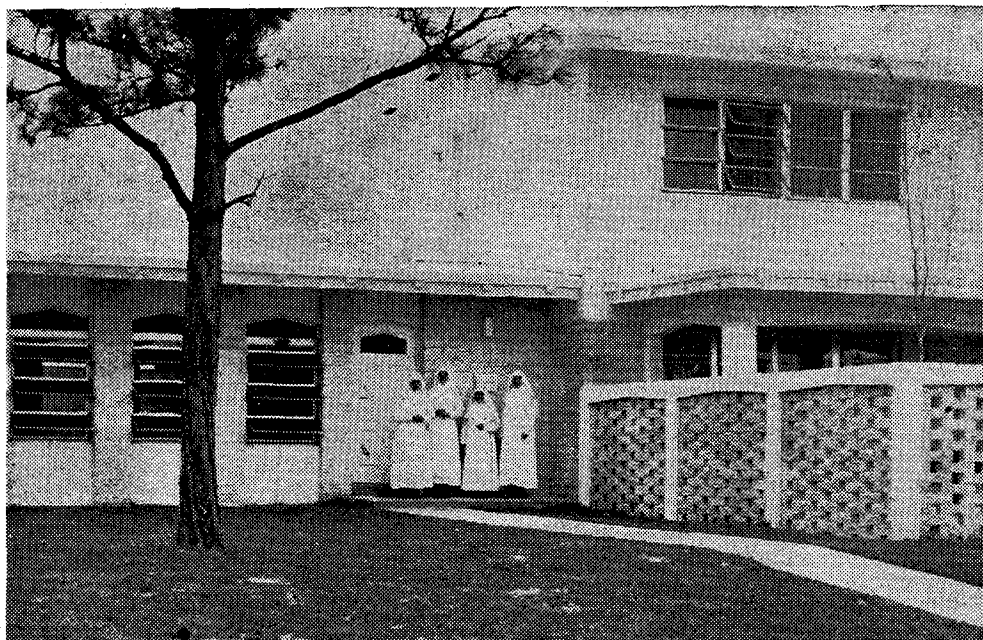
Mother Mary Laura, O.P., has been named Mother Provincial of St. Rose of Lima Province of the Adrian Dominican Sisters, which includes the Southern States, Puerto Rico and Santo Domingo.

She succeeds Mother Ann Catherine who has been transferred to St. Patrick's High School, Miami Beach.

WAS PRINCIPAL

The new provincial served as principal and superior at St. Anastasia High School, Fort Pierce and has been a regular faculty member of summer sessions at Barry College, Miami Shores.

Her parents, Mr. and Mrs. Joseph Simmons are members of Queen of Martyrs parish, Fort Lauderdale. A brother, Father H.F. Simmons is pastor of Sacred Heart Church, Mondovi, Wisc. A sister, Mrs. J. Fischer, lives in Toledo, Ohio.



Simplicity Marks St. Ambrose Convent

... Sisters of the Assumption Admire New Home

Teachers Plan Breakfast And Study Club Meetings

Plans were initiated for an annual Communion breakfast at the first executive board meeting of the Diocese of Miami Catholic Teachers' Guild last Sunday at Barry College.

Robert J. Stephens, newly-elected president, disclosed the breakfast would be held in October at a time, date and place to be announced later.

The guild announced its study clubs will feature coordinate lectures with a more motivating, practical and Catholic attitude on current educational problems. Topics such as sex education in the schools and Vatican II's

"Declaration on Education" will highlight the series.

APPOINTMENTS

Named to some standing and special committees for the coming year were:

Community Affairs: Pauline Belanger and Mrs. Muriel Haas, co-chairmen.

Constitutional Revision: Miss Belanger, chairman and James Fitzgibbons, asst.

Development: Professor Don Wiesner and Mrs. Edna Schaefer, co-chairmen; Mrs. Celia Delgado, asst.

Membership: Mrs. Corrine Owens and Rosehelen Connelly, co-chairmen.

Publications: Prof. Wiesner and Mrs. Lahue, co-chairmen.

Special Projects: Pat Tornillo and Hal McMullen, co-chairmen.

Before the board adjourned until its next meeting date on Sunday, Sept. 25, at 1:30 p.m., in the Barry College Faculty Lounge, it announced that a date for the annual Memorial Mass would be selected later.

Membership information on the Catholic Teachers' Guild may be obtained at the Chancery Office, 6301 Biscayne Blvd., PL 7-6241.

Blessing For New Convent

DEERFIELD BEACH

Sisters of the Religious of the Assumption, who staff St. Ambrose school here are all excited about their new two-story convent.

The structure, which combines modern architectural design and materials to effect a monastic simplicity, was recently blessed by Father Charles F. Ward, pastor.

Designed by architect Joseph Romano, the convent is flanked by low-slung wings which house the chapel and utility carport. It provides living quarters for the nuns assigned to the parish, as well as a huge community room sectioned off into study, work and dining areas.

The building's location, at the rear of the church, allows full use of its natural state of land contours and pinelands for privacy and the contemplative life of the community.

Squire Family Night

The Columbian Squires of St. Martin de Porres Circle 1554, sponsored by the Knights of Columbus Miami Beach Council 3270, will install officers Tuesday, Sept. 6, at 8 p.m. in Employees Benevolent Hall, 920 Alton Rd.

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St. Joseph Sisters 100 Yrs. In Florida

On the night of September 1 exactly a century ago, four Sisters of St. Joseph, newly arrived from France, gazed wistfully across the San Sebastian River as lamps dimmed and candles guttered out in the ancient City of St. Augustine, which was to be their new home.

Sisters Marie Sidona, Marie Julie, Marie Celinie and Saint Pierre were the vanguard of a legion of consecrated women destined to write a chapter of heroic service to Floridians — at a cost of personal hardship, poverty and the death of three of their number to yellow fever.

GREAT DEVELOPMENT

Today, 100 years later, the Florida Community of the Sisters of St. Joseph operates the state's largest privately-owned medical center — Miami's Mercy Hospital — and 32 other humanitarian and educational establishments.

Four of the schools are in Dade County: Gesu, opened in 1905; St. Theresa, in 1925; St. Mary's, in 1939, and SS Peter and Paul, in 1940.

Typically, the Centennial is only being noted, not observed, on the actual anniversary because the Sisters are busily engaged with the many preparations for the opening of their schools. Official recognition is planned about Oct. 15.

OPENED ACADEMY

In 1905 Sister Euphemira, Superior, and Sisters Michael and Aloysia arrived in the dusty village of Miami to open St. Catherine's Academy — now Gesu — to 70 pupils.

In 1925 St. Joseph's Academy and Boarding School — now St. Theresa's — was established in the brand new City of Coral Gables.

Two hundred opening day students were on hand in 1939 when Little River's St. Mary's school threw wide its doors in Miami.

Latest of the Sisters' educational endeavors in the Miami area is the modern parochial school — SS Peter and Paul.

NEW INSTITUTIONS

Under the direction of the Ordinaries of the various Dioceses where its convents are located, the Congregation's activities and facilities have been expanded to include new schools in all major population centers in Florida: a new Novitiate at

Jensen Beach; a new college; schools for the handicapped; homes for the aged and orphaned; centers for migrant workers; and two Caribbean Missions in Puerto Rico.

The Sisterhood which started with eight pioneer French nuns now numbers close to 400; and their educational and humanitarian establishments total 32.

Brightest new stars in the crown of the Sisters of St. Joseph are the towering shaft of the Mercy Hospital, beside Miami's Biscayne Bay, and Orlando's Mercy Hospital Center, dedicated only last year.

The former, a giant medical complex, second only in Florida to Miami's publicly operated Jackson Memorial Hospital, opened Dec. 18, 1950, under the administration of Sister Mary Edith. From 1954 to 1962, when she became Superior General of the congregation, administrative reins were in the hands of Sister Louis Edwin. Present administrator is Sister Mary Emmanuel.

Retreats Set At Kendall

KENDALL — The Dominican Retreat House, 7275 SW 124th St., Tel: 238-2711, has scheduled the following retreats for the month of September.

Aug. 31 to Sept. 5 — Long Retreat; Mrs. Marlene Naylor, promoter; Father Paulinus Gepp, C. P., retreat master.

Sept. 9 to 11 — General Retreat; St. Vincent de Paul parish; Father Paulinus Gepp, C. P., retreat master.

Sept. 16 to 18 — General Retreat — Father Malcolm McGinn, C. P., retreat master, Blessed Trinity parish.

Sept. 23 to 25 — General Retreat; Father Charles Mallen, C. SS. R., retreat master, St. Dominic parish.

Sept. 30 to Oct. 2 — General Retreat; Father Charles Mallen, C. SS. R., retreat master, Cathedral parish.

Columbian Squires To Install Officers

HIALEAH — Bishop Barry Circle 1433, Columbian Squires, hosted its first family night Aug. 24, in Knights of Columbus Hall.

The event, aimed at informing parents of the coming months, featured a talk by George Nickerson, exchange student in Hialeah's sister-city program.

Among Knights of Columbus officials present were: Philip Donohue, sister-city committee member; Grand Knight Anthony Ritornato; Chancellor Donald Raymond, Past Grand Knight Edward Kerns and Real DesJardins, vice chairman of youth for Dade County.

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Methodist, Catholic Talks Set

LONDON — Unity talks between representatives of the World Methodist Council and the Holy See are expected to start in an exploratory manner this autumn, the World Methodist Conference here was told.

COMMISSION SET UP

A new commission empowered to conduct vigorous and continuing studies in Methodist-Catholic relationships was set up by the group.

The commission was asked to start work immediately, in various regional groups throughout the world, and to consult with "acknowledged experts from other Christian communions as well as non-Christian specialists."

In its final report the conference said that the breaking down of suspicion and ignorance between Protestants and Catholics was the most remarkable development in current religious life, and that Methodism should move boldly to take advantage of this.

Dr. Harold Roberts, former president of the World Methodist Council, told the meeting that the talks "will be conversations and people should not be impatient. They will be in a sense exploratory. It is necessary to get to know one another and to face some of the difficulties in the way of closer relations. But we shall be going to them in the glad confidence that we'll be led right and eventually to union."

AN OBSERVER

Dr. Roberts is a former president of British Methodists and was a Methodist observer at the Second Vatican Council as well as the present leader of the Methodist team involved in unity talks with Anglicans.

He said the ecumenical movement belongs to the essence of Christian witness and that despite the outstanding leadership of Popes John XXIII and Paul VI, without the presence of the ecumenical movement the astonishing results of the Vatican council could not have been achieved.

The most significant council decrees, he said, were those dealing with the nature of the Church and the Church's attitude toward ecumenism.

COMMON TRUTHS

In view of the fact that these documents recognized that many elements of truth fundamental for the one Catholic Church belonged also to other churches, the way was opened for the Roman Catholic Church to be drawn within the World Council of Churches.

But, Dr. Roberts said, it is not easy to see how Rome can surrender its primacy, grounded on the belief that the successor of St. Peter is the perpetual and visible principle of unity. Many problems in relations with the Roman Catholic Church must be honestly faced, he said, including the nature of authority, the priesthood, the sacraments, Scripture and tradition.



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Taking A Hard Look At Our Racial Stand

In a frank, hard-hitting Labor Day statement, Msgr. George Higgins of the Social Action Department, NCWC, called on both management and labor to "adapt their own particular interests to the needs of the general economic welfare, and particularly to the needs of the poorest of the poor."

The Labor Day statement spent little time on compliments for either labor or management, but in a serious tone of urgency called on both groups to appraise their efforts honestly, especially in the field of race relations.

With regard to labor's attitude towards civil rights, Msgr. Higgins stated that it had done much and is doing much, but "some segments of the labor movement are trying to be a little too respectable and have yet to put the issue of racial equality at the very top of their agenda." He urged them to avoid getting "the reputation of being even partially out of sympathy with the Negroes' legitimate and very belated demand for complete equality of opportunity."

The statement was balanced by the similar reminder that industry and management in the United States in the field of civil rights can boast of no better record, and perhaps it may even be worse than that of labor.

A frank appraisal of this kind ought to help clear the air and set in bold relief some of the major forces which have been lined up for and against any progress in the cause of social justice. The days when one side could blame the other and excuse their own neglect or indifference have gone. As Msgr. Higgins said, we are all indeed in the same boat now, and unless we work together for a solution of racial inequality, "we may be heading for a national catastrophe."

Catholic Schools Given 'A' Reports

The Catholic school the past several years has been an object of intense public interest and also the subject of several major surveys. The findings of the most recent educational and sociological analysis, known as "Catholic Schools in Action" was revealed last week. It was undertaken by the University of Notre Dame and financed by a \$350,000 grant from the Carnegie Corporation of New York.

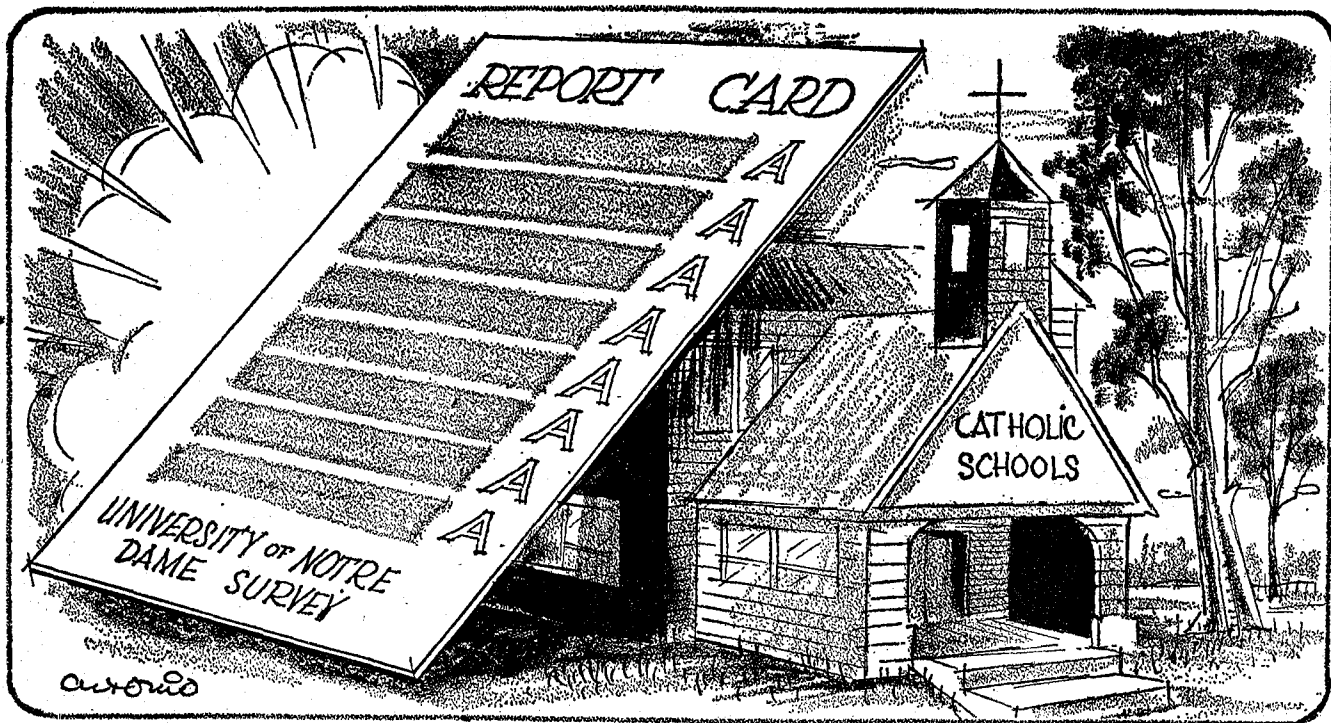
The capsule verdict of the survey: "In their totality, Catholic schools are much better than some recent appraisals have assumed." The report covers a wide field — the preparation of teachers in Catholic schools, the relationship between lay and religious teachers, the organization and operation of the schools.

Needless to say the survey was critical of some features of Catholic education. In the highly sensitive area of discrimination, the report stated that a "substantial proportion of high school boys . . . will carry with them anti-Negro prejudice or at least convictions of Negro inferiority." It is interesting to note that in "highly religious families" children "rejected racially biased statements more frequently" than did those in families of less devotion. With regard to the Jews, the survey indicated that "even the most religious families do not instill in their children an open minded attitude towards Jews." And it added: "Apparently Catholic children do not so much have an unfavorable image of Jews as that they have no image at all."

With regard to lay teachers, they indicated they were accepted kindly and with gratitude, but they were "not accepted as professional co-equals." They felt that many parents gave a "grudging acceptance" of the lay teacher when their children were not assigned to a nun teacher.

On the positive side students of Catholic grade and high school rate "superior" both in potential and achievement, but the report suggests the superiority may be traced to the "relatively selective" procedures of the schools.

A long held conviction was bolstered considerably by



the survey, namely, that the effectiveness of the schools' religious training ultimately depends upon the religious attitudes in the home. In other words, the school cannot play its own role and that of the family too in influencing a child morally and spiritually. Parents do have their own grave responsibility for the total religious education of children. The ancient conviction is proven again, therefore, that the home and school are partners, that neither can fully do the job of the other.

Complaints that the teaching of religion has not been getting across to students are borne out to some degree, but it was also emphasized that the new methods of teaching, that is, modern catechesis, is bearing fruit.

When asked to evaluate their own schools, high percentages of the students indicated they would choose a Catholic school if the choice was left to them; that their teachers were succeeding exceptionally or very well; that the imparting of religious and moral formation is the most reason for the existence of the Catholic school.

Parents will be gratified to know that this professional survey indicates that their sacrifices and efforts to bear the double burden of providing educational facilities — the public and the private school — have produced a superior rating. However, there is an enormous job yet to be done. Many areas of Catholic education need the ag-giornamento, and efforts cannot now be slowed down. However, such a report as the Notre Dame study is most encouraging in these days when so many have been ready to write the obituary for Catholic schools.

THE YARDSTICK

'A Right To Strike' Called Fundamental

By MSGR. GEORGE G. HIGGINS

The natives — meaning the 18 or 19 million organized workers in the United States — are obviously getting rather restless as we approach Labor Day, 1966. T.R.B., whose "From Washington" predictions in The New Republic are more often right than wrong, says that "we face . . . a wage explosion; a really turbulent strike period."

The reason for this, he explains, is very simple. Contrary to what the general public may have been led to believe, labor is currently getting the dirty end of the stick.



That is to say, while prices and profits, on the average, have been going up steadily during

the past 12 months, the workers' share of the economic pie has been getting smaller, proportionately speaking. "Hold on to your hats," then, says T.R.B. In other words, get ready for a continuing round of strikes.

RISING TREND

The more conservative U.S. News and World Report is also predicting stormy weather on the labor-management front. It quotes "an official in close touch with the White House" as saying that, with prices and profits on the upswing, "labor is not going to sit back and not get its bigger slice . . . Bigger and bigger wage demands are in sight. They will mean a rising trend in strikes."

The editors of U.S. News and World Report don't seem to be very happy about this prospect. On the contrary, they are so upset about it that they have guardedly suggested that labor's "right to strike" (the tell-tale quotation marks are somewhat distressing) may not really be a right after all.

It is "more of a slogan," they say, "than an iron-clad guarantee. Strike rights are

not mentioned in the Bill of Rights or in any other part of the Constitution."

PRIMITIVE IDEA

Fortunately the Supreme Court of the United States isn't likely to be guided by this rather primitive form of Constitutional fundamentalism. I say "fortunately" — or, if you will, "thanks be to God" — for if the highest court in the land were to permit the Congress to nullify the right to strike, we would have a minor revolution on our hands. Let's make no mistake about that.

Organized labor would go down fighting on this issue, and many of us outside the ranks of organized labor would go down with them.

The right to strike may not be mentioned by name in the Bill of Rights or in any other part of the Constitution, but it's there all right — or, if not, we had better put it there as soon as possible by means of a Constitutional amendment. It can't be stated very simply.

COUNCIL DECLARATION

Here is the way it is stated, for example, in the Vatican Council's Pastoral Constitution of the Church in the Modern World:

"When . . . socio-economic disputes arise, efforts must be made to come to a peaceful settlement. Recourse must always be had above all to sincere discussion between the parties. Even in present-day circumstances, however, the strike can still be a necessary, though ultimate, means for the defense of the workers' own rights and the fulfillment of their just demands. As soon as possible, however, ways should be sought to resume negotiations and the discussion of reconciliation."

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Bias Called As Outmoded As Button Shoes

By JOSEPH A. BREIG

At its recent international convention, the million-member Fraternal Order of Eagles, which has barred Negroes since its founding in 1898, voted overwhelmingly to go on doing so. In other words, most Eagles — like an astounding number of other people who in other respects are sensible, admirable and likeable human beings — haven't as yet stepped into the real world of the second half of the 20th century.

At this point in history, racial discrimination stands thoroughly outdated, discredited and condemned in every mind that is not bogged down in the past.

DEFINITELY OUTMODDED

Nothing smacks more of swamp-country red-neckism. Not even moustache cups and high-button shoes are more outmoded than the prejudices and myths which prevent people from seeing one another for what they are, as individuals, rather than as faceless ciphers in this or that arbitrary grouping.

The trouble with racial discrimination is that it is utterly indiscriminating. Discrimination is not wrong when it is intelligent and reasonable. What is wrong is ignorant, unthinking discrimination — which is what racial discrimination, like national discrimination, always is.

Everybody ought to be discriminating — rightly and reasonably so. We do not, for instance, invite to our homes the kind of person who gets falling-down drunk, drops lighted cigarets on the furniture, and must be put to bed.

SOME NOT BARGAINS

We do not seek the company of those who need their mouths washed out with strong detergent. We have no desire to live next door to slobs — of any race or color or nationality or religion — who turn a house into a pig sty, loll around unwashed, uncombed and unshaven, and behave like boors and barbarians.

I have no doubt that the Fraternal Order of Eagles (like every other decent organization) tries to avoid admitting such individuals to membership — and rightly so. But the trouble with the particular position which the Eagles have just reaffirmed is that it indiscriminately discriminates against every Negro as being automatically undesirable.

Thus, in effect, the Eagles are saying that it is impossible for any Negro to be the kind of person whom it is good to know. And that attitude is unintelligent, unreasonable, undemocratic, and un-Christian. It is also as outmoded as spit-curls; it reeks of 19th century snobbery.

TRUTH OF THE MATTER

Some 'Way-Out' Clergy Sprout In Land Of Dikes

By MSGR. JAMES J. WALSH

Many people have come to associate "way-out thinking" in the Church today with the Dutch and therefore relate much of the widespread confusion since the Council ended to the teachings of some of their theologians or to the innovations proposed by some of their priests and laity.

It would be seriously unjust to make such a blanket condemnation of what the Dutch have done and extremely difficult to try and assess how much of the current unrest stems from the revolutionary tactics used by some Dutchmen.

In many ways the Dutch church contributed much to the Vatican Council. Many bishops, theologians and journalists benefited greatly from the Dutch Documentary Service, which supplied in-depth articles on many of the doctrinal, moral, scriptural and sociological questions. All this provided valuable background material for an understanding of the new approaches being adopted then in the Council and helped shed light on complex questions.



MSGR. WALSH

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PROVOCATIVE LECTURES

They also provided regular lectures in the Dutch house in Rome, all of which were provocative and controversial and often very informative. Occasionally a conservative note was sounded there, but more often an ultra-liberal viewpoint was advocated. It is there we first heard Archbishop Roberts make his plea for a repudiation of the Church's stand on birth control, a plea that was generally rated that day by his listeners as much more emotional than reasonable.

Along with this, it's a matter of record now that Dutch Catholics have been severely disturbed the past years. At least one of their seminaries a couple of years ago had a chaotic time over the question of celibacy, so much so that their bishop had to demand of each student an assurance of acceptance of the Church's traditional teaching on the matter, before he would allow them to continue their studies.

CONFUSION BY TV

One of their bishops in 1962 went on national television and gave as his personal opinion that the so-called birth control pill was not contrary to the teaching of the Church on contraception. His statement threw the country into confusion and was later contradicted by the declaration of Pope Paul that the stand of the Church on the pill, as explained by Pius XII, was still in effect.

Some radical ideas about the Holy Eucharist began to be publicized, along with some revolutionary notions about confession, and as uncertainty mounted, the Dutch bishops last year issued a pastoral letter on both these subjects, clarifying the traditional teaching of the Church.

Now and then a news story comes out of Holland about ecumenists who insist on going much further in the cause of unity than the Vatican Council deemed wise or right. One reads stories

of a priest's celebrating Mass with a Protestant minister, all in the name of unity, and all contrary to the directives of the Council. But the extremists there have blandly claimed they have an obligation to make their own traditions.

PROPHET COMPLEX

Apparently the Dutch are still besieged by the highly independent, way-out loners who want to observe no authority but their own, and feel they are appointed as the prophets and teachers of our times.

Because of this, last week the Bishops of Holland felt it necessary again to issue a joint pastoral letter on "the unrest, the insecurity and the fear that seem to haunt many Catholics in the Dutch church."

While, generally speaking, the Dutch prelates from Cardinal Alfrink through the other five or six members of the hierarchy have been considered very progressive, they now admit flatly they are "alarmed at liberal interpretations of some points of faith and they think it is their duty to guard the faithful against errors."

BISHOPS ALARMED

There seems no doubt, after reading the pastoral letter, that the bishops are alarmed at the attack on essential teachings of the Church. They close their brief but impressive letter with these words: "With great urgency they ask those people who want to study deeply the faith of the Church not to embarrass their fellow Catholics by statements that give the impression of denying this faith or questioning it."

GREAT SERVICE BUT —

This is no longer a matter of a conservative's getting into a hassle with a liberal. Make no mistake about it, the liberal, progressive thinkers of the past few years have done an enormous service to the Church in showing how much in the past had to be dropped in favor of the present and the future. Many of their approaches and attitudes were often adopted by the Council, and are considered providential for our times.

But on the fringe of these men, many of them ranking among the greats, who down-graded authority and wanted unrestrained freedom. These are the men whom Pope Paul frequently gently chided, warning them of their excesses, urging them to hold firm to the anchor of the Church in their researches.

Some of them have already demonstrated their own instability and emotional qualities. It would seem that in Cardinal Cushing's recent speech on the role of the laity, that he had some of these in mind when he said that there are some "who seek to change the Church in the direction of a doctrinally amorphous, secularistic and purely humanistic society."

He warned that they unwittingly may be helping to create "a Church in which religion would be replaced by social services and truths identified with the results of scientific observation and experiment."

It seems to many outside of Holland that they are suffering the inevitable destructive effects of unrestrained freedom, lack of respect for authority and a rather immature adulation of progressive thinking.

HEROES OF CHRIST

BLESSED
MARGARET
1382-1406



ONE OF THE FOREMOST WOMEN OF THE ITALIAN RENAISSANCE ERA. SHE WAS THE COUSIN OF FELIX, THE LAST OF THE ANTIPOPPES AND IT WAS SHE WHO SUCCESSFULLY PLEADED WITH HIM TO RENOUNCE HIS CLAIMS AND END THE GREAT WESTERN SCHISM. OUT OF OBEDIENCE SHE MARRIED A MAN TWICE HER AGE AND REMAINED FAITHFUL TO HIM. SHE WAS A WOMAN OF GREAT CHRISTIAN COURAGE IN AN AGE OF RAMPANT IMMORALITY AND CYNICISM.

SUM AND SUBSTANCE

'Flying Saucer Link To Deities Absurd'

By FATHER JOHN B. SHEERIN

A UFO is an "unidentified flying object." There are a great many Americans who feel quite certain that UFOs are either visitors from other planets or some type of experimental aircraft that the Air Force is keeping secret.

The persistence of reports about sighting these objects caused the Air Force to appoint an ad hoc committee this year to examine the Air Force's handling of reports about UFOs.

NO THREAT

In an excellent article in the "Saturday Review," the Review's science editor, John Lear, reports that the committee last February unanimously agreed that (1) there is no evidence that UFOs are a threat to our national security and (2) that in the 10,000 cases of reported signing of UFOs "there appears to be no verified and fully satisfactory evidence of any case that is clearly outside the framework of presently known science and technology."

The committee did not preclude the possibility of extraterrestrial visitations but recommended that the Air Force should provide opportunity for scientific investigation in more detail and depth than has been possible to date.

This then is the present state of the controversy over the flying objects. The Air Force, in accord with the committee's recommendations, is trying presently to organize through various universities, a system for scrutinizing reports of UFOs.

WORKING BUDGET

It has allocated a working budget of \$300,000 and hopes to get the system rolling by September. Behind the Air Force's concern is its awareness of the fact that many

citizens suspect that the UFOs are experimental aircraft operated by the Air Force itself.

In the same issue, the Saturday Review also published two other pieces dealing with UFOs. One is an excerpt from Intelligent Life in the Universe, a book of which Carl Sagan was co-author.

Sagan was a member of the ad hoc committee appointed by the Air Force to examine its handling of reports about flying objects. He claims that it is possible that cosmic visitors may have come to earth in past eras but he is vehemently hostile to the saucerian cult, that is, the persons who assert that they have seen flying saucers.

DEDUCTIONS ASTRAY

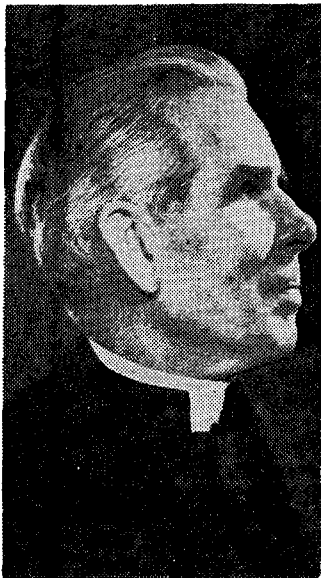
He is an expert in his field and deserves our respectful attention in his chosen field of science but I find him rather preposterous when he begins to romance and philosophize about the cause of the saucerian myth.

Sagan says that the flying saucer observers represent "a thinly disguised religion." According to his explanation, more and more people feel the need of a personal God due to the advance of science.

I don't doubt that there is a real need in contemporary society for a paternal God but to link this up with observers of flying saucers seems to me to be an utterly gratuitous assumption.

GOD LOVE YOU

MOST REVEREND FULTON J. SHEEN



How much do we really love the poor? Just suppose that you came into 75,000 times as much money as you have now. How much would you give to the Lepers? The hungry in India? The homeless in Vietnam? Well, listen to this! In one Latin American slum a woman lived with several children by different husbands. She gathered papers and rags, then sold them to keep her and her children from starvation. At night she would write out on scraps of paper her thoughts during the day. She hurled curses at the rich merchants who dumped their rotten fruit in the slums, at a poor priest who came to help them within the limits of his means but she also had beautiful thoughts such as thanking God for letting her dream about palm trees and gardens — she who lived in a rat-infested shack. Then, she sold her notes.

Her book was translated into 22 languages, and sold over 90,000 copies in six months. Her immediate income was \$75,000; her fame, almost universal. She autographed 600 books in a single day in one book store. She bought a brick house and a farm away from the slums. Where is she today? Back in the slums, ferreting among garbage piles, maybe still making notes but once again a scavenger.

How quickly possessions possess us! How much hatred of the rich is born of envy! How often professed love of the poor never finds its way into sacrifice! Here was one who, though poor, became rich and then poor again. Our Lord, the Scriptures tell us, "Was rich, and yet He became poor for our sakes, that through His poverty we might become rich". May I suggest to the priests who read this, and to all who have any kind of securities, that you begin thinking about your possessions. Leave them for Christ, Christ in the poor, not in rich institutions. Leave them to the Holy Father who promises to distribute it all within a year after your death to the poor of the world. Would we have thought that this woman would have done her duty if she had given all her money to help build a big library in a university or to aid a rich institution? Why not? You know why? She should have helped the poor. Then why not you? Remember Christ is in the rich only when they are virtuous, but He is in the poor because they are poor.

GOD LOVE YOU to Mr. & Mrs. N. S. for \$8. "After going through your MISSION magazine I feel blessed over and over again by God. Even though to some people our home and clothes are not nearly as fashionable and up-to-date as theirs, compared to the people of South America and Africa I feel that my basement home is a swank penthouse." . . . to the Seniors in S-105 for \$250. "We are enclosing our check, and are grateful for the privilege of assisting even one young man to the altar."

Bishop Fulton J. Sheen's talks used privately for over 40 years to help people of all faiths find meaning and deeper happiness in life, are now available to the general public on 25 records — THE LIFE IS WORTH LIVING SERIES. In 50 talks of 30 minutes each, His Excellency offers wise, inspiring guidance on problems affecting all age groups, love, marriage, raising children, suffering, anxiety, loneliness, alcoholism and death, as well as principles of the Christian faith. The complete LP high-fidelity album, manufactured by the RCA custom dept., can be ordered from Bishop Fulton J. Sheen, 366 Fifth Avenue, New York, N.Y. 10001. The price is only \$57.50.

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Boys With Will To Help Themselves

Voluntarily Do Their Bit At Boystown

By Msgr. R. T. Rastatter
Diocesan Director Catholic Charities

Welfare work is not easy. In fact, it is a very demanding career and often discouraging and frustrating. Those who pursue and dedicate their lives to this humane and inspired way of life are frequently brought to grips with trials and tribulations.

Yet, thankfully, every so often we learn of some act . . . some deed on the part of those we are helping who



go one step beyond in order to help themselves and their brothers. Such a heart-warming occurrence took place recently at Boystown South Florida . . . a program that seems immediately to counterbalance the disappoint-

ments and setbacks we so often receive. It's strange, isn't it, how one worthwhile enterprise can make you forget — at least for a time — the many heartaches you have endured.

DOING THEIR BIT

The happy side of the coin is this:

At Boystown South Florida the boys have organized into four groups or committees, each with a responsibility for one of the major projects of maintenance of the property and their own training and development:

1. LANDSCAPING, including the use and care of machinery such as lawnmowers. Boys engaged in this field recently removed pine trees suffering from a blight.

2. VEHICLE MAINTENANCE. In this phase the boys learn how to lubricate motors and chassis, reline brakes, install new mufflers and tail pipes. This has been made possible by donations of a Chevy "demonstrator" motor, several autos and a tractor. They carry on their work in a garage which has been converted into a machine shop.

3. PAINTING AND CARPENTRY. This is a most necessary and highly important operation in maintenance, if the buildings are to be kept in A-1 condition.

4. ATHLETICS. Without an organized program, such activities as swimming, basketball, football, volley ball, and calisthenics would be slipshod . . . a sort of catch-as-catch-can, and consequently might not produce good results or well developed bodies. But this committee, with the aid and guidance of Father Henry, has worked out a sound and beneficial program attractive to all the boys.

PROGRAMS GO ON

Even though a good percentage of the boys attend summer school, these pro-

grams go on without interruption.

Now you might say, "So what? Shouldn't these boys do something in return for the goodness they are receiving . . . shouldn't this be expected of them?"

No . . . it isn't expected or demanded. They volunteer for the committee of their choice.

And here's literally the pay-off: the boys work an average of 16 hours a week. For this they receive 75 cents an hour. Of this amount, the boys keep one-half; 35 per cent goes into individual savings, and the balance of 15 per cent graciously goes for school supplies, clothing, and other basic necessities.

AN AWARENESS

In today's terms perhaps it isn't much. In fact it's only a drop in the bucket when you consider the development plans in store for Boystown South Florida. But it does show an inspiring recognition of responsibilities on the part of the boys.

And here's where you come in: Plans now off the drawing board call for two new dormitories to house additional boys. This is indeed a most encouraging outlook. From it the growth and future of Boystown South Florida seem assured.

But apart from the nobility of the direction given to the boys, two other factors are involved. While the determination and purpose of the boys is gratifying, we cannot sit smugly and say we hope it continues. It must be constantly fed and encouraged. But such a regimen cannot be fruitful by mere words or thin air.

A HELPING HAND

Surely, it is a lesser burden to lend a hand to help

those who so earnestly are typing to help themselves to be better men . . . to join the ranks of a society they deserve to be members of.

So, since the boys have embraced a program of self-help, why don't you adopt a program that will help, in a measure however small, to further this great humanitarian project called Boystown South Florida. God will surely bless you!

And at every opportunity spread the word about Boystown South Florida; tell your relatives, friends and neighbors about its illustrious developments and its plans for the future.

Tell them about the spectacular Air Fair that is planned for Nov. 19-20. Tell them you are a supporter and solicit their support, too, for this stirring enterprise designed to help all dependent boys of South Florida and, with your aid, points beyond.

Layman Appointed School Principal

GREENSBURG, Pa. — (NC) — Frank A. Reno is the first layman in this diocese named to serve as a Catholic high school principal.

A former English teacher and baseball coach, he succeeds Father William K. Sheridan in the top administrative post at Father Geibel Memorial High School, Connelville.

Bishop William G. Conrare of Greensburg said: "By this appointment, a priest is freed to do priestly and pastoral work . . . At the same time, a Catholic layman, trained specifically for school administration, will use his talents for the good of the Church."

Joliet Bishop Is Enthroned

JOLIET, Ill. — (NC) — Most Rev. Romeo R. Blanchette was enthroned as the second bishop of the 18-year-old Joliet diocese in the Cathedral of St. Raymond Nonnatus here. He succeeds Bishop Martin D. McNamara who died last May.

Archbishop John P. Cody of Chicago was the enthroning prelate at the late afternoon ceremonies.

The two prelates, with Bishop Ernest J. Primeau of Manchester, N.H., who was one of the officials at Bishop Blanchette's consecration last year, participated in a Solemn Concelebrated Mass following the enthronement. Bishop Blanchette had been serving as auxiliary bishop of the diocese.

Religious Questions In Census 'Unlikely'

WASHINGTON, D.C. (RNS) — There seems little likelihood that questions on religion will be asked in the decennial census of 1970.

Opposition has been so strong, the head of the Census Bureau admitted here, that it was probable that religion would be scratched from the list of questions asked of U.S. citizens.

The statement of A. Ross Eckler, census director, came just before Bishop Paul F. Tanner, general secretary of the National Catholic Welfare Conference, told a House subcommittee that information obtained on religion would "serve a valuable purpose."

VOLUNTARY ANSWERS

The Catholic spokesman also recommended that replies to questions on religion be made voluntary, not mandatory, for respondents. Under the law, citizens must answer all census questions.

After Eckler had told the

House subcommittee that opponents of religious questioning had warned that such data constituted invasion of religious freedom, Bishop Tanner testified that a public opinion poll agency had found practically no resentment toward such questions. He noted that the pollsters had great difficulty in securing income data in their interviews.

According to this report Bishop Tanner said, 99 per cent of persons polled in public opinion surveys readily gave religious data concern-

ing themselves. He cited statements by Thomas Benham, vice-president of the Opinion Research Corp.

SOME OPPOSITION

Although hearings on the census had just begun, the controversy was drawn according to familiar lines of the past. Some religious bodies, particularly Southern Baptists, Christian Scientists and Jews, oppose it.

In upholding a longstanding Catholic position for such census data, Bishop Tanner held that Americans have become sophisticated enough not to be annoyed at having to answer questions about religion for the government.

In his first appearance before a Congressional committee since taking his NCWC post in 1958, he con-

tended, as do many Catholic and Protestant leaders, that the information could prove of value in areas of government planning, market analysis by industrial and commercial interests and by religious bodies themselves.

JEWISH VIEWS

The American Jewish Committee, however, takes a different view, holding that to compel a person to reveal his religious affiliation or lack of it denies him his First Amendment guarantee of freedom of religion.

Bishop Tanner, notwithstanding the mandatory nature of the bureau's questionnaire, said he could see nothing wrong with putting the religious question on the official form, accompanied by an explanation that it did not demand an answer if the person, under conscience, felt he could not answer it.

South's Desegregation Agony, Hope Portrayed

"The Children of the South," by Margaret Anderson, Farrar, Straus & Giroux, Inc., New York. 208 pp. \$4.95.

Twelve years have passed since the United States Supreme Court handed down its immediately historic decision declaring segregation in public schools unconstitutional. In those years, America has witnessed an almost constant shift in battlefields in the war for equality which took on such new intensity with that decision.

VICTORY NOT YET

This book is a needed reminder that neither the Court decision nor resulting activity has yet assured victory in southern schools. It is also a testimony to the importance of such victory and a supplication for its assurance.

The supplication is made not so much by the author but by "the children of the South." Through the description of this Tennessee teacher-author, these children come to life, and alive they plead. They plead to adults of the South and the North for nothing more than a chance—a chance to learn without fear, without hate, without obstacles too big for a child.

There is great sadness in this book and there is great hope. The sadness is for the children, both black and white, who may have suffered irreparable harm just by being among the pioneers to enter the psychologically revolutionary setting which was an integrated classroom in a southern school. The hope is for those who will come later and may be given a chance.

MAN'S INHUMANITY

Anyone who can grieve at the "inhumanity of man toward man," will anguish at the inhumanity of adult toward child which causes the sadness in this book. The author will have done much for the cause of equal rights, if such anguish can be translated into some of the action she suggests for assuring real victory for that cause in the schoolroom.

(Reviewed by Margaret M. Carlan, NCWC News Service, Washington, D.C.)

"The Victorians," By Joan Evans. Cambridge University Press, New York. 254 pp. \$10.

Dr. Joan Evans, archeologist and one of the editors of the collected letters of John Ruskin, has compiled an interesting and illuminating book, consisting of nearly 300 excerpts from writings of the Victorians, to which she has added 102 illustrations of life in England during the latter half of the 19th century. Dr. Evans' introductory essays catch the essence of chapters such as Queen Victoria and her age, society, women, education, people, the home, transport and trade, and belief.

SHOULD NOT BE SLIGHTED

If we are inclined today to speak slightly of the Victorians, perhaps because popular legend has overemphasized their humorlessness or the smugness of some representatives of the period, we do them and ourselves less than justice. We have our roots in the Victorian era; indeed, life in America in the first quarter of the 20th century was essentially Victorian in spirit.

Anyone who glances at the book will almost inevitably find something helpful to his understanding of our own times; serious students of our origins, as well as those particularly interested in the Victorian era, will find the volume engrossing.

(Reviewed by John E. Ryan, NCWC News Service.)

OTHER TITLES

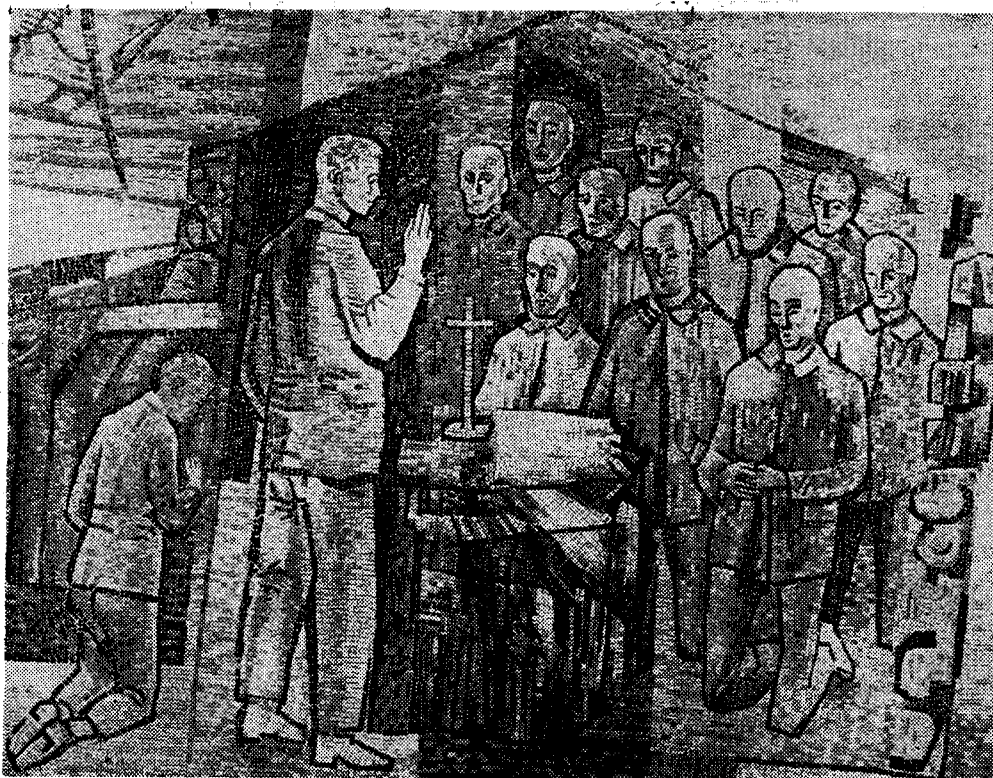
"Law and Conscience," by Franz Bockle, translated by M. James Donnelly. Sheed & Ward, New York. 139 pp. \$3.75. Discussion of principles behind differences in Protestant and Catholic moral theology.

"As One Who Serves," by Father Anselm W. Romb, O.F.M. Conv. Bruce Publishing Co., Milwaukee. 144 pp. \$3.50. Relates modern trends and changes in the church with traditional values.

"The Prisoners of Algiers," An Account of the Forgotten American-Algerian 1785-1797, by H. G. Barnby. Oxford University Press, New York. 350 pp. \$7.50. Strange story of American merchant seamen captured and sold into slavery in Algiers.

"A New History of the Cold War," by John A. Lukacs. Anchor Books, Doubleday, New York. 400 pp. \$1.75, paper. An updated edition of the Cold War years up to the present by the professor of history at Chestnut Hill and LaSalle Colleges, Philadelphia.

"Bread and the Word," by A. M. Roguet, translated by Joseph Donceel, S.J. Macmillan, New York. 231 pp. \$5.95. Meditations on the Liturgy.



CLANDESTINE MASS being offered in the Soviet slave labor camp of Yorkuta by Lithuanian Father Pranas Rachunas for his fellow-prisoners during World War II is depicted in a mosaic on the wall of the chapel of

Our Lady of Siluva in the National Shrine of the Immaculate Conception, Washington, D.C. The chapel dedication on Labor Day weekend is expected to draw thousands of pilgrims of Lithuanian descent.

Safety Officer Will Address K-C Council

Officer Joseph Emmerick, of the Dade County Division of Safety Education, will be guest speaker at a meeting of Father Lawrence J. Flynn Council of the Knights of Columbus Wednesday, Sept. 7, in the Council Hall, Hialeah.

A film on auto safety will illustrate Officer Emmerick's talk.

St. Jerome Women Plan Dessert Card Party

St. Jerome's Women's Club will host a dessert card party on Tuesday, Sept. 6, at 1 p.m., in the Knights of Columbus Hall, 333 S.W. 25 St., Fort Lauderdale. Mrs. Desmond Larsen is chairman.

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Holy Name Societies Rally

The North Dade Deanery Holy Name Societies annual rally will be held on Holy Name Sunday, Sept. 11, at St. John The Apostle Parish in Hialeah, 4th St. and 4th Ave. N.E.

A formation for the procession will begin at noon. A special Mass will be celebrated at 12:30.

The Father Andrew Brown General Assembly Color Corps will lead the procession.

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Curley Grads Plan Alumni Association

Graduates of Archbishop Curley high school are making plans to organize an alumni association.

Interested former grads are asked to send their name, address and phone number to Alumni Association, Archbishop Curley High School, 300 N.E. 50 St., Miami, Fla. 33137, or to phone Rod Goehmann, PL 8-4104.

St. Vincent Women To Attend Retreat

The women of St. Vincent de Paul parish, Miami, will join in an annual retreat on Sept. 9-11, in Kendall.

The parish Altar and Rosary Society will sponsor its fall card party Wednesday, Sept. 14, at 8 p.m. in the parish building, 2100 N.W. 103 St.

St. Clement Ladies' Communion, Meeting

A busy week is in store for the ladies of St. Clement's Altar and Rosary Society.

They will receive corporate Communion at 8 a.m. Mass in St. Clement's church, Fort Lauderdale, Sunday, Sept. 4 and convene for a regular monthly meeting Tuesday, Sept. 6, at 8 p.m., preceded by Benediction in church.

Mothers of first graders are especially invited to attend this "get acquainted" gathering.

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THURSDAY, SEPTEMBER 1st, 1966

sponsored by

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PROGRAM

PONTIFICAL LOW MASS

8:30 a.m. - St. Joseph's Church, 8670 Byron Avenue
Miami Beach, Florida

CELEBRANT

His Excellency, The Most Reverend
Coleman F. Carroll, D.D.
Bishop of Miami

MORNING SESSION

10:00 a.m. to 12:00 Noon

CHAIRMAN OF SEMINARS

The Right Reverend Monsignor George C. Higgins,
Director Social Action Department, National Catholic
Welfare Conference, Washington D.C.

THEME

Labor and Management - "Collective Bargaining and
Job Opportunities"

WELCOME

The Honorable Elliott Roosevelt, Mayor, Miami Beach

Address: "Labor's Views on Collective Bargaining in Public Service"
Mr. Jerome Wurf, International President, American Federation
State, County and Municipal Employees, Washington, D.C.

Address: "Management's Views on Collective Bargaining in Public
Service: Hon. Porter W. Homer, Manager of Metropolitan Dade
County, Miami

MODERATOR

Mr. Wayne Fariss, News Commentator, WCKT Channel 7, Miami

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Vice Mayor, Miami Beach
Hon. Earl M. Starnes,
Commissioner,
Metropolitan
Dade County
Hon. Keith Phillips,
Vice Mayor,
Coral Gables

AFTERNOON SESSION

2:00 p.m. to 4:00 p.m.

CHAIRMAN

The Right Reverend Monsignor George C. Higgins
Director, Social Action Department, National Catholic
Welfare Conference, Washington, D.C.
Address: "Labor's Views on Progress in Job Opportunities"
Mr. Donald Slaiman, Director, Dept. of Civil Rights,
AFL-CIO, Washington, D.C.
Address: "Management's Views on Progress in Job Opportunities"
Mr. Eugene Mattison, Jr., Administrative Director, Plans
for Progress, Washington, D.C.

MODERATOR

Hon. Francis X. Knuck, Dade County Circuit Court Judge

LABOR DISCUSSION PANELISTS

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Business Representative,
Teamsters Local 769

Rev. Theodore Gibson,
Rector Christ Church
(Episcopal)

Mr. J. Carlin Allen,
Assistant Organizational
Director, Industrial
Union Dept., AFL-CIO,
Washington, D.C.

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Assistant Professor,
General Administration,
College of Business
and Public Administration
Florida Atlantic
University,
Boca Raton, Fla.

Mr. Sidney Langer,
Chairman of the Board,
City Gas Company of
Florida

Hon. Jerry Thomas,
Senator Palm Beach
County

PRESENTATION OF AWARDS

SPEAKER

Hon. LeRoy Collins
Under-Secretary of Commerce,
Dept. of Commerce, Washington, D.C.

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Bishop of Miami
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1966 Labor Day Statement Of NCWC

Complete text of the National Catholic Welfare Conference's 1966 Labor Day statement, issued through the Rt. Rev. Msgr. George G. Higgins, director of the social action department:

Pope Paul VI, in commemorating the 75th anniversary of Leo XIII's encyclical, *On the Condition of Labor*, redubbed the message of that historic document to seven "simple but fundamental" axioms. The fifth of these "elementary propositions" reads as follows:

The Church has recognized the right to form trade unions, it has defended and protected this right . . . it took cognizance not only of the strength of numbers which the fact of unionization was bound to exert upon a society oriented toward democracy, but also the fruitfulness of the new order which could spring from workers' unions — an awareness on the part of the worker of his dignity and his position in the social framework, a sense of discipline and solidarity, a spur to professional and cultural advancement, a capacity to participate in the productive cycle no longer as a mere . . . instrument, but to some extent at least as a sharer in responsibility and an interested participant.

This basic axiom, which was bitterly condemned as a "revolutionary" doctrine by many of Leo XIII's contemporaries, has been restated so often and so forcefully by all of his successors during the past 75 years that many observers were surprised that Vatican II should have felt it necessary to reaffirm it, with even greater solemnity, in its Pastoral Constitution, *The Church in the Modern World*. Was it really necessary, these observers are asking, for the Bishops of the world to reemphasize at this late date a principle which is so elementary and so fundamental as to be self-evident and which in any event, is no longer a matter of controversy?

STILL CONTROVERSY

The answer to this question is that even in the United States, which, rightly or wrongly, prides itself on being the most advanced of all the industrialized nations in the world, the right to organize, far from being universally recognized as a self-evident principle of social ethics, is indeed, still very much a matter of controversy.

To be sure, many, if not most, of the more influential American employers are today willing to admit that unions serve a useful purpose and, in any event, are here to stay, at least in our major industries. But too few Americans in positions of influence are prepared to go the whole way and to take the unqualified position that secure and stable unions are an essential, not to say indispensable prerequisite of a sound social order.

Worse than that, the efforts of many workers to organize into bona fide unions of their own choosing

are still being thwarted with impunity in certain quarters. This is particularly true of the nation's migratory farm workers. Time after time during the past half-century their efforts to organize have been blocked.

TIDE TURNING

It is gratifying to note, however, that, at long last, the tide is beginning to turn in favor of our under-paid and terribly disadvantaged agricultural workers.

This year, for the first time, a group of them have succeeded in organizing a viable union. A number of churchmen of all faiths have vigorously supported the patient and remarkable peaceful efforts of these dogged and determined farm workers to make up for generations of lost time and, by means of an organization of their own choosing, to begin to secure their basic human rights.

They have a long way to go and many hurdles to surmount. Not the least of their handicaps is the fact they enjoy few of the statutory benefits and safeguards which have long since been extended to the majority of workers in other occupations.

NOT PROTECTED

Their right to organize is not protected by law, and for the most part, they are excluded from coverage under federal and state minimum wage legislation. At the federal level, efforts are currently being made to correct this two-fold inequity. Realistically, however, there is little hope that these efforts will fully succeed in the foreseeable future unless the general public—whose food bill is now being partially subsidized by the nation's under-paid farm workers — rallies to their support. Church groups throughout the nation have already done much to arouse public interest in the sad plight of these disadvantaged workers and to galvanize public opinion in support of their legitimate demand for fair and equitable treatment under the law.

PUSH NEEDED

It is to be hoped that these church groups and other interested parties will not rest until all of these workers are brought into the mainstream of American economic life and are provided with all of the benefits and safeguards which federal and, to a lesser extent, state legislation now provide for workers in other industries and occupations.

Organized labor, over the years, has done less than it might have been expected to do on behalf of farm workers. Be that as it may, the labor movement is now beginning to make up for lost time. Its support of the current farm workers' organizational drive, in terms of experienced personnel and financial assistance, is commendable.

Our great organizations and American management in general would also do well to lend their support to this organizational drive, not sim-

ply as a matter of justice and fair play, but also as a matter of self-interest.

THE BIG THREE

Big Labor, Big Business, and Big Agriculture — the three giants in our economy — enjoy a preferred status in our "pluralistic" society. They have their differences, of course, and they sometimes find themselves in open conflict with one another.

In general, however, there is a rough parity between Big Business, for example, and Big Labor, and, as one writer has recently pointed out, this "has been paralleled by the rise of a philosophy of moderation and cooperation between them, based on mutual understanding and respect, which is precisely similar to the achievement of interfaith and ethnic tolerance."

This writer, who is persuaded that the philosophy of American "pluralism" has outlived its usefulness, goes on to say that "what has been overlooked or suppressed is the fact that there are tens of millions of Americans . . . whose interests are completely ignored by this genial give-and-take . . . If migrant workers, or white-collar workers, or small businessmen are genuine groups, then they have a legitimate place in the system of group adjustments. Thus pluralism is not explicitly a philosophy of privilege of injustice — it is a philosophy of equality and justice whose concrete application supports inequity by ignoring the existence of certain legitimate social groups."

MAKES SAME POINT

Another American writer, who is equally disenchanted with the philosophy of "pluralism", has recently made the same point. He says that "many individuals are in fact excluded from any membership or effective participation in the system as a whole. Thus, farm workers, Negroes, and the urban poor have not been included in the system of 'pluralist' representation so celebrated in recent years."

In our judgement, both of these writers are far too critical of American "pluralism" and too readily inclined to turn to Big Government for the solution to the problem they have cited.

Nevertheless the problem itself is a real one. It is a fact, in other words, that many Americans are, for all practical purposes, outside the system. If this is true of migratory and other farm workers, it is even more tragically true of the great mass of American Negroes, whether they live on marginal, worked-out farms in the rural South or in segregated slums in the North.

MUST FIND WAY

American "pluralism", which we strongly favor, must find a way to bring these and other disadvantaged minorities into the system, or the system itself

will come under increasingly heavy attack by those, who, like the writers cited above, are convinced that there is no cure for group selfishness and that Big Government, therefore, is our one and only hope.

With regard to the problem of race relations and civil rights, it is perfectly clear that we are at a critical turning-point in our history and, more specifically, in the history of the American labor movement.

On Labor Day, 1966, the labor movement, like every other organization in American society, is on the spot. For the moment it must expect to be judged almost exclusively on its performance in the field of civil rights and must expect to be told, even by its friends, that its record in this particular field has been far from perfect.

MUCH DONE

In fairness, of course, it should be pointed out that the American labor movement has done much in the past and is doing even more at the present to promote the cause of interracial justice, not only within its own ranks, but in the community at large.

Many of its friends feel, however, that, to a certain extent, success may have spoiled Big Labor on the particular issue of civil rights. The impression is abroad, in other words, that some segments of the labor movement are trying to be a little too respectable and have yet to put the issue of racial equality at the very top of their agenda.

This sort of calculating "prudence" is somewhat out of character for the labor movement and can hardly be reconciled with the past and present willingness of unions to fly in the face of public opinion when their own strictly trade union interests are at stake.

NEGROES' QUESTION

Negro leaders are also asking — quite legitimately — when the labor movement as a whole is going to move in on those unions which are still practicing racial discrimination.

When an employer tries to discourage the organization of his workers or refuses to engage in collective bargaining, the labor movement will go to almost any length to bring him to time. Negro leaders are disappointed that it often tends to react much less vigorously when one of its own affiliates is guilty of practicing racial discrimination.

Some Negro leaders may be too critical of the labor movement. They may not fully appreciate the complexity of the problems with which truly dedicated labor leaders are confronted in their efforts to promote the cause of complete racial equality.

NOT UNDERSTOOD

By the same token, however, too many labor leaders and too many members of the rank-and-file have yet to

grasp the depth and the passion of the present racial crisis. As a result, there is, unfortunately, a growing rift between organized labor and the Negro community.

Surely this is one of the most serious problems with which the labor movement is presently confronted. Instead of going through the usual routine of self-congratulations on Labor Day, 1966, labor would be well advised, then, to take a self-critical and ruthlessly honest look at this problem, which is largely of its own making. It can ill afford to get the reputation of being even partially out of sympathy with the Negro's legitimate and very belated demand for complete equality of opportunity.

It should not be necessary to add, in this connection, that the record of American industry and American management is no better than that of organized labor in the field of race relations and civil rights and, on balance, may not be quite as good. But surely this is no time for either side to be comparing its record pharisaically with that of the other. They are both in the same boat. Indeed we are all in the same boat — all of us, clergymen included — and unless we make up our minds to bring about complete racial equality now — and not ten years from now — we may be heading for a national catastrophe. Shakespeare tells us that

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in misery.

On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.

APPLICATION TODAY

The application of these words, so full of wisdom, to our present crisis in the field of race relations is so obvious as to require no further commentary except to add that the Negro community itself can make an immeasurable contribution to the cause of interracial justice by pursuing its legitimate goals and objectives within the law and by rejecting, once and for all, the weapons of violence and hatred.

They, too, in other words, must learn "to take the current when it serves" or lose their ventures and, in the process, hasten the downfall of democracy.

Our reference to the fact that labor and management have a joint responsibility to solve the problem of migratory farm labor and the problem of race relations within the area of their own particular competence and jurisdiction serves to recall that Labor Day in the United States no longer belongs to labor exclusively but should now be regarded as a kind of all-American holiday and should be observed, as we have pointed out in previous statements, in such a way as to

center attention on the common sense of purpose which ought to animate all segments of our economic society and ought to prompt them, in the recent words of Pope Paul VI, to adopt their own particular interest to the "universal good that overrides the interest of groups . . . and to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

POVERTY

It would be easy enough to list a number of serious problems that call for common action on the part of labor and management, in cooperation with the government, but, for present purposes, they can all be reduced to one — namely, the problem of hard-core unemployment and degrading poverty in the midst of bounteous plenty. Now is the time to start solving this problem, at whatever cost or inconvenience.

It is sobering to recall, in this connection, that holy Scripture relates that the ancient city of Sodom was levelled to the ground because it lacked the will and the generosity to solve this very kind of problem.

"Behold," we read in the sixteenth chapter of the Book of Ezekiel, "this was the iniquity of Sodom . . . pride, fullness of pride and abundance, and the idleness of her and her daughters: and they did not put forth their hand to the needy and the poor." May God grant that our own material abundance and phenomenally high standard of living will not tempt us to make the same tragic mistake.

In closing, it remains for us to extend to labor and management on this annual holiday — a holiday which, as noted above, properly belongs to both of them as co-equal partners in the American economy — our congratulations on what they have accomplished in the past and our cordial best wishes for the future success of their efforts to adapt their own particular interests to the needs of the general economic welfare and particularly to the needs of the poorest of the poor.

It is our earnest and prayerful hope — in the words of Pope John XXIII — that "there may . . . reign in social life through charity . . . mutual respect, the will to collaborate, a familiar and fraternal climate" according to the suggestions contained in the letter of St. Paul to the Colossians read in the Epistle of today's Mass of St. Joseph, patron of the workingman:

Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him . . . Whatever you do, work at it from the heart as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. Serve the Lord Christ.

Survey Praises Catholic Schools

Continued from Page 1

full responsibility for the total religious formation of their children will perceive how essential is the collaboration of home and school," it states.

Although the study inquired into academic achievements, it paid "special attention" to what students in Catholic schools knew about their religion, what their attitudes were to certain questions either directly or indirectly religious in nature, and what their questions were about their religious and general education in Catholic schools. The study wanted to find out not how many facts the students could reel off about their religion, but how well they grasped the meaning of the Faith.

MODERN CATECHETICS

The results convinced the Notre Dame researchers that modern catechetics was slowly but steadily taking hold: the "catechesis empha-

sis" was reflected in the responses of 54 per cent of all elementary school students, and 59 per cent of all secondary school students.

The Notre Dame report characterizes modern catechetics as a method which incorporates, but also transcends, other approaches to religious instruction: "In its simplest and most generic sense, catechesis emphasis is a combination of the intellectual and practical emphasis and at the same time is quite distinct from both . . . it emphasizes the beauty and the joy of Christian faith at the very moment it seeks its truth," the study says.

One example of an "advanced" response was the answer given by almost 60 per cent of the students to a question on the liturgy. These students opted for active liturgical participation as the most desirable form of worship. They were aware that it is possible to attend church services regularly yet

'Catholic Students Superior'

fail to join in the liturgy, the report says.

DIVORCE BAN UPHELD

The Catholic Church's condemnation of divorce and remarriage and the Church's stress on the desirability of inter-Catholic marriage were upheld by more than 80 per cent of the students in 1962-63.

The study found that children from the upper social and lower class status put more stress on the obligation to render service to others than do children of middle and lower class status. But youngsters from the latter group would be happier than a well-off child to hear that a friend is entering religious life.

The report says that children from highly religious families rejected racially biased statements more frequently than did children from families whose religious devotion is medium or low. It added: "The children who value the Mass show a stronger disposition to judge Negroes in a Christian way than children who fail to attend Mass regularly.

BENEFITS OF MASS

"The high endorsement of Catholic attitudes by those who attend Mass beyond their obligation suggests that the encouragement given by home and school to frequent voluntary Mass attendance is sound practice," the report states.

"Self-examination by Catholic schools may be especially necessary with respect to anti-Semitism," the report states. It recommends that Catholic educators provide students with more opportunities to increase their contacts with and broaden their understanding of Jews and other minority groups.



SYMBOL OF SAFETY for Operation Safe Walk is the umbrella carried by Mrs. David Langworthy as she accompanies her six-year old son, David to St. Mary's Elementary School, Miami. Mothers of all parochial school first graders are being urged to accompany their children to school with opened umbrellas.

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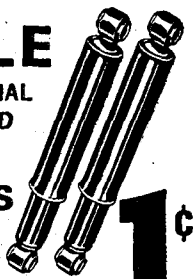
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'Safe Walk' Operation Comes To Our Schools

The Miami Diocesan Council of Catholic Women has joined the Dade County Citizens Safety Council in reminding parents of first graders that Operation Safe Walk has been expanded to include all parochial schools this year.

Each first grade pupil will be given a flyer describing the program when school opens next Tuesday.

MILKMAN DELIVERY

The instruction sheets, made available through the South Florida Dairy Council, will be distributed by home delivery milkmen to homes where there are small children.

Operation Safe Walk suggests that every pupil who walks to school be escorted

by a parent and these simple precautions, in essence, be observed.

1. Parents should walk child from home to school along the safest and easiest route, explaining each movement aloud to make certain the child understands why and not just what.

2. The trip should be timed to avoid unnecessary hurrying and the child should be cautioned not to talk or ride with strangers.

3. On Operation Safe Walk day use an umbrella as a symbol of safety to inform motorists that your child is beginning a new school year and that you are on a route that will be used by children walking to and from school throughout the year.

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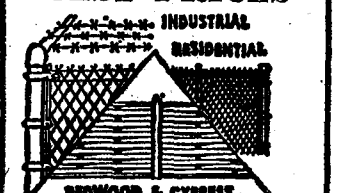
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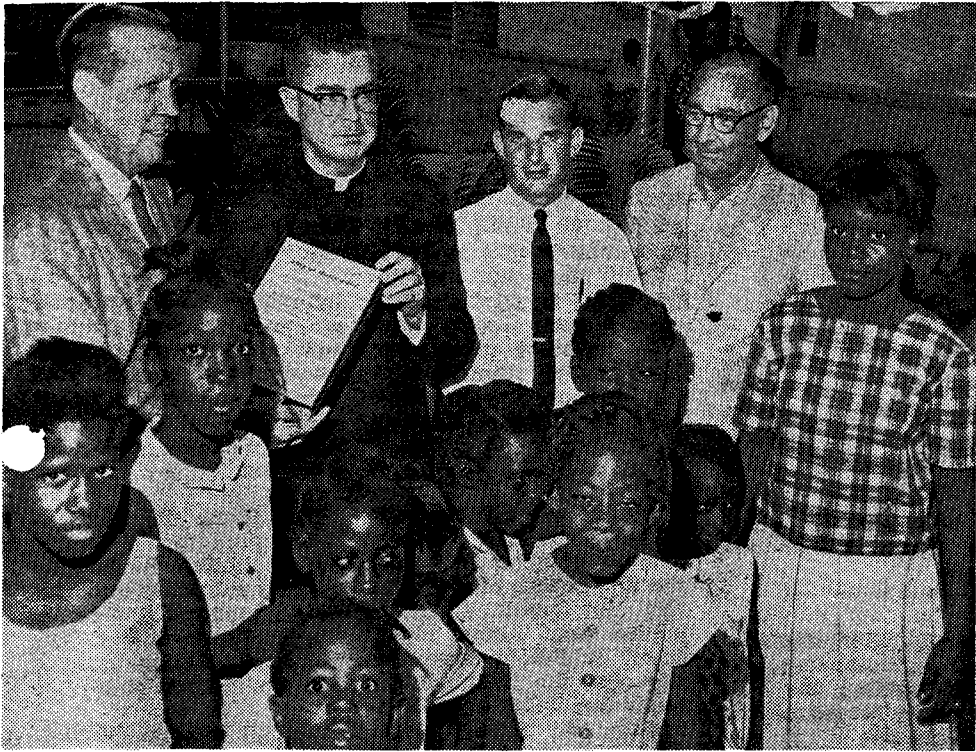
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APPRECIATION AWARD from the City of Hollywood is presented by Mayor William Zinkil to Msgr. William F. McKeever, pastor, Little Flower parish, for his contribution to improved community relations and conditions. Looking on with approval are William Fisher, Washington Park recreation director; Gen. J. W. Watson, city manager and Washington Park children. The presentation was made last week during a parents Day program at the park.

al are William Fisher, Washington Park recreation director; Gen. J. W. Watson, city manager and Washington Park children. The presentation was made last week during a parents Day program at the park.

Migrant, Negro Aid Is Urged

Continued from Page 1
larly true for migratory farm workers.

"Time after time during the past half-century," Msgr. Higgins added, "their efforts to organize have been blocked."

"It is gratifying to note, however, that, at long last, the tide is beginning to turn in favor of our underpaid and terribly disadvantaged agricultural workers."

He cited the first successful organization of a farm workers' union during the past year and praised the clergymen of all faiths support given their efforts by

LONG WAY TO GO

He added, however, that farm workers still "have a long way to go and many hurdles to surmount before all inequities are corrected," and said their efforts will not fully succeed "unless the general public — whose food bill is now being partially subsidized by the nation's underpaid farm workers — rallies to their support."

Msgr. Higgins expressed the hope that "church groups and other interested parties will not rest until all of these workers are brought into the mainstream of American economic life," and he called upon "Big Labor, Big Business, and Big Agriculture" to lead the way in this effort.

These "three giants," he

said, enjoy a preferred status in our pluralistic society, and if the system is to be continued, the migratory farm worker must be brought into that society.

MUST FIND A WAY

"American pluralism," which we strongly favor," he said, "must find a way to bring these and other disadvantaged minorities into the system, or the system itself will come under increasingly heavy attack by those, who . . . are convinced that there is no cure for group selfishness and that Big Government, therefore, is our one and only hope."

Turning to the problem of race relations, Msgr. Higgins said that if it is true that migratory workers are outside our social and economic system, "it is even more tragically true of the great mass

of American Negroes, whether they live on marginal, worked-out farms in the rural South or in the segregated slums in the North."

In regard to race relations, he said, the country is at a critical turning-point in history, particularly in the history of the labor movement.

ON A SPOT

"On Labor Day, 1966, the labor movement, like every other organization in American society, is on the spot. For the moment, it must expect to be judged almost exclusively on its performance in the field of civil rights and must expect to be told, even by its friends, that its record in this particular field has been far from perfect."

TV To Reach 32,000 Pupils

Continued from Page 1

an antenna in Fort Lauderdale, Msgr. O'Shea explained.

The new service is sometimes described as "on-the-air closed circuit TV" since its signals are transmitted at microwave frequencies (2,500 to 2,640 megacycles) which cannot be picked up by home TV receivers.

Each of the schools in the diocese is equipped with a roof-top microwave "dish" — two or four feet in diameter depending upon the school's distance from the transmitter — which picks up the TV signals from the broadcast antenna.

Eventually, Msgr. O'Shea added, the Diocesan TV service will be extended to the Palm Beach area and further north.

Parochial Pupils To Hike Classward, Next Tuesday

Continued from Page 1

increase in spite of the difficulties confronting education on all fronts these days. There is cause for concern in the realization that our growth was not equal to the increased demand for Catholic education.

"Only in schools where expansion has taken place can more students be accommodated this year. This problem will be studied intensely by our school board at its next meeting Sept. 7.

"The diocesan education television will be expanded this year to include Broward and Palm Beach counties. This will give our schools

increased capacity to secure the best and latest educational offerings for our students," Msgr. McKeever concluded.

TEACHER—PUPIL RATIO

The diocesan school system boasts 1,233 teachers on the elementary and high school level, for a ratio of one teacher for every 30 pupils.

Two high schools and seven elementary schools will welcome new principals when they open their doors next week.

There will be some physical changes, too, as four elementary and two high schools don a new look for the opening.

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Sniper Hits Monastery

PATERSON, N.J. — (NC) — A police investigation into activities of a suspected sniper here uncovered an apparent systematic attack on St. Bonaventure's Franciscan monastery.

A house, parked cars and a manned patrol car were hit with rifle shots. Police calculated the shots came from a vantage point high up on Garrett Mountain, a bluff which overlooks a residential section.

Police combed the area for clues without success, then initiated a house-to-house canvass. During the canvass it was found that 21 windows in the monastery had been shattered during the previous week, apparently by rifle fire.

St. Bonaventure's lies in the area of the suspected sniper attack.

Pope Paul Stresses Vitality Of Church

CASTEL GANDOLFO, Italy (NC) — There is plenty of evidence that the Catholic Church is the true and living Church, Pope Paul VI told the thousands attending his weekly general audience at his summer residence here.

All that is needed to discover the Church's vitality is to look around the world today, the Pope said.

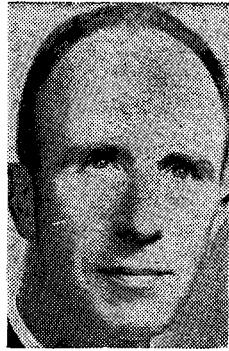
IS CHURCH ALIVE?

He devoted the audience to the questions: "Is the Church alive?" and "Does the Church live?" He said the answers to these questions are important and should be sought by the Christian.

On the scholarly level, he said, there are many deep and not easily accessible studies of the life of the Church in terms of history,

theology and spirituality. But, he continued, on a "purely superficial but not valueless" level the level of public meetings, the Church's vitality is demonstrated.

Among such meetings he cited recent national Eucharistic congresses and social weeks and other gatherings on social and economic subjects held under specifically Catholic auspices. In the field of Church studies he mentioned the congress of the Confraternity of Christian Doctrine to be held in Pittsburgh and the international Church Music Congress being held in Milwaukee.



NEW PROVINCIAL of the Baltimore Province of the Brothers of the Christian Schools is Brother James B. Carrey, F.S.C., The Christian Brothers staff La Salle High School in Miami.

NOT ALL THAT MOVES While stressing the Church's vitality, the Pope warned that not all activity is good. He said:

"Certainly not always and not everything that moves is healthy and praiseworthy."

Peking Reds Storm School; Expel Nuns

HONG KONG — (NC) — Church authorities here made hasty plans to receive eight European nuns expelled from Red China after their Peking school was taken over by rampaging Red Guards.

Early fears that the Sisters would be tried and imprisoned were allayed when a Peking-based newspaper correspondent reported that the communist government had ordered the nuns out of the country.

TEENAGE GUARDS

The Sisters, all members of the Franciscan Missionaries of Mary, were among the first victims of the teen-aged Red Guards. Their expulsion from Sacred Heart school in Peking came the day after the fanatic youth group had taken over Peking's Catholic cathedral and a Protestant church.

Red flags were hoisted over the cathedral's dome and western tower. The youthful demonstrators refused to allow reporters to

enter the church, but newsmen saw that some windows had been smashed and that communist slogans had been painted on the cathedral walls. The biblical pictures formerly on the walls were mutilated.

The South Cathedral — dating back to the time of Father Matteo Ricci, 16th-century missionary to China — was kept open by the communist party to mislead tourists into believing there is religious freedom in Red China.

PLEAS DISREGARDED

Red Guards entered Sacred Heart school and despite the pleas of foreign diplomats accredited to Peking, smashed statues and smeared the walls with anti-Western slogans. Reporters later noticed that a statue of Mao Tse-tung had been enshrined in the school.

Veterans of many years service in China, the expelled nuns were identified as Sister Luigi Antonia of Italy, Sister Thomas a Becket of Scotland, Sister Eamon of Ireland, Sister Sigisbert of France, Sister Joel of Greece, Sister Olga Sophia of Poland, and Sister Notkers of Switzerland. Their 76-year-old Canadian provincial, Mother Mary of the Cross, is with the nuns.

No word has been received of the Chinese and Eurasian nuns also stationed at the Sacred Heart school. Various sources indicate there may have been as many as 22 other Sisters besides the eight Europeans.

USED BY EUROPEANS

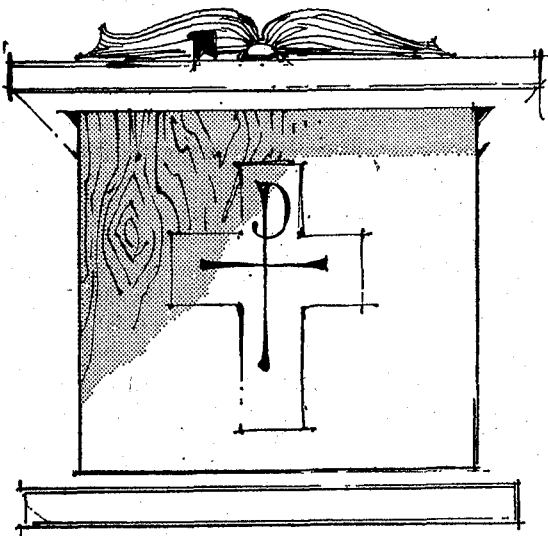
Sacred Heart had been maintained in Peking for the use of Peking's European residents who sent their younger children there. Diplomatic protests over the Red Guard attack on the school were answered by the government's announcement that the school would be closed down. The closing was blamed on the school's role as a center for anti-revolutionary training.

Reports reaching Hong Kong from travelers and from Japanese, Russian and Yugoslav newspaper correspondents indicate that the anti-religious sentiments of the Red Guard are not limited to assaults on Christians. Ancient shrines in China and Tibet have also been attacked.

A reign of terror for all people of Red China associated with capitalistic and bourgeois ideas rather than a fresh persecution of the Church is involved in the closing of Peking's Catholic cathedral.

This is the opinion of Hong Kong's most experienced observers of Catholic affairs in Red China. Despite their agreement, they said it is too soon to attempt a full assessment of the new situation there. But they added that they wondered how far Peking can rely on the stability of its deliberately stirred up revolutionary students and school children.

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Comienza el Jueves 8, el Triduo a la Caridad del Cobre



ANTE ESTA imagen de la Virgen del Cobre, que fue sacada de Cuba en bote, clandestinamente, se postrarán miles de católicos el domingo 11 en el Miami Stadium.

El próximo jueves, 8 de septiembre, festividad de Nuestra Señora de la Caridad del Cobre, se iniciará en todas las iglesias del Condado de Dade un triduo en honor de la patrona de Cuba, como preparación a la magna celebración que tendrá lugar el domingo, 11 de septiembre, a las 7:30 P.M. en el Miami Stadium.

El Obispo Coleman F. Carroll ha reiterado su deseo de que esta celebración, en conmemoración del quincuagésimo aniversario de la proclamación de la Virgen del Cobre como patrona de Cuba tenga una especial solemnidad y

produzca óptimos y permanentes frutos espirituales.

A ese efecto se ha dispuesto el triduo y la misa de campaña en el Miami Stadium. Al mismo tiempo se anunció la convocatoria a un concurso literario y artístico —con categoría de pintura, escultura, poesía, canciones populares, ensayo histórico y ensayo literario, con el que el Obispo Carroll quiere hacer, en la participación de artistas e intelectuales un homenaje perdurable a la Virgen del Cobre.

IMPORTANCIA DEL TRIDUO

La idea de este triduo a celebrar en todas las parroquias con sacerdotes y fieles latinos, es mucho más que brindar una devoción a los fieles. Se trata de utilizar toda la influencia de los militantes seculares y de todos los fieles de la parroquia para hacer que concurran todas aquellas personas hoy apartadas de la vida religiosa, negligentes o apáticas. Los párrocos y los sacerdotes latinos están recabando de los militantes del apostolado secolar que busquen esa participación masiva en las jornadas del triduo, para obtener como fruto una renovación espiritual de toda la parroquia o una misión que sea el comienzo de una obra evangelizadora profunda.

Durante los días del triduo en cada parroquia se practicarán los himnos que se cantarán en la Misa del Stadium.

CORO HABLADO EN EL MIAMI STADIUM

La ceremonia que culminará este triduo a la Patrona de Cuba comenzará el domingo 11 de septiembre, a las 7:30 P.M. en el Miami Stadium.

Consistirá en una misa pontifical de campaña oficiada por el Obispo Coleman F.

FRUTO PERMANENTE DEL CINCUENTENARIO

Como fruto práctico y permanente de este Cincuentenario se organizarán y difundirán entre los fieles latinos los Grupos de Discusión de la Confraternidad de la Doctrina Cristiana. A través de estos grupos la influencia apostólica del sacerdote podrá multiplicarse y los militantes de las parroquias tendrán la oportunidad de ejercer una evangelización organizada y sistemática entre miles de per-

(Pasa a la Página 16)

Convocará Diócesis de Miami Concurso Artístico Literario

Un concurso artístico y literario para conmemorar el cincuentenario de la proclamación de Nuestra Señora de la Caridad del Cobre como Patrona de Cuba será convocado por la Diócesis de Miami con valiosos premios en efectivo, medallas y diplomas conmemorativos.

El Concurso se dividirá en distintas especialidades, tales como pintura, escultura, poesía, canciones populares, ensayo histórico y ensayo literario.

El Obispo Coleman F. Carroll, al tener la iniciativa de este concurso, quiere que con la participación de intelectuales y artistas se rinda un homenaje trascendente, perdurable a la Madre de Dios en la advocación de Nuestra Señora de la Caridad.

La Iglesia, que ha sido siempre mecenas del arte, quiere en esta ocasión alentar la producción artística y literaria en honor de la Virgen, convocando a los artistas e intelectuales contemporáneos a rendir un homenaje mariano que quedará para la posteridad en un cuaderno que reproducirá los mejores trabajos presentados.

Las bases para el concurso están siendo ya confeccionadas, convocándose a figuras de reconocida capacidad en cada una de las especialidades para que formen parte de los jurados calificadores. Esas bases serán dadas a conocer a la mayor brevedad, pudiéndose adelantar hoy que el concurso estará abierto a escritores, pintores y escultores de cualquier nacionalidad y que los premios serán entregados en un acto que tendrá lugar en la ciudad de Miami el día 8 de diciembre, festividad de la Inmaculada Concepción de María, patrona de Estados Unidos.

The VOICE

En Español

DELEGACION DE MIAMI ACUDIO A NUEVA YORK

Celebran Cursillistas Convención Nacional

NEW YORK. — Presididos por el Obispo Auxiliar de Lansing, Michigan, Mons. Joseph Green, el cual ocupa el cargo de Asesor Episcopal del Movimiento, los cursillistas de Cristiandad se congregaron en la ciudad de Nueva York para celebrar su Octava Convención Nacional.

Procedentes de las 88 diócesis del país en las que la obra está establecida, más de 1,200 delegados se enfrascaron en el estudio y discusión de los principales temas que les afectan en su labor en el campo del apostolado secolar.

Por ENRIQUE RUILOBA

Junto al Obispo Green, otros miembros de la jerarquía estuvieron presentes en las distintas sesiones del evento. Ellos fueron el Arzobispo Coadjutor de Nueva York, Mons. John J. Maguire; el Obispo Auxiliar de Brooklyn, Mons. Charles R. Mulrooney; el Obispo de Bahamas, Mons. Paul L. Hagarty; el Obispo de San Fernando, en Filipinas, Mons. Emilio Cinense, y el Obispo Auxiliar de Nueva York, Mons. James McManus.

Aunque esta reunión anual era dedicada específicamente a los cursillistas estadounidenses, varios representantes de otras naciones participaron de la misma, asistiendo delegaciones de Japón, Canadá, Filipinas, Honduras, México, Guatemala, Chile y Argentina.

La presencia de dos de los fundadores del Movimiento, Mons. Francisco Suárez y Eduardo Bonnin, constituyó la nota destacada de la Convención. Ambos participaron en las sesiones generales y en otras especiales para cursillistas de habla hispana, donde se expusieron los fundamentos del Cursillo y los problemas de la perseverancia o Postcursillo.

La Convención tuvo como tema central a "Un mundo que cambia, la renovación en la Iglesia, y el Cursillo". Distintas ponencias relacionando el Movimiento con el espíritu del Vaticano II fueron presentadas, abarcando variados aspectos como la espiritualidad secolar en el mundo actual; la teología del Cursillo; evolución, perspectiva y futuro de la obra; la respuesta de la Iglesia al desafío del mundo; la construcción de cristiandades; papel de los cristianos en el apostolado secolar, y un interesante panel sobre las críticas que se hacen al Cursillo.

(Pasa a la Página 17)

Campaña Contra la Cruz Impulsan Comunistas de la Unión Soviética

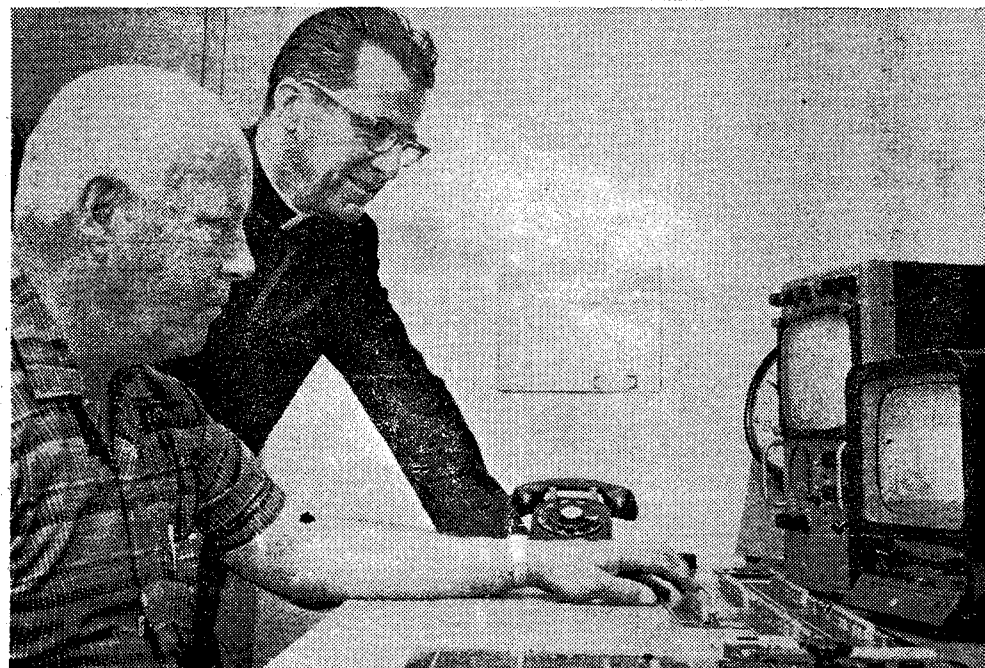
RIO DE JANEIRO (AIP). — Dándole un significado deprimente al simbolismo de la cruz, la Liga Juvenil Comunista de la Unión Soviética ha lanzado una violenta campaña contra las muchachas rusas que usan collares con pequeñas cruces latinas sobredoradas, según publica el diario "O Journal" de esta ciudad de Río de Janeiro.

El "Komsomolskaya Pravda", órgano oficial de la Liga — añade el periódico "O Journal" — censura acremente a la juventud que está haciendo uso de ese adorno, afirmando que la cruz señala un "camino cubierto de sangre desde el Gólgota a los

modernos linchamientos."

El comentario del periódico brasileño agrega que contrariamente, el artículo del "Komsomolskaya Pravda" exalta el significado de la estrella (símbolo comunista), como "emblema de la libertad". "La estrella — dice el artículo — es un símbolo de libertad y la cruz es un símbolo de esclavitud."

De este modo la Liga Juvenil Comunista trata de borrar la milenaria tradición cristiana de fraternidad universal, para sustituirla por los dogmas ateos y materialistas del comunismo internacional, bajo una supuesta "estrella de libertad".



EL SISTEMA de televisión educacional de la Diócesis de Miami ha sido ampliado este curso, para servir a 58 escuelas parroquiales y más de 32 mil alumnos en toda la Diócesis, contribuyendo a elevar el nivel de enseñanza en las escuelas católicas. En la foto, Mons. Joseph H. O'Shea inspecciona algunos de los nuevos equipos con el ingeniero de la planta de TV educacional de la Diócesis, Mr. Jack Shay.

La Alegría de Tener Una Madre

Por el Padre Angel Naberán

Dios quiso que tuviéramos todos los hombres una madre. El mismo Dios la quiso tener también. El hecho es innegable y encierra, por lo mismo, un designio especial divino. Algo grande ha querido encastrar en el corazón de la madre para el hijo.

Todos sabemos lo que es tener una madre que nos aprieta contra su corazón palpitante de cariño. Todos se dan cuenta de la desgracia de desconocer a su propia madre. Todos han de sentir tarde o temprano el dolor inmenso de la pérdida de la madre por la muerte que nos la arrebató.

Todo esto sabemos vivirlo, pero no sabemos expresarlo adecuadamente con palabras.

El próximo día ocho de septiembre, es la festividad del nacimiento de la Madre de Dios, el Birthday de la madre de Jesucristo y de la Patrona de Cuba.

Dios quiso que su propia Madre fuera también la madre espiritual, realmente madre

de nuestras almas. Este es el regalo que nos dejó en su testamento, momentos antes de su muerte en la Cruz. Y, por eso, ninguna nación, que mayoritariamente es católica ha querido quedarse sin el patrocinio de la Madre de Dios, y bajo un título u otro la ha proclamado como Madre de su patria, como Reina y Patrona de sus destinos. Cuba lo hizo así el año 1915 y desde entonces los cubanos católicos celebran el ocho de septiembre con alegría especial, por dos razones: porque se trata de su patrona, bajo el título de nuestra Señora de la Caridad del Cobre, y porque se trata del cumpleaños del nacimiento de la Madre de Dios.

★★★

La Madre dice relación con el hijo, y la Virgen María es Madre de Jesucristo Dios, y, por ella, llegó a nosotros vestido de carne humana el Hijo de Dios, que sin dejar de ser Dios, quedó hecho hombre e Hijo de la Virgen María, que así es verdadera Madre de Dios.

La misión y vocación de la Virgen María se limita a darnos su Hijo para que sea nuestro Salvador, nuestro Camino, Luz y Vida. No se puede, por tanto, amar a ella, sin tratar de conocer y amar al mismo tiempo a su Hijo. Pero tampoco podremos separar al Hijo de la Madre y ninguno de los dos de la Iglesia, porque la Iglesia es el Cuerpo Místico de Cristo la Madre de este cuerpo es la Virgen María, como acaba de proclamarla el Concilio Vaticano.

★★★

La característica de toda madre es ser ternura, amor, cariño, corazón para sus hijos. Todo esto es para nosotros la Virgen María, nuestra Madrecita del Cobre, en un grado tal al que ninguna madre en el orden natural puede jamás acercarse.

Por eso es una inmensa alegría la que debemos sentir al tener muy cerca de nosotros una Madre tan sublime, el soberano regalo del cielo. Por

eso la iglesia, en las fiestas de la Virgen nos invita a la alegría, diciéndonos en su liturgia: "Alegrémonos todos en este día". Oh Virgen María, Patrona y Reina de Cuba y Madre querida de nuestras almas, no nos dejes solos en medio de las encrespadas olas de la tempestad que estamos atravesando. Sombras de incertidumbre y túneles largos de temible oscuridad nos cercan por todas partes, a consecuencia del dolor de una patria, que te escogió como patrona, y a los cincuenta años de esa memorable fecha caída en la desgracia del comunismo ateo, ve que le quieren cortar todo vestigio de tu celestial sonrisa y protección sobre la isla más bella que ojos humanos vieron."

Nuestros ojos se llenan de lágrimas y nuestros labios musitan una oración temblorosa, que sale desde lo más hondo de nuestro corazón adolorido: "Virgen de la Caridad, patrona de Cuba, SALVA A CUBA."



The VOICE

Santoral de la Semana

DOMINGO 4. Santa Rosalía. Venerada patrona de la isla de Sicilia, vivió una santa vida llena de austeridad en Palermo. Descendiente de la familia imperial de Carlomagno, abandonó los honores y se dedicó a hacer el bien a los necesitados, hasta su muerte ocurrida en 1160.

LUNES 5. San Lorenzo Justiano. Primer Patriarca de Venecia, ocupó el cargo en el momento de mayor prosperidad y lujo de la República. Su santidad y ejemplo personal ganó a todos, y su sencillez le permitió reconciliar facciones políticas en pugna, contribuyendo a la paz de sus fieles. Murió en el 1456.

MARTES 6. San Eleuterio. Vivió en el siglo 6 en Spoleto, Italia, y llegó a ser abad del monasterio de San Marcos. Amigo de San Gregorio el Grande, condujo innumerables almas a la práctica efectiva de su fe.

MIÉRCOLES 7. San Claudio. Heredero del trono francés, escapó milagrosamente del asesinato que sus tíos hicieron de sus hermanos. Ingresó en la vida religiosa y

repartió su herencia entre los pobres, dedicando el resto de sus vidas al servicio de los necesitados. Murió en el 560.

JUEVES 8. La Natividad de la Santísima Virgen María. La Iglesia celebra la fiesta del nacimiento de la mujer a la que Dios miró con complacencia, la preservó del pecado original, y le dió el inmenso honor de ser la Madre de Jesús.

VIERNES 9. San Pedro Claver. Después de su ordenación como sacerdote jesuita marchó a Cartagena, Colombia, para realizar su ministerio entre los negros esclavos. Por espacio de 40 años lo desempeñó con amor heroico y sacrificios ilimitados. Dios le premió con la oportunidad de bautizar más de 300,000 de estos infelices. Falleció en 1654.

SABADO 10. San Nicolás de Tolentino. Ingresó en la Orden de los Agustinos, y se lanzó con éxito a la predicación, produciendo miles de conversiones. Muchos milagros realizó entre los fieles, dedicándose también a la visita de enfermos y presos. Tras larga enfermedad entregó su alma en el 1446.

Comienza el Jueves, Día 8 Triduo a la Virgen del Cobre

(Viene de la Página 15)

sonas. Estos grupos de discusión comenzarán en distintas parroquias de la Diócesis pocas semanas después de la ceremonia central del cincuentenario en el Miami Stadium y sobre ellos se ofrecerá oportuna información.

La celebración del quincuagésimo aniversario de la proclamación de Nuestra Señora de la Caridad del Cobre como Patrona de Cuba por el Papa Benedicto XV en respuesta a la petición hecha

por los veteranos de las gestas de independencia de Cuba, celebración que no ha podido ser observada con la debida solemnidad en la Cuba hoy dominada por el comunismo, tendrá su digna observación en Miami, cuando los cubanos en el destierro, acompañados por sus hermanos de América, puedan ofrecer una jornada de oración por su patria en el acto magno del Miami Stadium el domingo 11 de septiembre.



Escuelas Radiofónicas de Huayacocotla

Los medios de comunicación en el sistema moderno de vida están ayudando considerablemente al desarrollo de los pueblos.

Tenemos el caso específico del radio que está prestando un magnífico servicio en distintas naciones del Continente Americano, al desarrollar una labor educativa para el campesinado.

En medio de una comunidad se establece un centro transmisor, con un determinado radio de acción, y luego se produce la comunicación a través de un radio receptor de frecuencia fija, designado para brindar una audibilidad en un grupo de 40 a 50 personas congregadas en locales llamados: "Radio Escuelas."

Estas escuelas han alcanzado un alto grado de efectividad y difusión en América Latina, especialmente en la República de México. Las más modernas son las Escuelas Radiofónicas de Huayacocotla, bajo la dirección del sacerdote católico Reverendo Luis Samperio.

¿Cuál es el objetivo principal de estas Escuelas Radiofónicas de Huayacocotla?

"Considerando las dimensiones totales del hombre y utilizando los procesos auténticos de sensibilización particularmente la radio, contribuir en forma decisiva en el desarrollo integral del pueblo con una perspectiva de auto-promoción que lo lleve a una transformación decisiva de mentalidad y estructura, que parece urgente."

Así dice el folleto ilustrativo de la constitución de estas valiosas escuelas.

Las mismas son parte de la Universidad Iberoamericana

de México, que profundamente preocupada por extender su acción educativa y cultural a grupos de mexicanos de los niveles populares solicitó a la Secretaría de Educación Pública Mexicana se le autorizara establecer un sistema de Escuelas Radiofónicas para impartir clases de Educación Fundamental integral que beneficiarían principalmente a los campesinos e indígenas. Según la propia Universidad, la Secretaría de Educación Pública otorgó el permiso y más tarde la Secretaría de Comunicaciones y Transporte concedió una frecuencia en onda corta en los 2390 kcs. y con las letras XEJN-OC.

El área de operación aprobada oficialmente, según informe de las Escuelas Radiofónicas de Huayacocotla, es de ocho Estados: Tamaulipas, San Luis Potosí, Querétaro, Hidalgo, Tlaxcala, Puebla, Estado de México y Veracruz.

El área tiene una extensión de 176,644 kilómetros cuadrados y comprende ocho millones de habitantes. De esa cantidad el 17 por ciento de población urbana, y el resto, o sea, el 83 es de campesinos. De los cuales el 12 por ciento son indígenas Nahuatl, Otomíes, Totonacas, Huastecos, Pames, Matlatzincos y Mazauas.

Una vez al día, en una hora determinada, aquellos inscriptos en las Escuelas Radiofónicas de Huayacocotla, se reúnen junto al radio de transistores, y en su voz les llega, no sólo el pan de la enseñanza para aprender a leer y escribir... sino el alimento espiritual de la fe, a través de la Palabra de Dios en los Evangelios.

The VOICE

The VOICE

NUEVOS HORIZONTES

Cuba, la Isla Cautiva

Por Manolo Reyes

Hay una inmensa prisión en el medio del Caribe, regada con la sangre de miles de héroes y mártires, donde siete millones de habitantes viven día tras día con la esperanza de liberarse. Y esa prisión se llama: Cuba, una nación fantasma.

En Cuba no existe la libertad de expresión.

Todos los medios de comunicación están bajo el férreo control de un estado totalitario. En Cuba se publica y se deja salir al exterior solamente lo que los comunistas permiten.

En Cuba no hay libertad de empresa.

La casi totalidad de todos los negocios en Cuba están en manos del Estado Rojo.

Desde 1960 todos los bienes nacionales y extranjeros han sido confiscados sin que se hayan compensado hasta hoy. La turba comunista escenificó en aquella época un entierro simbólico de los comercios, y hoy a seis años de distancia se ha hecho realidad que enterraron la libertad y el progreso de la nación.

En Cuba no hay libertad de religión.

Todos los credos religiosos han sido perseguidos. Templos e Iglesias han sido profanados, y monjas, sacerdotes, ministros y demás religiosos se vieron forzados a abandonar a Cuba, mientras un Obispo nativo era expulsado por los comunistas de la tierra en que nació.

En Cuba no hay libertad de movimiento.

Un aproximado de 800 botes han cruzado las tempestades

tuosas aguas del Golfo para traer a tierras de libertad a más de once mil indefensos cubanos, blancos y negros, de todas las edades. Se calcula que otros miles han quedado sepultados para siempre en el fondo del océano, víctimas de los elementos o las balas comunistas.

En Cuba no hay libertad de enseñanza.

Todos los niños son forzados a asistir a la escuela comunista. El marxismo leninismo es asignatura básica en los planes educativos de la isla.

Inocentes criaturas que crecen sin los valores espirituales de Dios, Patria y Hogar.

Trágicas escenas que recuerdan los tiempos pasados de Hitler y Mussolini donde la juventud tenía en su mente, ayer, como hoy en Cuba, un solo horizonte: el estado totalitario.

Miles y miles de niños han sido embarcados por el régimen comunista de Cuba a los países tras el Telón de Hierro para completar su adoctrinamiento comunista.

Una prueba más de este adoctrinamiento es el periódico "La Tarde" del viernes 31 de mayo de 1963, donde en la primera plana se resena una visita de Castro al Plantel Ciro Redondo de Palatino y donde se lee que la maestra le preguntó a los niños: "Hijos de quien son ustedes?" Y a coro responden "de Fidel", "¿Nietos de quién, y las criaturas contestan servilmente lo que le han enseñado: "De Khrushchev".

Esta es Cuba, una inmensa prisión en medio del Caribe, una nación fantasma.



LA ASOCIACION de Comerciantes e Industriales Latinoamericanos ofreció un homenaje a la prensa y radio hispanas de Miami, en una comida ofrecida en el Centro Vasco en la que fueron entregados diplomas de reconocimiento a los representantes de empresas periodísticas "por su constante cooperación en pro de los industriales y comerciantes latino-



americanos establecidos en el Condado de Dade". En la composición gráfica un aspecto de la comida, en la que se mezclan representantes de la prensa y empresarios latinoamericanos; a la derecha, el señor Andrés Rodríguez, propietario de Andres Pharmacy, entrega el diploma de reconocimiento a THE VOICE en la persona de Gustavo Pena Monte.

MISAS DOMINICALES EN ESPAÑOL

CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M. CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 A.M., 1 P.M. y 5:30 P.M. (Melrose School Mission, 11:30 A.M.)

SS. PETER AND PAUL, 900 SW 26 Rd., 8:30 A.M., 1 P.M., 7 y 8 P.M.

ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M. ST. JOHN BOSCO, 1301 Flagger St., 7, 10 A.M., 1, 6 y 7:30 P.M.

GESU, 118 NE 2 St. 5:30 P.M. ST. MICHAEL, 2933 W. Flagger, 10:45 A.M.

ST. HUGH, Royal Rd. y Main Highway, Coconut Grove 12:15 P.M.

ST. DOMINIC, 7 St. y 59 Ave. N.W., 1 y 7:30 P.M.

ST. BRENDAN, 87 Ave. y 32 St., S.W., 6:45 P.M.

INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah, 12:45 y 7:30 P.M.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 A.M. y 12 M.

ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah, 12 M. y 6:30 P.M.

ST. BERNARD MISSION, W. 16 Ave. y 60 St., Hialeah, 10 A.M.

ST. PHILIP BENIZI, Belle Glade, 12 M.

ST. MARY, Pahokee, 6:30 P.M.

ST. ANN, Naranja, 10:30 AM ST. TIMOTHY, 5400 S.W. 102 Ave., 12:30 P.M.

Celebran Cursillistas Convención Nacional

(Viene de la Página 15)

A la terminación de cada tema, los delegados eran divididos en pequeños grupos de discusión para analizar la aplicación de los mismos a la luz de sus situaciones particulares. Puntos específicos del método de Cursillo pudieron contemplarse en una serie de seminarios que se organizaron, con su correspondiente debate de preguntas y respuestas. Igualmente fueron presentadas las relaciones entre el Cursillo y el movimiento ecuménico, el apostolado de la juventud, el Movimiento para el Mundo Mejor, y los Ejercicios espirituales.

La Convención fue la culminación de un intenso pro-

grama, que se inició con la organización del primer Cursillo de Cursillos de Estados Unidos, el cual consiste en una jornada similar al de un cursillo pero enfocado a los dirigentes del mismo, con las posibilidades al alcance tras años de experiencia, y la presentación de soluciones a las dificultades que se hayan encontrado en la marcha del mismo. Fue dirigido por Mons. Suárez y por Bonnin, asistiendo un nutrido equipo de sacerdotes y seglares provenientes de seis diócesis, encabezados por el Obispo McManus.

Después del Cursillo de Cursillos se celebraron las reuniones del Secretariado Nacional presididas por el Obispo Green, en las cuales

se estudiaron numerosas proposiciones para el planeamiento y utilización del método en el país, y entre las que se contó la aprobación de una mayor y activa participación de los cursillistas de habla hispana. Las conclusiones y acuerdos fueron posteriormente remitidos a las sesiones de los secretariados diocesanos para su aprobación, y tras éstos, al pleno de la Convención.

La Diócesis de Miami estuvo representada con una delegación que integraron el Padre Miguel de Arrillaga, director diocesano, y los miembros del secretariado, José Angel Ortega, José Ramón Garrigó y Enrique Ruiloba.

BALTIMORE, Estados Unidos (NA) —Fue superada la meta de los 11 millones de dólares que la "Campana del Cardenal" se había propuesto alcanzar para el desarrollo de las obras católicas en la arquidiócesis de Baltimore. La cifra recaudada asciende a 12, 237,000 dólares.

HABLANDO A LA JUVENTUD

Ustedes que hoy crecen en tierras de libertad tienen la enorme oportunidad de aprender los verdaderos caminos de la democracia, en esta nación Estadounidense que es la cuna de ellos.

La educación cívica es el pilar donde se levanta la construcción de las sociedades presentes y futuras. Y la educación cívica son iguales en tanto desde los grandes elementales en este país. La preocupación es hacer de la niñez y la juventud, buenos ciudadanos en el día de mañana.

Cada nación tiene sus propias costumbres pero los principios generales de la educación cívica son iguales en todo el mundo occidental.

De ahí que los jóvenes cubanos hoy estudiando en las escuelas de los Estados Unidos, tienen el gran beneficio de aprender estos lineamientos generales de educación cívica que luego podrán ser aplicados en una Cuba nueva, liberada del comunismo.

Otro punto interesante que los jovencitos deben comprender es que las distintas ordenanzas que forman las normas de orden público en esta nación, pueden ser adaptadas con gran éxito en el futuro

en la tierra natal. Hace algunos días hablaba con un joven de 18 años que hace seis años que está aquí, y ya se ha acostumbrado al tránsito de Miami. Y en la conversación surgió el uso del fotuto del auto. El joven ya está acostumbrado a no usar fotuto a menos que sea en un caso especialísimo. Y como es natural recordaba vagamente la forma en que se usaba el fotuto en Cuba.

Otro hecho que parece insignificante o quizás sin esa gran relevancia es el cruce del peatón en las esquinas, no a medianía de la cuadra. Pero gracias a esta medida, miles de vidas se han salvado y siguen salvándose.

En todo esto se pone de relieve una necesidad imperiosa en toda sociedad: El respeto a la ley. Y desde los primeros grados hasta los últimos de enseñanza superior, el joven aquí recibe una constante educación cívica sobre el respeto de todos los ciudadanos hacia la ley.

Y ésta es quizás la enseñanza fundamental de la educación cívica; Todos los seres humanos, sean gobernantes o gobernados, son iguales ante la ley.

CINE-GUIA

Por Alberto Cardelle

TEATRO TOWER: "La sombra de un Gigante" (Cast a Giant Shadow) Película norteamericana con títulos. Intérprete: Kirk Douglas. Clasificación Moral: A-3 (mayores).

TEATRO TIVOLI: "Me ha gustado un Hombre". Película mexicana. Director: Gilberto Martínez Solares. Intérpretes: Julio Alemán. Tere Velázquez. Película venezolana, frívola y sin muchas pretensiones, con algunos buenos chistes, situaciones equívocas y buenas vistas panorámicas de la ciudad de Caracas, y la costa del litoral, pero no se ha caído en lo morboso y lo pornográfico.

Clasificación Moral: A-3 (Mayores).

"Canta mi Corazón". Película mexicana. Intérpretes: Libertad Lamarque - Enrique Guzmán. El argumento de esta película azteca gira en torno a una juventud en pugna con sus mayores y dicho argumento sirve de pretexto para presentar y dejar oír música y canciones. En definitiva,

posee balance final positivo. Clasificación Moral: A-2 (Jóvenes).

TEATRO TRAIL: "Soy un fugitivo". Película mexicana. Director: Miguel M. Delgado. Intérprete: Mario Moreno (Cantinflas). Realizada en 1946. Una nueva aventura del conocido cómico mexicano que ha de gustar a todos aquellos fanáticos del "cantinflismo". Clasificación moral: A-3 (Mayores).

HOY Y TODA LA SEMANA

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From Retnagiri, southern India, careworn Father Anthony sends a snapshot of what was supposed to be a church. "Non-Christians outnumber us four to one," he says, "and I admit I am ashamed. They ask if this is the best we Christians can do for God." . . . Actually, this zealous priest and his impoverished people ate less and wore rags for five years so they could build a church. Then this year's drought destroyed their income crops; roofless walls remind them now of what might have been. . . . Surprisingly little, only \$2,500 (for materials) will complete the church, since Father Anthony and his men gladly do the construction free-of-charge. It will be named for St. Thomas, India's first Apostle. . . . Will you make this your church, in memory of your loved ones, by giving the materials (\$2,500)? A plaque at the entrance will ask prayers for you forever in thanks for this once-in-a-lifetime gift. . . . Failing that, why not send something at least (\$100, \$75, \$50, \$25, \$10, \$5, \$2) right now? You'll never miss it, and Father Anthony will know you're one Catholic who cares.

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P. H., Chicago

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The Question Box

How Can We Say We Have Free Will?



Q. We are taught that God knows all things, and I believe it. But then how can we say that we have a free will if God already knows what we are going to do?

I asked my eighth grade teacher about it and she told us that God knows what will happen if we do the right thing, and He knows what will happen if we do the wrong thing. But the decision is ours, and God doesn't know what we are going to decide. If this is true then there is a contradiction about God's knowing all things.

If this is not true, and God does know all things, then He knows everything we will do, and we have no decision, and therefore no free will.

I am very confused about the subject of free will and need an answer.

A. You are a better theologian than your eighth grade teacher.

There are many facets to the problem of free will. A century ago scientist tended to deny free will because they thought everything in the universe was dependent on causation, subject to complete and exact scientific prediction.

A DELUSION?

Charles Darwin in biology, Karl Marx in sociology, Pavlov and Freud in psychology believed that the conduct of man was determined by natural laws and that his feeling of freedom was only a delusion. All we needed to do was to learn and evaluate all the factors that influenced man and we would be able to predict his response.

Today even the physical scientist recognizes a principle of indeterminacy in the behavior of sub-atomic particles of matter.

Psychologists still study motivation forces, and have gone far beyond Pavlov and Freud in understanding the pattern of man's behavior; but they are much more ready to recognize unpredictable factors in it.

In philosophy and sociology there has been a strong reaction against the determinism that saw man as the plaything of material forces beyond his control.

DECISIONS A DUTY

Existentialism sees decisions as man's most characteristic function and his highest duty. Man is a being who stands free before God and the world with the personal responsibility of making choices which no man has ever made before.

Do I seem to be avoiding

your question? I wish to point out that there are many problems about free will or the freedom of the human person.

There are ethical and juridical problems, and a variety of theological ramifications.

But your problem is not really one of free will at all. It is the problem of trying to understand the mystery of God's infinite knowledge. We simply can't do it, any more than we can understand His eternity or His unlimited power, love and goodness.

HUMAN TERMS

We try to understand God's knowledge in human terms, but He isn't human. Events in human life are past, present or future; but time is something God invented. For Him everything is eternally present.

The decision you will make tomorrow is known to Him precisely as the decision you made yesterday; but both decisions are made by you freely.

God knows your future decisions not because they are determined or predictable, but because He knows everything — has always known it and always will know it right now.

MISSAL GUIDE

Sept. 4 — Mass of the Fourteenth Sunday after Pentecost, Gloria, creed, preface of the Trinity.

Sept. 5 — Mass of St. Lawrence Justinian, bishop and confessor, Gloria, second prayer against storms, common preface. Also allowed is the Votive Mass of St. Joseph the Worker, Gloria, creed, preface of St. Joseph.

Sept. 6 — Mass of the Fourteenth Sunday after Pentecost, without Gloria or creed, common preface.

Sept. 7 — Mass of the Fourteenth Sunday after Pentecost, without Gloria or creed, second prayer against storms, common preface.

Sept. 8 — Mass of the Nativity of the Blessed Virgin Mary, Gloria, second prayer in Low Masses of St. Hadrian, martyr, creed, preface of the Blessed Virgin Mary.

Sept. 9 — Mass of St. Peter Claver, confessor, Gloria, second prayer in Low Masses of St. Gorgonius, third prayer against storms, common preface.

Forty Hours Devotion

Week Of Sept. 4
Holy Redeemer, Miami
Gesu, Miami

Week Of Sept. 11
St. Joan Of Arc, Boca Raton
St. Elizabeth, Pompano Beach

Week Of Sept. 18
Epiphany, South Miami
Immaculate Conception, Hialeah

Week Of Sept. 25
Little Flower, Coral Gables
St. Juliana, West Palm Beach

STRANGE BUT TRUE

Was he the smallest Catholic of all time? . . .

JEFFREY HUDSON, BORN IN 1619 IN RUTLAND, ENGLAND, WAS ONLY EIGHTEEN INCHES HIGH AND WHEN FIRST PRESENTED TO THE QUEEN WAS BROUGHT TO HER TABLE CONCEALED IN A LARGE PIE! HUDSON WAS IMPRISONED FOR CLANDESTINE CATHOLIC ACTIVITIES SHORTLY BEFORE HIS DEATH IN 1682.

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PRAYER OF THE FAITHFUL

Fourteenth Sunday After Pentecost

SEPTEMBER 4, 1966

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. We ask God to help His Holy Church, the civil authorities and all men of good will.

LECTOR: (1) For our Holy Father, Pope Paul, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For our Bishop, Coleman F. Carroll, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our Pastor, N., and all priests, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) — For all teachers, that they may lead their students to a greater appreciation of God and the universe He created, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all students, that they may gain wisdom as well as knowledge through their studies, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the people of God, that through our participation in this sacred rite we may become a more perfect instrument of God's will, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O Lord, stretch forth your helping hand from heaven to all the faithful so that they may seek You with all their hearts and be worthy to receive what they rightly ask for. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

Prayer To Avert Storms

O Lord, drive away the spirit of evil from Your Household, and let the fury of the storm pass. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever. Amen.

PRAYER OVER THE GIFTS

O Lord, we offer You our praise and these gifts. We thank You for the blessings we have received, and humbly beg You to continue Your benefits toward us forever. Through Jesus Christ, Your son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever. Amen.

PRAYER AFTER COMMUNION

O almighty and eternal God, Your punishments bring us healing, and Your forgiveness bestows continued life. Grant us the joy and consolation of the fair weather we request, and help us always to use Your merciful gifts to our true advantage. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever. Amen.

'My Husband Shows No Affection'

THE FAMILY CLINIC

My husband is a former alcoholic but for the last three years has not taken a drink. Before he began to drink heavily and even when he did he was warm and affectionate toward me. Now he has nothing to do with me. He has a history of mental illness. He does receive pornographic literature through the mail. Don't tell me to have him see a priest or social worker. He just will not do it. What can be done?

By JOHN J. KANE, Ph.D.

Rose, before trying to discuss the basic problem you present, lack of affectional response in your husband, let me write something about alcoholism, but particularly about the former alcoholic. What I have to write in the case of your husband does not necessarily apply to all former alcoholics.

There is rather general agreement that resorting to excessive drinking is an expression of emotional conflict. The variety of such conflicts is tremendous and I will make no effort to cover them. But if through psycho-therapy, the person's conflicts are resolved, then he has no need for alcohol. Of course, there is also a physiological dependence which must be overcome, and most authorities believe the former alcoholic can never drink again.

Escape Mechanism

Yet another possibility does exist, i.e. the alcoholic may substitute another escape mechanism for his conflicts which have been only partially resolved. If the psycho-therapy is entirely successful this will not occur.

When an alcoholic is "cured" he has made a readjustment to his life situation. But this does not mean that he is exactly as he was prior his illness. Some former alcoholics become belligerently opposed to drinking. This is something of an overreaction, and not desirable. It is a highly authoritarian attitude which might be translated into meaning that attack against drinking is his best defense for himself.

You have noted a decrease in your husband's expressions of affection toward you. This, you contrast with his former feelings both prior to and during his addiction. Of course, you realize that drinking of alcoholic beverages tends to lower the inhibitions. As a result the person who is under the influence of alcohol may not only experience but also express his sex drive. Some persons are very shy and hesitate to express affection except when inhibitions are removed.

But there is another and probably more important aspect to it. When an alcoholic has recovered, the attitude of his wife and children toward him may be different. When he was drinking to excess he became the center of attention. Almost anything was done to humor dad so that he would not resort to drink. In other words, he was treated as a small child is treated.

But following recovery, he is treated in a more mature fashion which, of course, the mature person should welcome. However, he may no longer receive the attention and deference that he formerly enjoyed. This may hurt. Sometimes enough to drive him back to drinking, sometimes not.

When your husband was ill you probably "mothered" him and he may have come to enjoy this. Now that it is no longer necessary — and, incidentally, it was not a good idea even when he was an alcoholic — he senses the loss of it. He may feel that you love him less, and so is less responsive to you.

His preoccupation with pornography may be a substitute at once for what he considers a lack of response on your part and drinking. I do not mean to make this definite, but rather present it as a possibility. If I am correct, then I must assume that his basic conflicts, which formerly led to drinking, have not really been resolved.

Maybe A Neurosis

To complicate matters, you mention a history of mental illness. His contradictory behavior at this point would apparently indicate that he may be suffering some kind of neurosis. He seems to express a bizarre interest in sex, i.e. his pornographic pictures, and at the same time a rejection of legitimate sex expression.

You tell me not to advise you to have him see a priest or social worker but I must reject this. If your husband is suffering an emotional disorder, and this seems likely, you certainly lack the knowledge and training to treat him. He must seek professional assistance.

I don't think the possibilities of his doing so are quite so dim as you believe. You did not mention just what assistance he received to overcome his drinking. If it were Alcoholic Anonymous, why not go to Al-Anon and seek help for him and understanding of his present state for yourself. This is an organization, not for alcoholics, but for spouses and children of alcoholics.

If priests and social workers are taboo to him, perhaps you can persuade him to see his family physician. Talk the matter over first with the doctor yourself. He, incidentally, may have some valuable advice to give you even before he sees your husband.

Frankly, I see no other possibility. As much as you may disagree with me, I still believe it is the only approach.



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Paul VI May Visit Shrine Of A Pope Who Resigned Humphrey Son Weds

CASTELGANDOLFO, Italy — (NC) — In early September, Pope Paul VI may visit the shrine of the only one of his predecessors who ever resigned.

The shrine of Pope St. Celestine V is in the castle of Monte Fumone, about 25 miles southeast of here, where the abdicated Pope died a prisoner 672 years ago.

Officials said no definite plans for such trip have yet been made, but usually well-informed Vatican sources said that it was "likely."

Other reports in the Italian press claim the Pope will

visit the region of Piacenza in northeast Italy "around the end of September or the beginning of October." But again official sources said that speculation was premature.

AIR TRIP HINTED

The Italian daily newspaper Il Giornale d'Italia said that the Pope would go to Piacenza by airplane, landing at the nearby military airfield of San Damiano, and then visit the city, particular-

ly the "Apostolic Institute of the Sacred Heart," a teachers' college for Religious.

The same report said that he would dedicate the new church in the nearby village of Vigolzone, which has been built at the expense of Papal Maestro di Camera Bishop Mario Nasalli Rocca di Corneliano, a native of Piacenza.

A 13th-century monk, Peter of Murrone was called with great reluctance from the life of a hermit at the age of 72 to assume the papacy. He was crowned Aug. 29, 1294, at Aquila, a border town of the Neapolitan kingdom just outside the papal states, thus ending a vacancy in the Chair of Peter that had lasted more than two years.

His Pontificate was short lived, however. He resigned at the consistory called by him in Naples Dec. 13, 1294, pleading incompetence in administration and that he had been pummelled on all sides by strained political currents within the Church.

His successor, Boniface VIII, fearing his enemies might use the saintly monk to precipitate a schism, detained him at Monte Fumone with two followers, and there he died May 19, 1296. He was canonized in 1313.

Although his body is entombed at Aquila, further north in the Abruzzi mountain range, several of his relics are kept at the Monte Fumone shrine.

Humphrey Son Weds

MINNEAPOLIS — (NC) — The second wedding in the national spotlight to take place in a Catholic ceremony within the month was held here when Miss Donna Erickson, 21, exchanged marriage vows with Robert Humphrey, 22.

The marriage of the son of Vice President Hubert H. Humphrey occurred during a nuptial Mass at St. Olaf's church.

Witnessing the ceremony was Father Charles MacDonal, Newman chaplain at Mankato State College from which the Catholic bride graduated and where young Humphrey is completing his senior year studies in business administration.

Voice Gourmet Guide

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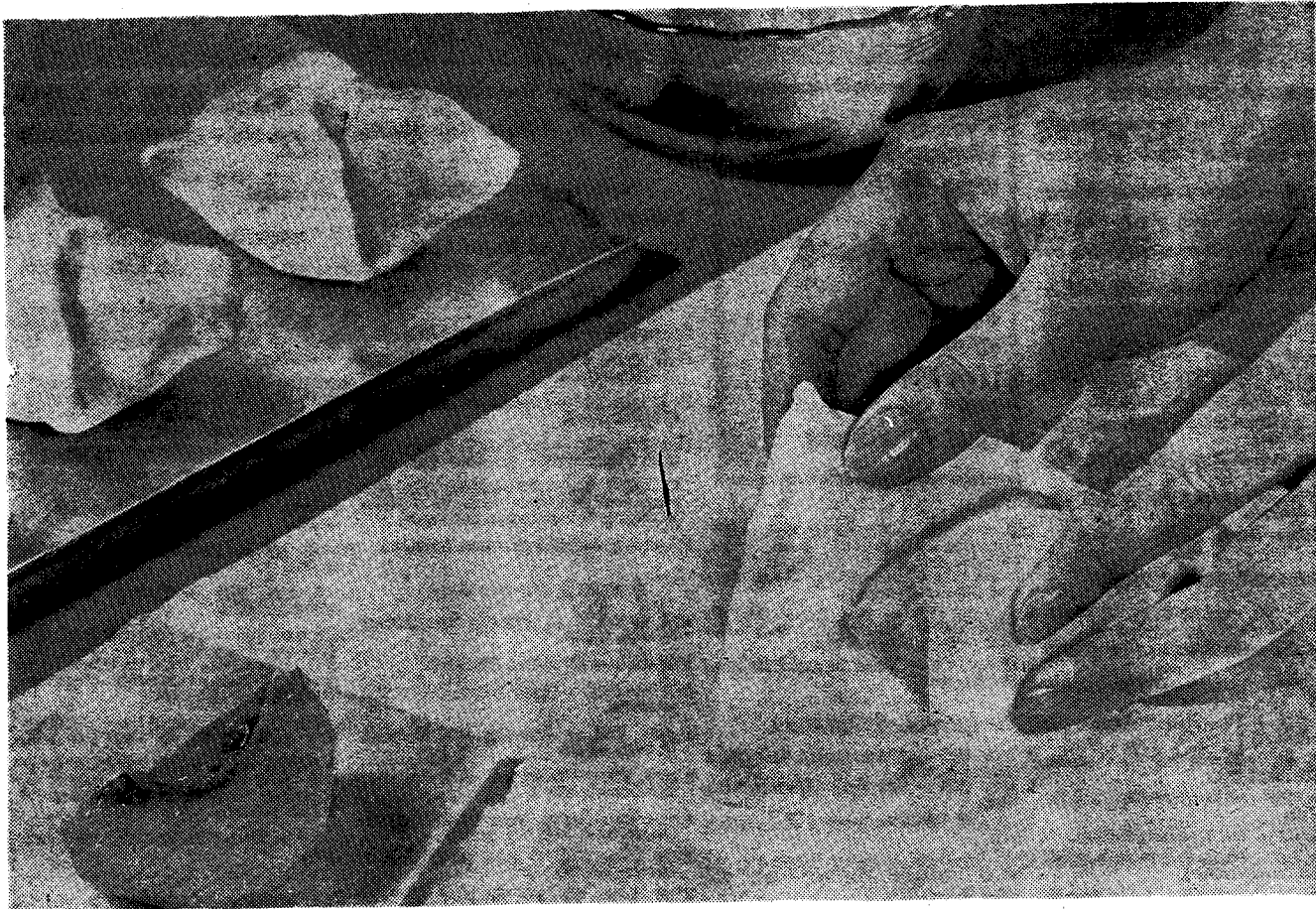
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Now's Time For Peach Dumplings



Wrap dough around peach section, seal at corners

MORE DASH TO THE DISH

By FLORENCE DEVANEY

September is a month of harvest, a time when plump grapes, crisp apples, lush peaches and a whole cornucopia of vegetables come to ripe maturity.

Take advantage of the bounty that's available now in gardens and food stores. Include these harvest specials in your autumn meals; for instance, bake a batch of fresh peach dumplings.

A rich biscuit dough, light and flaky, makes a tasty covering for succulent peach slices. They're so delectable, you'll want to serve them

often while fresh peaches are in season. For variety, make the same tasty dumplings with some of the tart, crisp fall apples now being harvested.

These peach dumplings are crisp yet tender, a delight to eat. Enhance the flavor by serving them warm from the oven, with cinnamon milk, a spicy-good blend of cinnamon, sugar and milk.

Your family will welcome this luscious peach-centered dessert as the finishing touch of any fall meal, and you busy homemakers will appreciate the simple, easy-to-follow recipe.

IF COOKING IS ARTFUL, EATERS WILL GOBBLE

While many of our vegetables have vitamins and minerals from A to Z, the good vegetable cook should never have to urge her family to eat them "because they're good for you." Father and the boys will reach for seconds if vegetables are colorful, good textured and smartly seasoned.

Vegetable cookery rules are simple: Cook quickly, only until crisp-tender. Start vegetables in as little boiling salted water as will keep them from sticking. Cook green vegetables minus lid for several minutes, then cover to finish cooking.

So much for the mechanics. Next, let's put some art in vegetable cookery.

Do you know, for example, what a little basil can do for vegetables? Here is an herb of the mint family with a flavor which is sweet, warm and with pungent undertone.

It gives a tantalizing fragrance to a number of vegetables.

Italian cooks have made "ba-

silico" outstandingly famous as a flavoring for all tomato dishes, but it's equally good on zucchini, snap beans, eggplant, green peas, swiss chard or lima beans, just to stay in the vegetable category. (A delicious addition to lots of other dishes, too, such as poultry and stuffings, beef, pork and bland cheeses.)

From the test kitchens of the American Spice Trade Association come some hints for some distinguished vegetable dishes, all having a sly bit of basil to make them irresistible.

Italian Snap Beans couldn't be easier, but results are epicurean. Team them with broiled chicken or pan-fried fresh fish when you're planning summer menus.

Marinated Zucchini is first choice for hot-weathered meals and can be prepared well in advance. Herbed spinach, basil new potatoes gruyere and herbed baked whole eggplant are other gourmet vegetable dishes which demand that bit of basil for goodness.

Peach Dumplings

Into a mixing bowl sift flour, baking powder and salt. Cut in butter until mixture resembles corn meal. Add milk gradually until mixture is moistened and will hold together. Roll out to 1/4-inch thickness on a lightly floured surface. Cut into approximately 4-inch squares. Place peach section on square and wrap dough around the fruit. Seal by pinching dough at corners. Expansion during baking will pull these edges apart to allow some of the peach to show. Place on baking sheet and bake 25-30 minutes or until dumplings are browned. Serve warm with Cinnamon Milk.

Cinnamon Milk: Blend 1/4 cup sugar and 1/4 teaspoon cinnamon. Stir into 3 cups milk. Serve over dumplings. Variation: Substitute 16 apple quarters for peaches.

- | | |
|---|--|
| 3 cups sifted regular all-purpose flour | 1/2 cup (1 stick) butter |
| 3 teaspoons baking powder | 1 cup milk |
| 3/4 teaspoon salt | 6 medium fresh peaches, pared and cut in thirds or 4 large fresh peaches, pared and quartered. |

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 Green Mare (C)
 Gospel According to St. Matthew (A-1)
 Great Wall (A-2)
 Gregory Girl (A-4)
 Group, The (B)
 Gulliver's Travels Beyond the Moon (A-1)
 Gypsy Girl (A-2)
 Harum Scarum (A-2)
 High in Fidelity (C)
 Hill, The (A-4)
 Hold On (A-1)
 Honeymoon Hotel (B).

How To Steal a Million Dollars (A-1)
 How to Stuff a Wild Bikini (B)
 Image of Love (C)
 Impossible on Saturday (A-2)
 Judex (A-2)
 Juliet of the Spirits (A-1)
 Kaleidoscope (A-3)
 Karatour (A-1)
 King Rat (A-3)
 Knack, The (A-4)
 Kwaidan (A-2)
 L-Shaped Room (A-2)
 La Boheme (A-2)
 La Mandragola (C)
 La Notte (C)
 Lady L (B)
 Las Vegas Hillbillies (A-1)
 Laurel & Hardy's Laughing 20's (A-1)
 Le Bonheur (C)
 Leather Boys (A-3)
 Let's Kill Uncle (A-2)
 Let's Talk About Women (C)
 Life at the Top (A-4)
 Lilith (A-4)
 Liquidator (A-3)
 Lost Command (A-3)
 Lost Game (C)
 Love Is a Cartie (A-4)
 Love and Marriage (C)
 Love Goddesses, The (C)
 Love in 4 Dimensions (C)
 Love Is My Profession (C)
 Love on a Pillow (C)
 Love on the Riviera (B)
 Love One, The (B)
 Lovers, The (C)
 Mad Executioner (A-2)
 Made in Paris (A-3)
 Madam X (A-3)
 Mademoiselle (C)
 Male Companion (A-3)
 Man Called Flintstone, The (A-1)
 Man Could Get Killed (A-2)
 Married Woman (C)
 Matting Urge (C)
 Miller's Beautiful Wife (C)
 Mister Buddwing (A-3)
 Mistress For Summer (C)
 Modesty Blaise (A-3)
 Moment of Truth (A-4)
 Mondo Pazzo (C)
 Money Trap (B)
 Mopart (A-3)
 Muster Go Home (A-1)
 My Life to Live (C)
 Naked Prey, The (A-3)
 Nanny, The (A-3)
 Namu, The Killer Whale (A-1)
 New Angels (C)
 Nude Odyssey, The (C)
 Odd Obsession (C)
 Of Wayward Love (C)
 One Spy Too Many (A-2)
 Othello (A-2)
 Out of Sight (A-2)
 Pad and How To Use It (A-3)
 Paradise Hawaiian Style (A-1)
 Patch of Blue (A-3)
 Pawnbroker (C)
 Picture Mommy Dead (A-3)
 Place Call Glory (A-2)
 Plague of the Zombies (A-2)
 Plainsman (A-1)
 Planet of the Vampires (A-2)
 Promise Her Anything (A-3)
 Psychopath, The (A-2)
 Queen of Blood (A-1)
 Rare Breed, The (A-1)
 Rasputin (B)
 Redeemer, The (A-1)
 Repulsion (C)
 Return From the Ashes (A-3)
 Return To Mr. Moto, The (B)
 Ride Beyond Vengeance (A-3)
 Run Appaloosa, Run (A-1)
 Lady L (B)
 Saturday Night and Sunday Morning (C)
 Secret Agent Fireball (A-2)
 Secret Seven (A-1)
 Seven Capital Sins (C)
 Seven Women (B)
 Seventh Dawn (B)
 Shakespeare Wallah (A-3)
 She (A-2)
 Silence, The (C)
 Silencers, The (B)
 Slave Trade in the World Today (C)
 Spinout (A-1)
 Spy Who Came In From the Cold (A-3)
 Swedish Wedding Night (C)
 Sweet and Sour (C)
 Sweet Light in a Dark Room (A-2)
 Swinger, The (B)
 Taboo of the World (A-4)
 Tenth Victim (B)
 Terrace, The (C)
 Texas Across The River (A-1)
 This Property is Condemned (B)
 Time of Indifference (B)
 To Die Madrid (A-2)
 To Love (C)
 Torn Curtain (B)
 Ugly's Dachshund, The (A-1)
 Uncle, The (A-2)
 Vice and Virtue (B)
 Victim, The (A-4)
 Viva Las Vegas (B)
 Viva Maria (B)
 Walk Don't Run (B)
 War of the Buttons (C)
 Weekend With Lulu (A-2)
 When the Boys Meet the Girls (A-3)
 Where the Spies Are (A-3)
 What Did You Do in the War, Daddy (B)
 White Voices (C)
 Who's Afraid of Virginia Wolf (A-4)
 Who's Been Sleeping in My Bed (B)
 Wild Angels (B)
 Winnie the Pooh (A-1)
 Woman in the Dunes (C)
 Women of the World (C)
 Wrong Box, The (A-2)
 Years of Lightning, Day of Drums (A-1)
 Young Dillingers (B)
 Young World (C)
 Zombie (B)
 Zorba, the Greek (A-4)

KEY TO RATINGS

A-1 Morally unobjectionable for all.
 A-2 Morally unobjectionable for adults and adolescents.
 A-3 Morally unobjectionable for adults.
 A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusion.)
 B-Morally objectionable in part for all.
 C-Condemned
 R-Recommended

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, SEPTEMBER 2

8:30 a.m. (12) — The Big Sleep (Morally Objectionable In Part For All). REASON — Suggestive dialogue and situations.
 9 a.m. (7) — Chase a Crooked Shadow (Family).
 4:30 p.m. (4) — Black Patch (Morally Objectionable In Part For All). REASON — Low moral tone; suggestive sequences.
 6 p.m. (10) — Black Bart (Adults, Adol.).
 7:30 p.m. (10) — Nightmare Alley (Morally Objectionable In Part For All). REASON — This film tends to confuse religion and religious activity with the practices of charlatans. It tends to foster belief in superstition. There is a lack of sufficient moral balance.
 11:20 p.m. (10) — Shipmates Forever (No Classification).
 11:30 p.m. (4) — The Saboteur (Adults, Adol.).
 11:30 p.m. (12) — Seconds to Hell (No Classification).
 1 a.m. (10) — Same as 6 p.m. Friday.

SATURDAY, SEPTEMBER 3

7:30 a.m. (5) — Rose of Cimarron (Adults, Adol.).
 8:30 a.m. (7) — Yellow Cab Man (Family).
 8 a.m. (12) — Across the Pacific (Adults, Adol.).
 2 p.m. (11) — The Violent Patriot (No Classification).
 2:30 p.m. (4) — Tarzan and the Trappers (No Classification).
 4:30 p.m. (7) — Beyond the Time Barrier (Family).
 9 p.m. 2-5-7 — The Tin Star (Family).
 9:30 p.m. (4) — Phone Call From a Stranger (No Classification).
 1:30 p.m. (10) — Bachelor Party (Morally Objectionable In Part For All). REASON — The immoral atmosphere in which the theme of this film is developed lends credence to the acceptability of certain premarital practices. Furthermore, in treatment the picture contains suggestive situations and subject matter without sufficiently strong moral indictment. Only a positive conclusion averts a more stringent classification.
 11:30 p.m. (2) — So Big (Family).
 11:40 p.m. (12) — Fort Defiance (Adults, Adol.).
 11:45 p.m. (5) — Make Mine Mink (Morally Objectionable In Part For All).
 1:05 a.m. (10) — Calling Dr. Death (Adults, Adol.).
 1:20 a.m. (12) — Steel Bayonet (Family).

WESH 2 (Daytona-Orlando)

WTVJ 4 (West Palm Beach)

WPTV 5 (West Palm Beach)

WGKT 7 (Fort Myers)

WLBW 10 (Fort Myers)

WINK 11 (Fort Myers)

WEAT 12 (West Palm Beach)

2:30 a.m. (10) — Florentine Dagger (No Classification).
 3:20 a.m. (12) — Hell Drivers (Morally Objectionable In Part For All). REASON — Excessive brutality.
 4:30 a.m. (12) — Third Finger, Left Hand (Adults, Adol.).

SUNDAY, SEPTEMBER 4

6 a.m. (12) — Third Finger, Left Hand (Adults, Adol.).
 7 a.m. (12) — Sea Fury (No Classification).
 10:30 a.m. (2) — Yellowstone Kelly (Family).
 12:30 Noon (4) — Harry Black and the Tiger (Morally Unobjectionable For Adults).
 2 p.m. (10) — Army Surgeon (Family).
 3:30 p.m. (10) — Old Acquaintance (Morally Objectionable In Part For All). REASON — Reflects the acceptability of divorce; suggestive sequence.
 5 p.m. (4) — Mara, Maru (Adults, Adol.).
 9 p.m. (10) — The Sound and the Fury (Adults, Adol.).
 11:15 p.m. (11) — Mission Over Korea (Family).
 11:30 p.m. (5) — Strangers on a Train (Morally Objectionable In Part For All). REASON — Reflects the acceptability of divorce.
 11:30 p.m. (7) — David and Goliath (Family).

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION

(Sunday)

9 A.M.
 TELAMIGO — Ch. 7 WCKT — Spanish language inspiration discourse.
 9:15 A.M.
 THE SACRED HEART PROGRAM — WPTV Ch. 5, West Palm Beach.
 9:30 A.M.
 THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach).
 10:30 A.M.
 CH. 4, WTVJ-TV "Catholic Schools in Action," a discussion of the newly completed nationwide study of Catholic elementary and secondary school education.
 11 A.M.
 THE CHURCH AND THE WORLD TODAY — Ch. 7, WCKT-TV — Father Donald F. X. Connolly, will speak on divorce.
 11:30 A.M.
 CATHOLIC HOUR — Ch. 7, WCKT-TV — "Protestant-Catholic Dialogue." Protestant and Catholic laymen discuss the difference and similarities of their faiths.
 11:30 A.M.
 MASS FOR SHUT-INS — Ch. 10, WLBW-TV.

(Friday)

GIVE US THIS DAY — WLBW-TV, Ch. RADIO

RADIO

(Sunday)

6 A.M.
 THE CHRISTOPHERS — WGMA 1320 Kc. (Hollywood).
 THE SACRED HEART PROGRAM — WGBS, 710 Kc. 96.3 FM
 6:05 A.M.
 THE SACRED HEART PROGRAM —
 6:30 A.M.
 THE CHURCH AND THE WORLD TODAY (REPEAT) — WGBS, 710 Kc. — Rebroadcast of TV program.
 THE SACRED HEART PROGRAM — WHEW 1600 Kc. (Riviera Beach)
 7 A.M.
 THE HOUR OF THE CRUCIFIED — WIRK, 1290 Kc. (West Palm Beach)

WJNO, 1230 Kc. (West Palm Beach)
WHEW, 1600 Kc. (Riviera Beach)

7:05 A.M.
 NBC RADIO CATHOLIC HOUR — WIOD, 610 Kc. 97.3 FM — "The Challenges for Today's Youth" Reverend Andrew M. Grealey Senior Project Director, National Opinion Research Center, University of Chicago and author of Strangers in the House.
 7:15 A.M.
 THE SACRED HEART PROGRAM — WIRK, 1290 Kc. (West Palm Beach).
 7:30 A.M.
 THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Mc. (Fort Lauderdale).
 8:30 A.M.
 THE SACRED HEART PROGRAM — WCCF, 1580 Kc. (Punta Gorda).
 8:45 A.M.
 THE HOUR OF ST. FRANCIS — WJCM (Sebring). Same as 8:45 p.m.
 9 A.M.
 THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM (Fort Lauderdale) — FM rebroadcast of TV program.
 THE SACRED HEART PROGRAM — WGMA (Hollywood).
 THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. (Boynton Beach)
 9:05 A.M.
 CATHOLIC NEWS — WIRK, 1290 (West Palm Beach)
 9:30 A.M.
 THE HOUR OF THE CRUCIFIED — WIRA, 140 Kc., FM 95.5 Mc. (Fort Pierce).
 10:15 A.M.
 THE HOUR OF ST. FRANCIS — WNOG (Naples). Same as 8:45 p.m.
 5:05 P.M.
 CATHOLIC NEWS — WNOG, 1270 Kc. — (Naples). (See Next Listing).
 6:05 P.M.
 CATHOLIC NEWS — WGBS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NCWC Catholic News Service and South Florida Catholic News from The Voice.
 7:30 P.M.
 THE HOUR OF THE CRUCIFIED — WWIL, 1580 Kc., (Fort Lauderdale).
 8:45 P.M.
 THE HOUR OF ST. FRANCIS — WKAT, 1360 Kc. "Maggy" Story about the work of a school teacher.

(Daily)

SERMON OF THE DAY — WIOD, 610 Kc.

11:50 p.m. (12) — Your Past Is Showing (Adults, Adol.).
 12:30 a.m. (4) — Mara, Maru (Adults, Adol.).

MONDAY, SEPTEMBER 5

8:30 a.m. (12) — Task Force (Family).
 9 a.m. (7) — Take Me Out to the Ball Game (Family).
 4:30 p.m. (4) — The Bounty Hunter (Family).
 6 p.m. (10) — Atlantic Convoy (Family).
 11:15 p.m. (11) — Family Honeymoon (Adults, Adol.).
 11:30 p.m. (4) — Confess, Dr. Corda (No Classification).
 11:30 p.m. (12) — My Gun Is Quick (Morally Objectionable In Part For All).

REASON — Suggestive costuming, dialogue and situations; tends to condone taking the law into one's own hands.
 1 a.m. (10) — Same as 6 p.m. Monday.

TUESDAY, SEPTEMBER 6

8:30 a.m. (12) — Between Two Worlds (Adults, Adol.).
 9 a.m. (7) — All at Sea (Family).
 4:30 p.m. (4) — Three Stripes in the Sun (Family).
 6 p.m. (10) — Amazing Mr. Williams (Adults, Adol.).
 8 p.m. (4) — Adventures of Marco Polo (No Classification).
 8 p.m. (7) — Home From the Hill (Morally Unobjectionable For Adults).
 11:15 p.m. (11) — Strange Confession (Adults, Adol.).
 11:30 p.m. (4) — Backfire (Adults, Adol.).
 11:30 p.m. (12) — Sweet Smell of Success (Morally Objectionable In Part For All). REASON — Low moral tone; suggestive situations.

FRIDAY, SEPTEMBER 9

8:30 a.m. (12) — One That Got Away (Family).
 9 a.m. (7) — Seven Men From Now (Adults, Adol.).
 4:30 p.m. (4) — Zero Hour (Family).
 6 p.m. (10) — Gilda (Part II) (Morally Objectionable In Part For All). REASON — Suggestive rendition of songs; suggestive costumes, dialogue and dance.

WEDNESDAY, SEPTEMBER 7

8:30 a.m. (12) — Gentleman Jim (Family).
 9 a.m. (7) — City That Never Sleeps (Morally Objectionable In Part For All). REASON — Low Moral tone.
 4:30 p.m. (4) — Dangerous Crossing (Family).
 6 p.m. (10) — Two Guys From Texas (Adults, Adol.).
 9 p.m. (2) — The Young Philadelphians (Morally Unobjectionable For Adults).
 11:15 p.m. (11) — White Tie & Tails (Adults, Adol.).
 11:30 p.m. (4) — We Were Strangers (Morally Objectionable In Part For All). REASON — The morally confused impression created by events portrayed in this film tends to support the princ-

ple "the end justifies the means" method of crime too vividly depicted.
 11:30 p.m. (12) — Jacqueline (No Classification).
 12:30 a.m. (10) — Same as 6 p.m. Wednesday.

THURSDAY, SEPTEMBER 8

8:30 a.m. (12) — Dark Victory (Adults, Adol.).
 9 a.m. (7) — The Lady Says No (Morally Objectionable In Part For All). REASON — Suggestive dialogue and sequences.
 4:30 p.m. (4) — The Beautiful Blonde from Bashful Bend (Morally Objectionable In Part For All). REASON — Suggestive dialogue.
 6 p.m. (10) — Gilda (Part I) (Morally Objectionable In Part For All). REASON — Suggestive rendition of songs; suggestive costumes, dialogue and dance.
 9 p.m. (7) — The Ladies' Man (Adults, Adol.).
 11:15 p.m. (11) — Drums of Tahiti (Adults, Adol.).
 11:30 p.m. (4) — The Damned Don't Cry (Morally Objectionable In Part For All). REASON — Tends to condone immoral actions; suggestive situations, costuming and dialogue.
 11:30 p.m. (12) — Man of the West (Morally Objectionable In Part For All). REASON — The highly moral nature of this story is substantially marred by excessive brutality and unnecessary suggestiveness.
 12:30 p.m. (10) — Same as 6 p.m. Thursday.

FRIDAY, SEPTEMBER 9

8:30 a.m. (12) — One That Got Away (Family).
 9 a.m. (7) — Seven Men From Now (Adults, Adol.).
 4:30 p.m. (4) — Zero Hour (Family).
 6 p.m. (10) — Gilda (Part II) (Morally Objectionable In Part For All). REASON — Suggestive rendition of songs; suggestive costumes, dialogue and dance.
 7 p.m. (10) — The Magnificent Seven (Morally Objectionable In Part For All). REASON — Suggestive sequences.
 8:30 p.m. (7) — Gal Who Took the West (Adults, Adol.).
 11:15 p.m. (11) — Pickup (Morally Objectionable In Part For All). REASON — Suggestive sequences; tends to condone immoral actions.
 11:30 p.m. (4) — Born Reckless (Morally Objectionable In Part For All). REASON — Suggestive costuming and situations.
 11:30 p.m. (12) — Run Silent, Run Deep (Family).
 12:30 a.m. (10) — Same as 6 p.m. Friday.

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Man to Man Back On Air

The Man to Man television program, seen each week on Channel 2, is coming back on the air Tuesday Sept. 6, from 9:30 to 10:30 p.m.

An inter-faith dialogue between Catholics, Jews and Protestants, next week's program on "Religion and the Working Man" will discuss the ethical problems raised by the practicalities of the labor-management relationship.

Participating in the panel will be Father Donald Connolly, Holy Family Church; Rabbi Herbert Baumgard, Temple Beth Am and Rev. Albert R. Schmidt, Grace Lutheran Church.

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'Mademoiselle' Called A Sample Of Artistic 'Retrogression'

'Movie That's A Bomb To Morals'

By William H. Mooring

HOLLYWOOD, Calif. — Ace director Tony Richardson's latest film, "Mademoiselle," suggests to me a stimulating group study in, shall we say, "progressive artistic retrogression." This Franco-British import, starring Jeanne Moreau with Italy's Ettore Manni, is condemned by the National Catholic Office for Motion Pictures because "any ironic comment it may intend to make is so weak as not to compensate for its sordid story of evil and its frequently offensive treatment."

Jean Genet's depraved story of a French school-teacher whose personal key to sexual expression lies in arson and other forms of destruction and whose notion of romantic love is bound up in sadism, also is found by the National Office to be "not so much about an individual woman, but about womankind (at large) with the inadmissible assertion

HOLLYWOOD IN FOCUS

that she is the personification of evil."

MORALLY RUINOUS

If this reading be a true one — and I think it is — "Mademoiselle" represents a potentially destructive effort, morally and aesthetically. This does no credit to the acknowledged artistry of Tony Richardson or (personal idiosyncrasies aside) of Genet who reportedly wrote the scenario.

You may recall that Richardson's clever but coarse and controversial "Tom Jones" in 1963 was approved with praise by the National Office as "morally unobjectionable for adults, with reservations — a classification that now has become virtually a recommendation to so-called mature, adult filmgoers.

My own opinion of "Tom Jones" was that Tony Richardson and his script writer had shown poor moral judg-

ment and artistic taste in their social criticism of 18th century English manners and morals.

A CARICATURE

I saw in the film, an exaggerated caricature of Henry Fielding's classic novel of the 1700s, rather than the "earthy comedy-satire" the Legion of Decency acclaimed. Just as I predicted, it has since happened that the critical praise heaped upon "Tom Jones" has been followed by more obvious and eventually condemnable extremes on the part of Richardson who unquestionably is a talented artist.

Later Tony Richardson directed for MGM, an adaptation (or distortion) of Evelyn Waugh's subtle "The Loved One." This the National Office classified as "morally objectionable in part for all" because in it "heavy-handed satire tends to be so

completely negative in its treatment (of love, burial rites and human institutions) that there is little examined which seems even partially redeemable."

"The Loved One" also was said by NCOMP to "manifest in its choice of erotic and other offensive details, a commercial appeal to prurient interest."

'DOWNWARD COURSE'

These serious official criticisms of Tony Richardson's art have marked a downward course. Still nothing is more truly educative than the objective study of past errors.

The techniques of Tony Richardson from "Tom Jones," through "The Loved One" to "Mademoiselle," might well provide the Catholic Educational affiliate of NCOMP with a valuable case history for constructive group analysis. Yet so far, no official mention has been made of Tony Richardson's contribution to the justifiably condemned "Mademoiselle."

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VIEWS ON TELEVISION

Two 'Johns' Scored Big In TV Summer Schedule

HOLLYWOOD, Calif. — As the Summer TV season slips away, it strikes me as an indisputable fact that among the Summer replacements of 1966, John Davidson of "Summer Music Hall" (NBC, Monday evenings) and John Gary (CBS, Wednesday evenings) have been the outstanding entertainment discoveries of the year.

Young Davidson, boyishly handsome and full of pep, has managed, as Perry Como's kraffy sub, to hold together a consistently varied and entertaining line-up of engaging talent. Noel Harrison, his chief guest star on Aug. 22, sings, looks and acts so much like his father, Professor Rex Higgins of "My Fair Lady," as to give his appearance as well as noise value.

DOUBLE TAKE

Then again Davidson's much criticized innovation when he started among his audience requesting nostalgic old songs his youthful memory hardly ever could recall, hit upon a humorous as well as deeply human idea. Even as John fumbles his lyrics, he evokes maternal and paternal affection as well as the mirthful snickers of his youthful contemporaries. This grabs a double audience.

John Gary's greater vocal range and more mature personal appeal were best summed up by Danny Kaye when John opened at the L. A. Ambassador's Coconut Grove the other week. Said Kaye: "I am to be John Gary's winter replacement." Right.

And as consistently entertaining as Danny has been in

the past, he could use John Gary's key to wide audience response. John's gimmick — a weekly, personalized recording specially made for some lucky fan — like some of his airy motions on stage, may seem a trifle precious, but Gary, like Davidson, deserves one merit a TV show of his own for keeps. Any sponsor looking for a mixed adult and adolescents audience might do much worse.

COMING UP FOR FALL

As a "tongue-in-cheek outline" of their 1966-67 TV programs, NBC on Sunday, Sept. 4, will put on "Two in a Taxi," half-hour special starring Jack Burns and Avery Schreiber. It is a back-seat gab on the new NBC series to start between Sept. 11 and 17.

ABC kicks off its new "Tammy Grimes Show" in which Tammy co-stars Dick Sargent and Hiram Sherman, on Sept. 8.

"Hallmark Hall of Fame" now has settled on five plays for its 1966-67 NBC line-up. Two are "Anastasia", starring Lynn Fontanne and Julie Harris and "Barefoot in Athens", with Peter Ustinov, Geraldine Page and Anthony Quayle. Jason Robards in "Abe Lincoln in Illinois," will repeat.

Is 'Pawnbroker' Helping To Junk The Film Code?

HOLLYWOOD, Calif. — Is the National Catholic Office for Motion Pictures preparing to abolish its "condemned" classification? Anticipation of such action among Hollywood producers, is sparked by the case of "The Pawnbroker," the condemnation of which has been lifted following minor cuts.

These the promoters refused to make prior to the film's first release. Indeed the nude scenes objected to were made an instrument of publicity.

To prevent film promoters from capitalizing on a Legion condemnation, then by

revising it get a favorable rating to play it "on the other side of the tracks," the Bishops Committee made it policy never to revoke a condemnation after a film's public release.

The exception made in the case of "The Pawnbroker," — decided following sustained agitation by an ultra-permissive majority on the NCOMP advisory board — decimates NCOMP's one remaining sanction against unrestricted license on the movie screen. Those who long have worked for an end to the Movie Code and the Legion of Decency, have won another decisive victory.

—W.H.M.—

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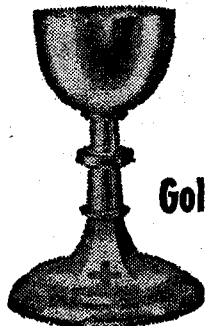
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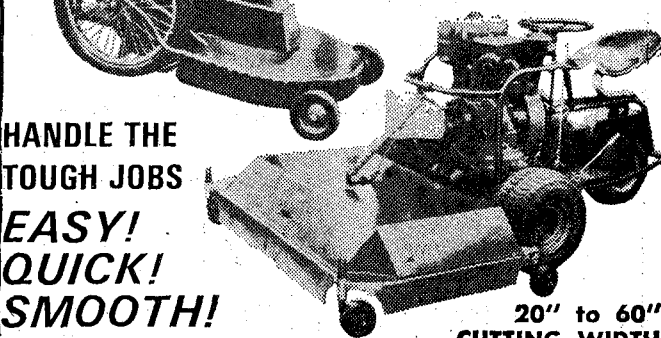
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Full time students — September 16
Part Time Students — September 17

3:00 - 3:50 P.M.				
Course	No.	Description	SH	Days
Education	435	Teaching of Language Arts	3	MWF
English	111	Introduction to Literary Forms Section VIII & Section IX Section X	3	MW T Th
French	101	Elementary French	3	MWF
German	101	Elementary German	3	MWF
History	433/533	The World in the 20th Cent. (nurses)	3	MWF
Music	376	Fund. of Music for the Elementary Teacher	2	T Th
Philosophy	151	Introduction to Philosophic Studies Section VIII	3	T Th F
	332	General Ethics Section II	3	MWF
Spanish	101	Elementary Spanish Sec. III	3	MTTh
	203	Intermediate Spanish Section I	3	MWF
	250	Advanced Conversation & Composition Section II	3	MWF
Speech & Drama	114/214	Rehearsal & Performance	1 or 2	MWF
	323	Play Directing	2	T Th
Theology	209	Christ and His Church Sec. V	2	T Th

4:00 - 5:20				
Course	No.	Description	SH	Days
Art	375	Art Education (4:00-4:50)	2	MW
Biology	130	Health Education	3	MW
	472	History & Literature of Biology	2	MW
	473	Current Devel. in Bio. Science	1	Th
	476	Teach. of Sciences in High School	2	MW
Education	130	Health Education	3	MW
	253	Introduction to the School Elem. & Sec.	3	T Th
	265	Intro. to Early Childhood Educ.	3	MW
	499	Directed Teaching Internship	6	F
	411/511	Speech Correction for Children	3	T Th
	420/520	Tests and Measurements	3	M Th
	441/541	Elementary School Curriculum	3	M Th
English	213	English Literature Section IV (nurses)	3	MW
	315	The Novel-Section III (nurses)	3	MW
	320	Children's Literature	3	T. Th. F
	601	Bibliography & Method of Research for Graduate English Students	3	T Th
French	250	Conversation & Composition	3	T Th
History	307	Survey of Asian History	3	MW
	483	Spanish Colonial Institutions	3	MW
Home & Family Life	202	Art in Daily Living	2	MW
Latin	401/501	Pedagogy in Latin Expression and Comprehension (acc.) European Study Orientation Logic	3	MTWTh
Orientation			NC	T Th
Philosophy	152		3	MW
	313	Philosophy of Art	3	MW
	332	General Ethics Section III	3	MW
Sociology	370	Social Psychology	3	MW
Spanish	313	Survey of Spanish-American Lit.	3	T Th
Speech & Drama	185/285	Introduction to Theater Practice	1 or 2	MW
	301	Voice and Diction	2	MW

EVENING & SATURDAY				
Course	No.	Description	SH	Days
Art	221	Painting	2	T Th
Education	467/567	Improvement of Reading Instruction	3	Th
	470/570	Education of Exceptional Children	3	Th
	482/582	Human Growth & Development	3	W
	485/585	Principles of Guidance	3	Th
	495/595	Problems in Curriculum Construction	3	Tu
	497/597	Supervis. for Direct. Teachers	3	Tu
	601	Educational Research	3	W
	626	Philosophy of School & Society	3	M
	641	Modern Science for Elem. Teachers	3	Tu
	643	Eval. of Children with Learning Disabilities	3	Tu
	671	School Organization & Administration	3	W
	672	Elementary School Administration	3	M
	690	School Supervision	3	M
	692	Elementary School Supervision	3	Th
	693	Secondary School Supervision	3	Tu
	692	Counseling Procedures	3	S
	673	Secondary School Administration	3	S
	484/584	Diagnostic & Remedial Reading	3	S
English	206	Introduction to Writing Poetry	2	Th
	620	Chaucer	3	M
	409/509	Rhetorical Analysis	3	M
French	250	Conversation & Composition	3	T Th
History	441/541	American Colonial History	3	W
Latin	101	Elementary Latin	3	MW
Library				
Science	304	Reference Materials	3	MW
Mathematics	483/583	Modern Math for Secondary Teachers	3	MW
Music	181	Liturgical Singing	NC	T Th

Classes Begin September 19

For further information call
achievements be traced to Registrar 758-4411
schools.



EX-GRID STAR TEACHING. Brother Matthew Lyons, C.S.C., former first string tackle for Georgia Tech, who played in both the Orange Bowl and Sugar Bowl classics, has joined the science staff at Archbishop Curley High School. He did post-graduate work at Rensselaer Polytechnic Institute, at the University of Texas, and taught at St. Edward's High, Austin, Tex.

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LaSalle Pins Hopes On 'Balanced' Team

By JACK HOUGHTLING

What do you look for when you lose a football star who has been named the diocese's outstanding player?

For Gil Verderber, the head coach at Miami's LaSalle High, it's simple — greater balance to replace the all around brilliance of a single performer.

Last season, Bill had Tommy Koziol, a 170-pound power runner, as the key man on his ball club. Koziol ran, kicked, passed on occasion and was a standout defensive halfback. Tommy's graduated and Verderber has to fill the gaps.

GREATER BALANCE

"I think we're going to have greater balance in our attack without Tommy," he states. "Tommy was a great player and we built our whole attack around him. But, the defenses knew this and concentrated on him. Now, I think we'll be a harder team to defend against."

Verderber, whose past coaching experience includes a stint at St. Edwards High in Lakewood, Ohio, one of the football strongholds of the Cleveland area, will have one-half of last year's starting backfield returning to help him with his balance.

At fullback will be Alex Rey, a strong 190-pounder, who will be a senior; and Bob McSwiggen, who gained

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a starting status last fall even though only a sophomore.

HALFBACK SPOTS

Filling in at the two halfback spots will be Ron Curry, who moves up to Koziol's left halfback berth, and Rick Fernandez at right half. Fernandez was a defensive specialist last season but, according to Verderber, "had a good spring practice on offense."

The offensive line is big and has a good smattering of experience.

Willie Diaz, 170 pounds, at center, and tackles Andy Matus, 210, and Jose Martinez, 215, were regulars last season, who are back. Also returning are Greg Smith, 200, and Charley Dunlevy, 185, as guards, and Bill Pasawicz, 195, and Dave Hewitt, 183, as the ends.

BEEFY LINE

That averages out to a solid 193 pounds.

"Beef-wise, we're not too bad," admits Gil.

Verderber will try to two-platoon his squad this year with only Diaz expected to go on both offense and defense. Diaz is a linebacker on the defensive unit.

He may also decide to shift Smith back to the defensive unit. Greg was middle guard for the defense and 180-pound Grant Holdbart would move into the offensive guard spot if he does.

Squad Large

Gil has a squad of 70 working out, including his freshmen. "That's a few more than we've ever had out before," he added.

Gil looks on this year as a rebuilding one after losing 13 senior and seven others from last year's 7-2-1 squad.

"Overall, I'm rather optimistic," he said, "but we may have to bring up some sophomores to help us out. I don't like to have to do that, but, the experience will be good for them."

The Class A Royals open their campaign against Class AA Miami Central on Sept. 15.

"It'll be a real testing ground for us, a real good test."

Program On Making Textbooks For Blind

A representative of Recording for the Blind, a national non-profit organization, will explain how the group records textbooks for blind high school and college students at the Sept. 7 meeting of the Altar and Rosary Society of the Church of the Epiphany.

The program will precede the regular business session

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DESIGNATIONS as to sex in our Help Wanted columns are made only (1) to indicate bona fide occupational qualifications for employment which an employer regards as reasonably necessary to the normal operation of his business or enterprise, or (2) as a convenience to our readers to let them know which positions the advertiser believes would be of more interest to one sex than the other because of the work involved. Such designations shall not be taken to indicate that any advertiser intends or practices any unlawful preference, limitation, specification or discrimination in employment practices.

17 Help Wanted Female

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18 Help Wanted Male

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 ON 100'x210' lot. 2 Car garage. Big family room. Large patio. Pool 22'x40'. Custom built \$39,500.

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31 Cars for Sale

31 Cars for Sale

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3 BEDROOM, 2 bath, Unfurn., completely modernized. Reduced to \$12,900. Good terms. Near schools, Food Fair, shopping center & expressway. 3150 N.W. 168 Ter. J. S. PALMER, Realtor. PL 4-2266

NO QUALIFYING

3 BEDROOM 2 bath, completely furn. On Little River. Make offer, assume FHA mortgage, \$137 month. MARGARET THOMAS, Realtor, 759-3543

DUPLIX (CORNER)

ESTATE SETTLEMENT TERRIFIC value. Must sell soon. 2 Bed-rooms each side. Furnished. Fully rented. Close to schools and shopping. A \$25,000 value, asking \$18,500. CARMINE BRAVO Realtor 754-4731

Miami Beach

ST. LAWRENCE PARISH 3 BEDROOM SUN RAY \$400 DOWN F.H.A. MORTGAGE ON BEAUTIFUL wide street. Near school. 163 St. shopping, \$13,000. BARBARA C. KEMP, Realtor 754-8102

LARGE POOL—4 BEDROOMS

(Off 79 St. Causeway) BEAUTIFUL large 2 story North Bay Island home a \$45,000 value asking \$33,900, balance of mortgage \$24,500. Carmine Bravo, Realtor 754-4731

Southwest

MUST SELL CUSTOM built POOL home. 3 bedroom, 2 bath, central air & heat. Many extras. Reduced from \$25,500, \$2,000 down. By owner 271-7585.

ST. BRENDAN'S Parish, 3 bedroom, 1 bath, Florida room plus screened porch, large fenced yard. Low down payment. 3240 S.W. 105th Ave. 226-5237 after 6.

3 BLOCKS from Epiphany. By owner. 6020 S.W. 84 St. 3 bedroom, 2 bath CBS, Florida room, screen porch. Price \$21,000.

\$1,000 DOWN

2545 S.W. 10 ST. 2 bedroom, 1 bath, porch, carport. No qualifying, assume 4 1/2% VA mortgage. Asking \$10,500. By owner, HI 6-2241.

BY OWNER

2 STORY house, 1/2 acre, 3 bedrooms, 2 1/2 baths, family and laundry room, 2-car garage, screened patio, central air & heat. Many extras. Near Holy Rosary School. 17505 S.W. 90 Ave. 238-1351.

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4 BEDROOMS, 2 baths, full kitchen, large family room, den, oversized garage, pool, patio. Air conditioned. \$2,000 Down, no closing costs. \$28,500. St. Thomas Parish. 5847 S.W. 69 Ct. 271-1343.

Coral Gables

NEAR shopping, St. Theresa. CBS 2 Bedrm., garage, many extras. Priced right. 112 Romano. MO 1-7967.

South Miami

4 1/2% VA or FHA, \$700 Down, Principal & Interest, \$107 monthly. 3 Bedroom, 2 Bath. 100x100 Lot. 6626 S.W. 25 Ter. MO 1-0745.

POOL, 4 BEDROOMS, 2 BATHS 1/2 ACRE. \$900 DOWN. \$175 MONTH. NO CLOSING COSTS. ST. THOMAS PARISH. 5701 S.W. 72 AVE. 666-0748

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73 HOMES FOR SALE:

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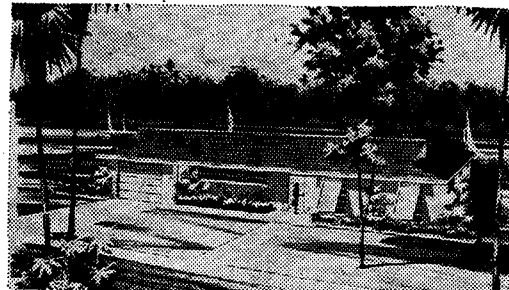
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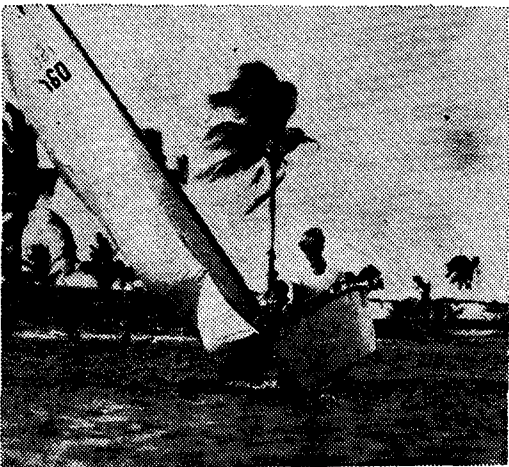
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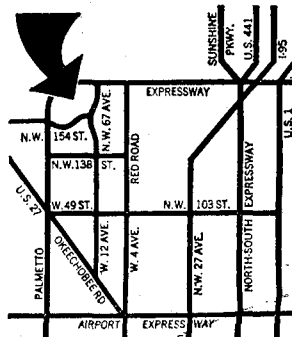


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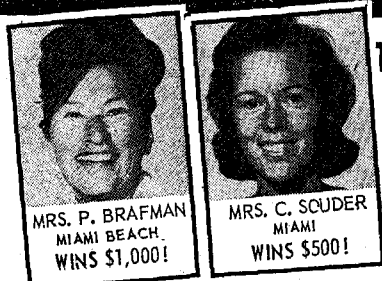
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