

Need New Approach To Spur Vocations, Serra Meeting Told

(See additional story and pictures, P. 5)

New approaches and updating are definitely needed in programs of recruitment to encourage vocations to the priesthood and religious life, members of District 30 of Serra International were told during their three-day convention held here.

The Miami Serra Club was host to the regional meeting which attracted Serrans and their wives, and Serra Chaplains from Florida, Charleston,

S. C., and Jamaica, West Indies, as well as a large delegation of nuns stationed in schools throughout the Archdiocese of Miami.

Archbishop Coleman F. Carroll, making an urgent appeal for additional vocations to the priesthood, told Serra members to intensify their efforts and "adjust to the problems of this day and age," pointing out that "The Church is going to have a difficult time in the South, particularly in Florida unless we have a great increase in vocations."

The Archbishop, noting that although much literature is being written these days "by experts—some not so expert"—who advocate that minor seminaries be abolished because "the boys are too young," emphasized that "we have the support of the Bishops of the United States who feel that in most instances the minor seminary is important."

He added that the Bishops of the Dioceses of St. Augustine, St. Petersburg and Orlando have indicated interest in sending candidates for the priesthood in their sees, to study at St. John Vianney Minor Seminary in Miami.

The archbishop revealed that it has come to his attention that there has been some minor opposition to the minor seminary system and that there have been instances of teachers who are discouraging boys from entering the minor seminary.

Recalling that the only instruction given him by the Holy See on the occasion of the creation of the Diocese of Miami 10 years ago was to establish as quickly as possible a minor seminary for the education of young men to the priesthood,

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Interior view of the new Church of the Nativity in Hollywood during Mass concelebrated by Archbishop Coleman F. Carroll, Father Rene Gracida, pastor, and parish priests following ceremonies of blessing last Saturday.



VOL. X

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NO. 34

NOV 1, 1968

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New Church Of Nativity Is Dedicated

HOLLYWOOD—The modern design of the Church of the Nativity "has many features which will help you carry out worship in this day and age," Archbishop Coleman F. Carroll told parishioners during dedication ceremonies Saturday afternoon.

When he spoke following blessing ceremonies and a Concelebrated Mass, the Archbishop described the event as "a day which the Lord hath made, a day which must have a greater degree of meaning than it might ordinarily be given."

He praised the priests and parishioners for the great degree of work they had put forth to make the new Church a reality.

The interior of the Church which was planned and designed by Father Rene Gracida and Murray Blair Wright, architects, accommodates approximately 1,000 parishioners and features an arrangement of groups of pews in triangular wedges constructed around a circular sanctuary which afford the entire congregation a more intimate participation in the celebration of Mass.

The Archbishop said that the design had a "considerable degree of originality" and showed "a breaking away from church architecture to which we have become accustomed."

He also noted that it was "indeed very functional and the degree of simplicity inherent serves to accentuate the beauty."

Calling upon the parish-

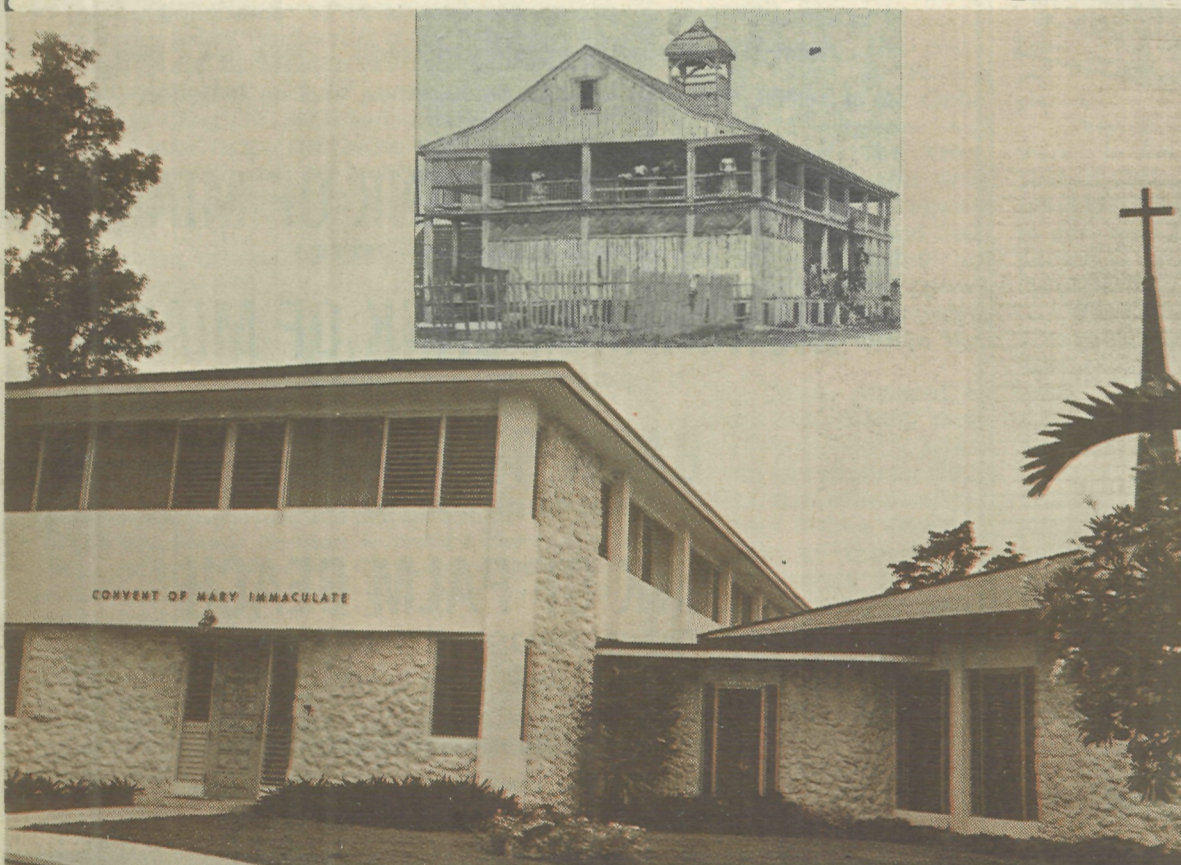
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Sisters Mark 100th Birthday

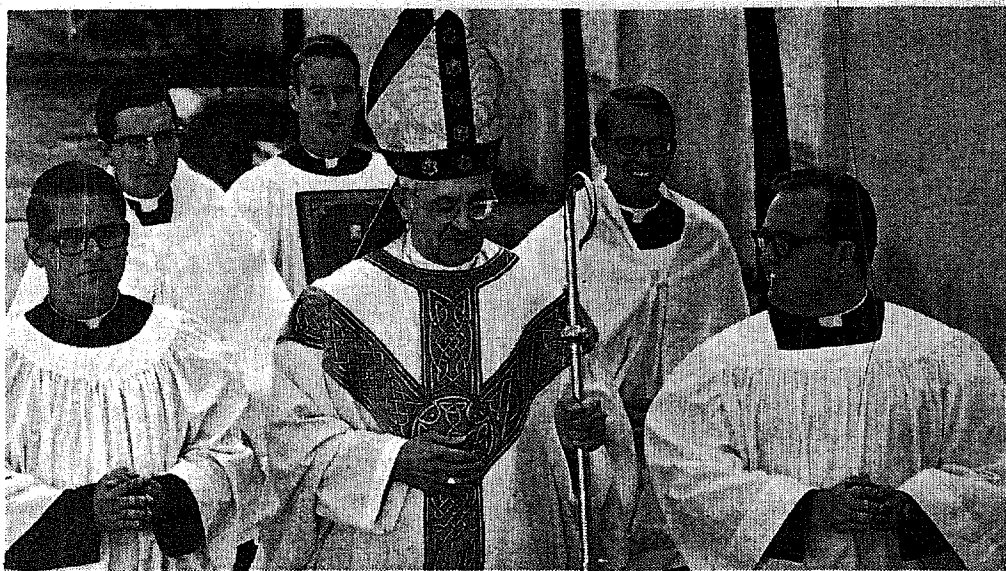
KEY WEST— Graduates and friends came from near and far last Sunday to help the Sisters of the Holy Names to mark the 100th anniversary of the arrival of their community in this southernmost city of the continental U.S.

Highlight of the day was a Mass of Thanksgiving celebrated by Archbishop Coleman F. Carroll, shown to the right, as he interrupted the procession leaving St. Mary Star of The Sea Church to bless this little lady. Below, superimposed on a view of the recently constructed convent and chapel, is a lithograph of the deserted army barracks used by the city as a goat stable before it was converted into the first school and convent by the Sisters. For stories and photographs dealing with Sunday's festivities, and the work of the order 100 years ago as well as today, see pages 13, 14 and 15.



the VOICE

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



Auxiliary Bishop John J. Fitzpatrick, shown above with chaplains and seminarians, conferred minor orders for the first time since his consecration in August.

20 Seminarians Receive Tonsure, Minor Orders

Twenty seminarians studying for the priesthood of the Archdiocese of Miami and the Diocese of Arecibo, Puerto Rico, participated in ceremonies of tonsure and first minor orders during Pontifical Mass celebrated last Saturday in the Cathedral by Auxiliary Bishop John J. Fitzpatrick.

Tonsured were Thomas R. Danton, Epiphany parish, South Miami; William A. Elbert, Corpus Christi parish, Orlando Espin, New York; H. Joseph Fishwick, III, St. Louis parish; Clemens B. Hannerschmitt, Chicago; Raymond Jarman, Nativity parish, Hollywood; Thomas E. Reinhardt, Jacksonville; Juan Sosa-San Pedro, St. John Bosco parish; and Patrick White, St. James parish, North Miami, for the Archdiocese; and Hector Luciano and Jose Narvaez, both for the Diocese of Arecibo.

First minor orders of porter and lector were conferred on Robert W. Clinger, St. Mark parish, Boynton Beach; William N. Fisher, Little Flower parish; Hollywood; Emmet Thomas Fitzpatrick, Jr., St. Rose of Lima parish; Gerald R. Grogan, St. Lawrence parish, North Miami Beach; Gerald E. Mehlich, St. Vincent de Paul parish; Daniel J. Schevis, Our Lady Queen of Martyrs parish, Fort Lauderdale, and Arthur J. Venezia, Holy Name parish, West Palm Beach.

John F. Fink of Ohio and Bernard G. Kirlin, Pittsburgh, received tonsure and minor orders during the Mass, at which the homily was preached by Father James Kisicki, assistant pastor, St. Gregory Church, Plantation.



Major seminarian, Thomas Reinhardt, is tonsured by Auxiliary Bishop John J. Fitzpatrick during ceremonies in the Cathedral.



Twenty Seminarians Participated in Ceremonies of Tonsure and Minor Orders

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U.S. Fund Makes Day-Care Service Possible At School

The Archdiocesan Department of Special Education has received a grant from the Federal Government which will enable them to provide day care services for mentally retarded children ages four and up at the Marian School, 3240 N. W. 7th Place, Miami.

The purpose of the day care services is two fold, according to Msgr. R. T. Rastatter, Archdiocesan director of Catholic Charities, "It relieves all working members of the family from caring for their children from hours of 2 to 6 p.m., so that they may carry out daytime employment necessary to the general family welfare," and it also "provides for the welfare and development of the child by furnishing expert supervision."

Each child will participate in therapy programs aimed at enhancing motor skills,

linguistic skills and individual counseling.

Director of the day care program is Stephen Tobbie, a psychologist who has interned at the South Florida State Hospital.

He received his bachelor of arts degree from the University of Florida in 1966 with a major in psychology and a minor in philosophy. He attended the graduate school at Miami University, Oxford, Ohio.

He is assisted by Denise Baily and Maria Poso, both Barry College students in special education and sociology, respectively.

Applications are being welcomed by the Special Education Department from the parents of guardians of retarded children.

A fee of \$5 per week will be charged to help defray the costs of snacks and materials.

The program will run through June. It is non-sectarian and interested parents should contact Tobbie between the hours of 2 and 6 p.m. at 633-2863.

Before entering the program, the child's parents are interviewed, the child is given a physical examination and a psychological evaluation. Parents must provide transportation and they must sign a general application and an emergency release.

THE VOICE

Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

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Laymen Control Board

OMAHA — (RNS) — Creighton University, an 88-year-old Jesuit school here, has restructured its board of directors by placing majority control in the hands of laymen.

The new board has 13 laymen and eight Jesuits by replacing the previous all-Jesuit board, becomes the owning, controlling and fully responsible body of the University, Father H. W. Linn, S.J., president, said here.

Father Linn said the university's new by-laws declare that "the university's operations will be conducted in harmony with the history and tradition" of the school as a Catholic and Jesuit university.

The exact future relationship of the Jesuit order to the university was not revealed in Father Linn's statement.

To Hasten Retirement

BOSTON — (NC) — Richard Cardinal Cushing of Boston has announced that he will seek to retire at the end of the year because of the widespread publicity and the adverse mail comments he has received as a result of his appeal for "charity" toward Mrs. Jacqueline Kennedy Onassis.

The cardinal, who several times has said he would retire on his 75th birthday in August, 1970, announced his decision to push up the date in a taped interview broadcast over Radio Station WEEL.

During the interview he also reiterated his appeal "for a little more charity on the part of those who are condemning Jacqueline."

Draft Law Test

WASHINGTON — (NC) — Solicitor General Erwin N. Griswold has asked the Supreme Court to rule that draft boards have no power to reclassify and induct men who are exempt from the draft as religious ministers.

Griswold made his appeal as the Court considered the case of James J. Oestereich, a theology student from Cheyenne, Wyo., whose exemption as a student minister was taken away by his draft board after he turned in his draft card during the October, 1967, anti-Vietnam demonstration at the Pentagon.

Draft boards had been told by Selective Service Director Gen. Lewis B. Hershey to reclassify and induct exempt draft-age men who violate the draft laws.

Oestereich is contending that his constitutional rights were violated when his exemption was removed and he was ordered inducted as a delinquent. His induction has been delayed pending a ruling in the case.

Griswold told the Court that it need not rule on the constitutionality of the case but simply state that the exemption given ministers in the draft law cannot be removed by draft boards.

Adult Courses On TV

LOS ANGELES (NC)—The Los Angeles archdiocese is putting its closed circuit Instructional Television System to work nights in a program of adult education for the general public beamed to 56 school centers.

Three times a week the ITV system will carry a 45 minute college-level lesson on the Gospels, "Christ in the New Testament." There will be 30 filmed lectures by Father John Bligh, English Jesuit.

Persons viewing the talks may receive three units of undergraduate or graduate college credit if they attend supplementary lecture-discussions on alternate weeks at Mt. St. Mary's College or St. Joseph's College, Orange.

'Radio Priest's' Plan

DETROIT — (NC) — Father Charles E. Coughlin, "radio priest" and writer of the 1930s has announced plans to begin a new publication called *Helmet and Sword*.

Father Coughlin published a magazine called *Social Justice* in the late 1930s and early 1940s. Father Coughlin and his publication opposed a number of the policies of President Franklin D. Roosevelt.

The priest, now retired, has said the new publication will not be sold on newsstands.

Textbook Law Upheld

PROVIDENCE, R. I. — (NC)—The Rhode Island State Supreme Court has upheld the constitutionality of a state law which permits cities and towns to lend textbooks on secular subjects to students in parochial and private schools.

The unanimous decision reversed a September, 1967, ruling in Superior Court that the 1963-textbook aid law violated both the federal and state constitutions.

The law had been challenged by a group of Cranston taxpayers.

In upholding the law, the state Supreme Court cited the June 10 decision of the U.S. Supreme Court which upheld the constitutionality of a similar statute in New York state.

Baptismal Rites to Change

VATICAN CITY — (NC) — Baptismal rites for babies in the future will be quite different from present practice.

Changes have been partially disclosed in an article in the Vatican City paper, *L'Osservatore Romano*, reporting on matters studied during recent plenary sessions in Rome of the Concilium for the Implementa-

tion of Reform of the Liturgy.

Among the most interesting reforms reported in an article in that paper by Father Annibale Bugnini, C.M., were proposed changes in the baptismal rites of infants.

Father Bugnini, the Concilium's secretary, reported that the reformed baptismal rites will consist of two parts — the baptism of infants and

the baptism of adults.

"The baptism of infants is set up in a way to be adapted to the actual condition of children. It is not they who act. And therefore stress was laid not so much on their will but on the actual action of the grace of God and on the commitment of parents, godparents and the community." No information on when the new rites

are to go into effect was given.

Father Bugnini added that "it is to be hoped that the baptism may be celebrated with the participation of the parish community (the Mass) or at least with a certain number of friends and relatives. It is preferable also that more than one baptism be celebrated in the presence of the community at the same time."

Outlining the new rites, Father Bugnini said the ceremony would unfold in four parts. First is to be the presentation and acceptance of the baby, carried out in a dialogue between relatives and priests.

Second, the themes of baptism are to be illustrated with the prayer of the faithful. Third, there is to be the renewal of the baptismal promises and the profession of faith made by those present in their own name, which is to be followed by administering the baptism. This is to be crowned by some concluding rites and a final blessing which will include the newly baptized infants, the parents and all present.

Father Bugnini also noted that "the draft takes into account the variety of situations possible" of baptism administered by catechists or even by laymen, or baptism given in the danger of death.

Among other matters considered were reports on further alternations in the Mass, specifically dealing with hymns, prayers and prefaces and with votive Masses; benedictions of abbots; the Divine Office; the profession of Religious men and women, Holy Week rites and funerals.

Revision of the Divine Office is continuing, Father Bugnini stated, and said that "Publication is imminent of a volume for the 'purpose of study' which contains the regulations of biblical readings for the Office. The volume will be sent to biblical scholars, pastors and liturgists so that they may transmit their observations to the Concilium before it is included in the corpus of the Office."

DRAFT PRESENTED

After two years of study by a special commission, a complete draft for revision of the rites of religious profession has been presented to the Concilium. The draft studied by the Concilium has two distinct parts, one for men and the other for women. The new form was used for the first time during the Eucharistic Congress at Bogota when 400 women Religious made their profession.

Work also continues on revision of the rites of Holy Week, which will remain the traditional ones with some adaptations to make them more in keeping with present conditions and to make attendance easier.

Funeral rites are also being revised in some aspects. Father Bugnini said, "The new rite has above all contributed to increase the understanding of the paschal significance of Christian death."

Among specific matters considered in this regard were the relationship between the Divine Office and funeral Masses, funerals for babies and funerals for those who are to be cremated. This last, said Father Bugnini "was also considered with due caution in conformity with the dispositions laid down by the *Doctrinal Congregation* which has provided for the recognition of cremation under certain restricted circumstances."



A BUDDY gives a helping hand to a fellow Marine knocked down by rapids as the Leathernecks cross a small river while on patrol near Lang Vei in South Vietnam.

U.S. Theologian's View

Calls Encyclical 'Infallible'

DAYTON, OHIO — (NC) — A priest-theologian contended here the Church's traditional doctrine on artificial birth control is "irreversible."

Father John A. Hardon, S.J., of the Bellarmine School of Theology, North Aurora, Ill., speaking at Bergamo Center here defended Pope Paul's encyclical of birth control, *Humanae Vitae*.

He presented rejection of a widely circulated statement

issued by a large group of American theologians protesting the papal declaration.

Responding to a contention that Catholics, with "sufficient reasons," may dissent from authoritative, non-infallible teachings of the Church's (teaching authority), magisterium, Father Hardon said the "Church's universal magisterium can be co-equal with defined doctrine as a source of infallibility."

Catholic teaching against contraception "has been uniform over the centuries," he added. Moreover, the Pope expressly stated in *Humanae Vitae* he was speaking by virtue of the mandate entrusted to him by Christ.

The Church "cannot be expected to err in a matter of such grave consequence to the whole world," said Father Hardon, who expressed the view that the encyclical is "infallible teaching."

Most of what the Church believes to be true never has been defined solemnly, the theologian said.

He expressed doubt that most Catholic couples approve of contraception. Discussing the statement of the theologians that the encyclical neglects "the special witness of many Catholic couples," he said that no matter how many couples might practice contraception, "this does not make it right — no more than the mass defection of a beleaguered Catholic laity in Reformation England made their action right."

Disputing a charge that the encyclical harms the ecumenical movement, Father Hardon said there are many differences in belief between Catholics and Protestants. He asked: "Are we to cease being Catholics because they in good faith insist on remaining Protestants?"

He characterized the protesting theologians as "latter-day Gnostics" who are talking to the "wrong audience" when they appeal to "conclusions of a large part of the international Catholic theological community." The statement by the theologians had criticized the Pope for "rejection" of those conclusions, he said.

"The Church is not a theological society, but a community of believers," Father Hardon said. "It is not an academy of philosophers, but a gathering, under divine providence, of the people of God."

'Selective' Objectors Defended By Editor

VILLANOVA, Pa. — (NC) — Failure of the nation's draft laws to make exemptions from military service available to adherents of the "just war" theory was deplored here by a priest-editor.

In his sermon at the annual Red Mass in the Church of St. Thomas of Villanova at Villanova University, Father John B. Sheerin, C.S.P., editor of the Catholic *World* magazine and columnist of *The Voice*, charged the present draft laws discriminate against many Christians and Jews who are not pacifists but are conscientiously opposed to a particular war, such as the present conflict in Vietnam.

The Mass, attended by students and faculty members of the university, jurists and attorneys from the Philadelphia area, was offered by Auxiliary Bishop Gerald V. McDevitt of Philadelphia. Father Robert J. Welsh, O.S.A., university president, was archpriest.

Father Sheerin said "there are thousands of conscientious citizens who are convinced that the higher law of God forbids them to take part in this (the Vietnam) war.

"Yet they cannot claim ex-

emption because they are not pacifists. They are not opposed to all wars but only to this particular war and the tendency of the courts has been to categorize such opposition to war as merely political rather than religious," Father Sheerin said.

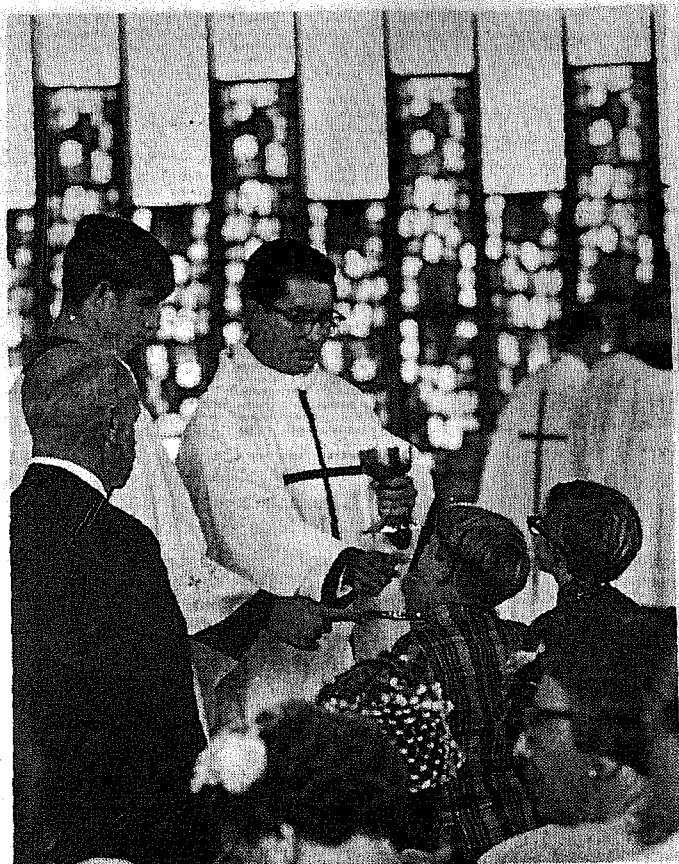
Catholic conscientious objectors, for the most part, fall in this category, he declared.

"They do not object to all wars. In fact, I believe that Roman Catholics have contributed to the armed forces in past wars far out of proportion to their percentage of the population," he declared.

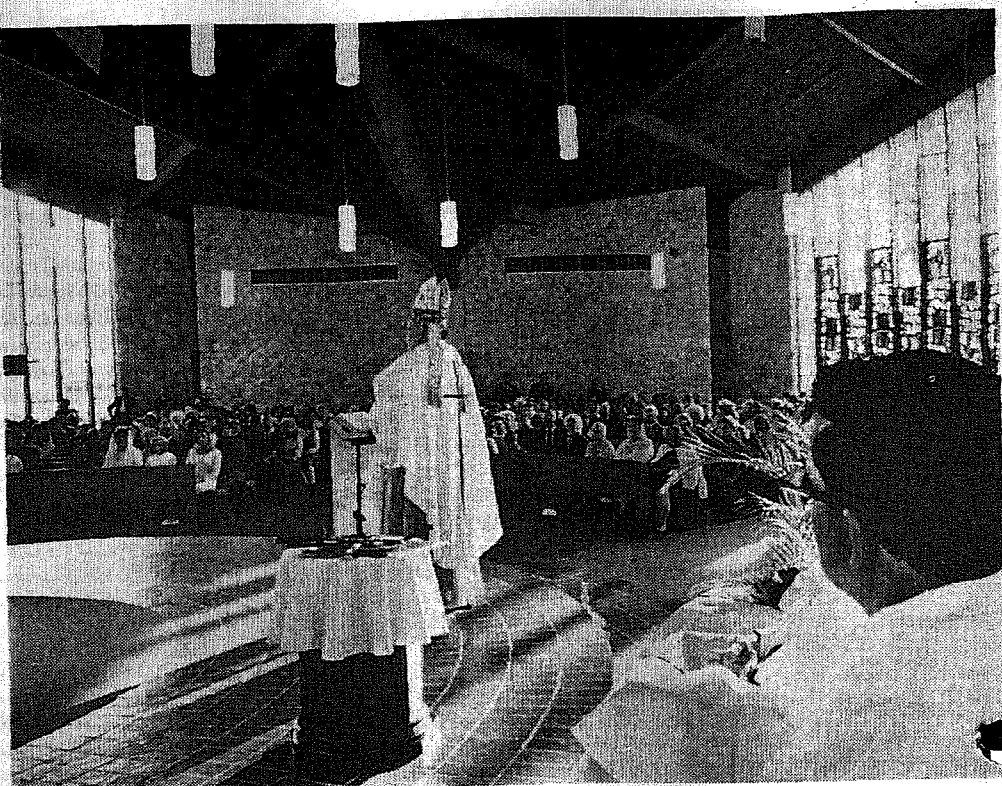
"Why then is the conscience of the Quaker, the Mennonite, the Brethren more deserving of respect than the conscience of the Roman Catholic?" he asked.

Father Sheerin said many Catholics and Protestants judge the morality of a war by the "just war" theory, the underlying presumption of which is that some wars are good, some evil.

"But Congress and the courts give the impression that a selective conscientious objector who follows the just war doctrine is basing his objection not on religious but political grounds, the priest-editor said.



AFTER BLESSING the Church Archbishop Coleman F. Carroll spoke to the parishioners about the new structure.



DISTRIBUTING Communion to parishioners during Mass after the dedication is Father Rene Gracida, pastor of Nativity parish.

Nativity Church Dedicated Saturday

Unusual Design: A Circular Sanctuary

(Continued from Page 1)

ioners to share in the activities of the church, Archbishop Carroll said "as you worship God here week after week you will become increasingly more devoted to this building," and, therefore, that worship will become more meaningful.

"We re grateful to all of the people of this parish who through their prayers and their sacrifices have made the construction of this building possible," he concluded.

The Archbishop was the principal concelebrant of the Mass with Father Rene Gracida, pastor, and Father James Reynolds, Father Joseph Carney and Father Fergal McAuliffe, assistant pastors.

Ground was broken for

the new Church about a year ago. Masses had been offered in the former Nativity Church and school in a temporary chapel.

Before the school building was finished, Masses were held in a tent which accommodated the 1,200 parishioners who lived in the area when Father Hugh Flynn was appointed first pastor in 1960.

The second priest to take charge of the parish was Father Raymond Scully who was appointed administra-

tor and served before Father Gracida was appointed pastor.

Father Louis Roberts, director of the Aquinas Newman Center at the University of Miami, delivered the homily which urged the people of the congregation to become part of the Church and explained, "You have a prophetic role - the world is waiting for you to speak. Your actions will speak. Your actions will be heard. You must reflect charity, peace and love in your actions, because those are the

actions which say we are God's people."

The Church was packed with more than 1,000 parishioners - many of whom have waited eight years since the parish was formed to see a permanent Church structure for worship.

One woman told another standing in line that she had been one of the congregation who had attended Masses in the tent which was borrowed to cover the participants in services shortly after the parish was established in 1960.



LEAVING THE Church after the Concelebrated Mass are (left to right) Father Gracida, Archbishop Carroll and Father James Reynolds.



BRINGING GIFTS during the Offertory procession, parishioners presented them to Archbishop Carroll.

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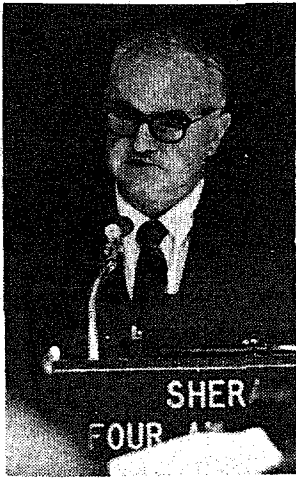
Need New Approach To Spur Vocations, Serra Meeting Told

(Continued from Page 1)

Archbishop Carroll said that the State Department of Education recently pronounced St. John Vianney Minor Seminary 13 per cent better than any public or private high school in Florida.

"It is the obligation of the priests and the Sisters in the schools," he declared, "to encourage vocations to the priesthood at the minor seminary. It is our desire that you encourage young boys who give indication of a vocation to come to school at the minor seminary," he reiterated, "and that you realize that it is the wish of the Holy See that there be a minor seminary here. Consequently, it is in existence."

Bishop William D. Borders of Orlando, who was the guest speaker during the convention banquet on Saturday, reminded Serrans and guests that the priestly consecration of the diocesan priest does not separate him



Joseph Fitzgerald

from the Christian community and human family but immerses him in the service of both.

He explained that the idea of a priestly caste, an in-grown professional group, is excluded in the first chapter of the conciliar decree on priestly formation. "The priest remains a 'disciple of the Lord; he belongs to the People of God; he is to be 'as a brother among brothers' vis-a-vis, the laity," Bishop Borders said.

"The priest, of course, has his special duties, his own way of life and his special sacramental grace with a consequent definite quality of priestly holiness," he continued "but the virtues first listed in the decree to be his are significantly those of any authentic Christian: 'kindness of heart, sincerity, strength of soul and constancy, assiduous regard for justice and urbanity.

"And a theme returning frequently—about 10 times in the first part of the decree"—the prelate continued, "is 'service,' service of God and of the family of God."

RULES FOR SUCCESS

During opening sessions,

delegates heard Joseph G. Smith of Pittsburgh, a vice president of Serra International, point out that Serrans will be successful in their mission only if "we understand the priesthood, live and act as the Christian gentlemen we are, pray often and fervently that the Lord will send into His vineyard the necessary laborers, work at being a Serran, and understand that our membership in Serra is a sacred trust."

Smith reminded Serrans that "while taking the position that the priest is a man of God among men, nevertheless the members of the priesthood must be drawn from all classes and conditions of mankind; consequently, Serra's mission and challenge is to find out what to do to attract men who are intellectually inclined to be priests—Negroes who will be priests; workers who will be priests; artists who will be priests, etc."

Joseph M. Fitzgerald, past president of Serra International, told the conven-



Delegations of Sisters From Archdiocese Attended Serra Convention

tion that drop-outs in seminaries today are no greater than in other professions and noted that the "most severe critics of the minor seminary are people who have never put a foot in the minor seminary, including priests and Sisters."

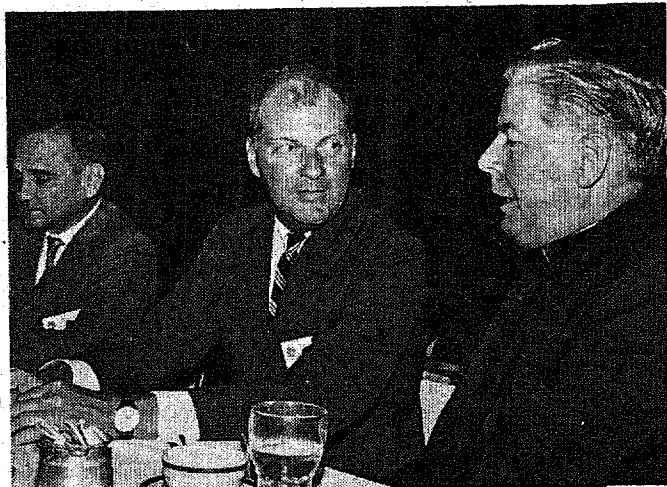
He emphasized that neither parents nor teachers have the right to deprive a boy of studying for the priesthood at the minor seminary if he desires it. "This may be the only time in his life that he may have that overwhelming desire," Fitzgerald declared. "You have the rest of your life to reflect on the fact that you thwarted it," he said.



Miami's Archbishop Coleman F. Carroll welcomes Bishop William D. Borders of Orlando to sessions of Serra's District 30 convention.



Serra International vice president, Joseph Smith, Pittsburgh, right, talks with Walter McGee, president, Charleston Serra Club, during sessions.



DISTRICT GOVERNOR, John MacDonald, center, discusses program with Msgr. James J. Walsh, Miami Serra Club chaplain. At left is Jose Kennedy, president of the Jamaica Serra Club.



Broward Serra Club chaplain, Father Joseph Cronin, renews acquaintances with Serran Wellesley Bourke and his daughter, Elizabeth, of Jamaica.

How To Encourage Vocations Discussed At Panel Session

"Sisters must cease to be a faceless army known as 'the good Sisters'—'Before a young man or woman is going to dedicate their life to God they have a preview'—'I'm hooked on the young people, they're real, idealistic and they know a phony.'"

Speaking were an Adrian Dominican Sister, a priest-Newman club director, and an elementary school principal who participated in a panel discussion on the subject, "Vocations to the Priesthood and Religious Life—The Vital Need for Lively New Approaches" during the District 30 convention of Serra International in Miami.

Sister Marie Carol, O.P., president of the Archdiocese of Miami Sisters' Council and head of the speech and drama department of Barry College, told the workshop attended by Serrans, chaplains and delegations of nuns that, "Yesterday's approaches will not be suitable for those who are to be the religious women of tomorrow," predicting that tomorrow's nuns will have a new role that will place them at the "heart's center of the People of God because they will be an example of strong maternal and personal love.

LISTS REQUISITES

She emphasized that a prospective Sister must be a "committed Christian and be ready for the complete surrender demanded by Christ in religious consecration" and listed as requisites for candidates to religious life good mental health, emotional maturity, and sense of humor.

"She must be able to meet change but not desire it for its own sake or because of restlessness. She must have the ability to distinguish the essential from the passing and to recognize those things that may be changed and those that are lasting."

The Dominican Sister, a native of West Palm Beach, also stressed that academically a candidate should be able to succeed in the work of the congregation to which she applies. "Only a young woman whose record of performance shows a growing capacity to cope effectively with the ordinary intellectual requirement of the apostolate of a given community should be encouraged to enter," she said, adding that in her opinion the entire approach should be from the viewpoint of the good of the Church and not the community. "We must not be concerned with large numbers," she declared.

In a day when absolute conformity is over, Sister also pointed out the importance of leadership among religious. "We're going to need original opinions. We know that we are in this world to transform it, not just to endure it," she stated, adding that tomorrow's religious will also need to be creative.

POSITIVE APPROACH

Admitting that young people with initiative and spontaneity are not being attracted to the religious life today in the numbers needed, Sister Marie Carol urged a more positive approach such as used by the Papal Volunteers, Peace Corps and similar organizations which, she said, offer personal growth through voluntary hardships, the satisfaction of using one's time for the betterment of one's fellow man, and the ennobling sense of having served one's country.

"We use the wrong approach, too, when we speak about 'leaving the world,'" she added. "Don't ask, 'can you leave the world?'—ask rather 'Can you follow Christ?'"

"No mature young woman today wishes to join an organization which will destroy her personality, her individuality, stifle her initiative and make her a carbon copy of someone else or everyone else," the nun declared.

Father Arthur DeBevoise, Archdiocesan Director of Newman Clubs, revealed at the workshop that only 10 per cent of Catholic students on secular university and college campuses in South Florida identify themselves with Newman Club. Although vocations are sought among collegians prospective candidates are not mature enough to study at the major seminary and would be in most instances admitted to the minor seminary, he said.

Father DeBevoise asked the assistance of Serrans in providing suitable locations for an unusual program of weekend retreats which he inaugurated last year for collegians. Open discussions, "bull" sessions, and sports and recreation are all provided in a natural outdoor setting conducive to relaxation, he said, pointing out that "none are as cool or as calm as they may appear."

SENSE OF GOD

In such a relaxed atmosphere it is possible for collegians to "recover a sense of God," Father DeBevoise said, recalling the statement of Pope Paul VI, who pointed out that "the loss in the individual of the family of a sense of God is very much the cause of a decrease in vocations."

Seek vocations among public school students was the suggestion of Mrs. Leo LaBelle, principal of Nova Elementary School, Fort Lauderdale; an active member of the CCD; and a member of the Archdiocesan School Board.

"I don't see why you talk to students in Catholic Schools" about vocations, she stated. "They are already influenced by the images of priest and Sisters. How about public school folks? The public school child is made also to the image and likeness of God and frequently finds God-like images among his Protestant teachers. There are many vocations from secular schools within the religious life," she said.

Mrs. LaBelle also suggested that no area be overlooked when seeking vocations to the religious life and suggested that the opportunities in the fields of journalism, social work, medicine, music and counseling be emphasized to prospective candidates.

At the conclusion of the workshop, Msgr. James J. Walsh, Archdiocesan Director of Vocations and Miami Serra Club chaplain, told guests that "our minor seminarians are far more involved personally in the problems of people than boys of the same age in other high schools," explaining that seminarians studying at St. John Vianney Minor Seminary are working among migratory farm laborers, teaching CCD classes, are active in the Forensic League and in the athletic program of the CYO.

"The hot-house atmosphere which used to be identified with the minor seminary simply doesn't exist anymore," he said.

Which Candidate Is Most Worthy?

It is often said that politics and religion do not mix. In a sense this is true. Yet the issues of campaign 1968 have moral overtones. On Nov. 5, voters are asked not merely to cast a vote, but to bring their religious consciences to bear on practical matters of civic life. Here religion and politics meet.

A citizen has more than an obligation to cast a vote; he has also the duty to ask himself which candidate best represents those moral values he holds highest.

Voters may do well to ask themselves these questions: Which candidates are most genuinely concerned with the welfare of all the people of this land, especially the poor, young and old, black and white.

Which candidates have openly and forcefully repudiated racism, the moral disease which is eating away the soul of our land.

Which candidate is most determined to establish law and order based not merely on fear but on justice.

Which candidate is absolutely dedicated to rescuing the world from a nuclear conflagration and establishing a just peace.

Voters may measure the candidates against these standards in various ways. Such is the nature of democracy. Whatever the decision the electorate makes, we have no reason to fear as long as we demand high moral standards of our candidates on Nov. 5.

Someone has said that the voting box is much like the confessional. Both enjoy secrecy and both express the sensitivity of our moral conscience. God alone may judge our sincerity in each case.

College Enrollment In Capital To Soar

WASHINGTON —(NC) —Colleges and universities in the capital are expected to have enrollments totalling 91,000 students by 1975, an increase of 50% over the total for 1967.

The new Federal City College, which opened its doors only last September, with an enrollment of 2,000, is expected to have 20,000 students by 1975.

Thirteen institutions of higher education are included in the prediction. There were also 13 institutions in the 1967 phase of the study, but the D. C. Teachers College is merging with the new Federal City College.

Five Catholic universities and colleges are among those surveyed, and all are expected to have substantial increases in the period involved.

The Catholic University of America, which enrolled 6,591 students in the fall of 1967, is expected to enroll 8,140 in the fall of 1975; Georgetown University, 7,710 in 1967, is expected to have 9,880 enrollees in 1975; Trinity College, 1,060 in 1967 and 1,575 in 1975; Dunbarton College, 482 in 1967 and 710 in 1975, and Immaculata College, 234 in 1967 and 340 in 1975.

George Washington University is expected to hold at

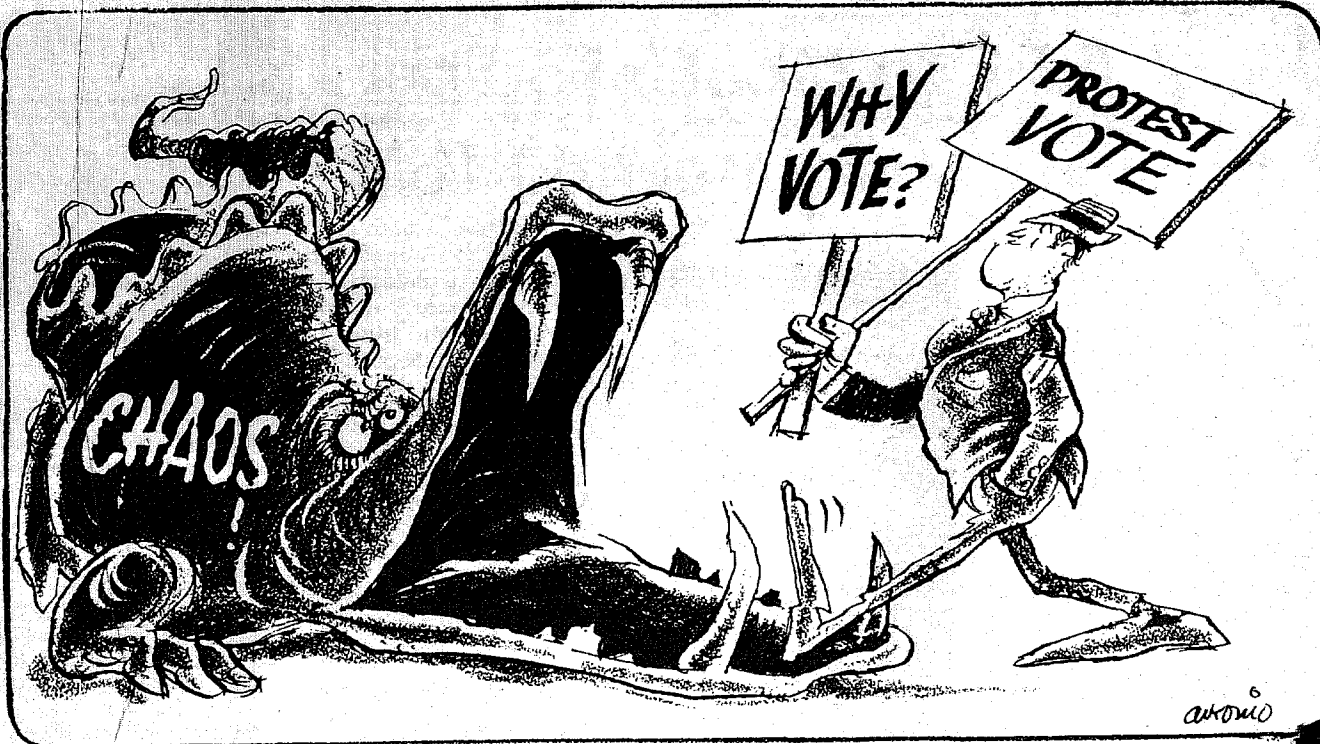
about the 1967 enrollment of 13,162, while American University may go from 13,900 in 1967 to 17,000 in 1975.

The study, made for District of Columbia officials under a \$40,000 grant from the U.S. Office of Education, sees growing Negro enrollments here, due to the presence of predominantly-Negro Howard University and the low-tuition public colleges.

Howard University is expected to go from a 1967 enrollment of 9,689 to 12,294 in 1975. Washington Technical Institute is expected to grow from an original enrollment of 1,000 this year to 5,000 in 1975.

It was noted in connection with the study that census statistics show that nationally the number of Negro college students, aged 16 to 24, increased from 88,000 in 1960 to 241,000 in 1966. Negroes are expected to be a considerable part of the student increase here in the next seven years.

A sidelight of the study draws attention to the expectation that, if the present policy of drafting students for military service before they enter graduate schools continues, veterans will make up a growing percentage of students here and elsewhere in the country.



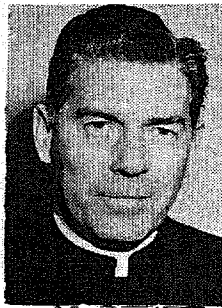
TRUTH OF THE MATTER

Attendance At New Baptism Rite May Increase The Faith Of Adults

By MSGR. JAMES J. WALSH

The sacraments were in the news this week. It seems that the baptism of infants in the near future may serve as a more effective means of deepening the faith of adults.

Baptism was always an impressive ceremony - even when completely in Latin, and the use of salt, oil, candle, saliva, many signs of the cross, and repeated references to the power of evil spirits were not really understood. It used to be perhaps that only the actual words of baptism brought home to the witnesses what was taking place, but this was enough, generally speaking, to touch on the mystery of God's love and to create a sense of reverence.



WALSH

However, the bishops were not satisfied with this. At Vatican II, they expressed regret that so vitally important a sacrament was not the occasion of a profound renewal of faith for all the family and close friends. So their decisions to reform the liturgy of the sacrament had this broad effect in mind.

It may not be long now before we notice the change in emphasis and the different look of the ancient rite of baptism. L'Osservatore Romano reported that the proposed rite of "the baptism of infants is set up in a way to be adapted to the actual condition of children. It is not they who act. And therefore stress was laid not so much on their will, but on the actual action of the grace of God and on the commitment of parents, god-parents and the community."

As the ceremony unfolds, according to the NC reports from Rome, there will be the presentation and acceptance of the infant; the themes of baptism will be illustrated by the Liturgy of the Word and by a sermon, concluding with the prayer of the faithful. Then comes the active participation of those present, when they renew their baptismal promises and make again a profession of faith in their own name. Then the actual baptism.

Obviously such a reaffirmation of promises originally made for them as infants by godparents is likely to help adults appreciate more the extraordinary effects of the sacrament of baptism and their dignity and commitment to Christ as Christians.

Besides baptism, confession was also in the news. A report from England said fewer Catholics were confessing and gave as reasons for the decline:

apathy, competition from television and drinking houses and the problem of birth control.

All this may well be true. But there is another reason, namely, that many adults, unlike their parents, have been trained to realize that they do not have to go to confession every time they receive Holy Communion. It seems obvious that many who now receive at least weekly are satisfied with confession once a month or every two months. Judging from the long lines coming to the rail to receive Holy Communion in our churches on Sunday, even in churches with more tourists than parishioners, it seems apparent that a great many of our people feel they are confessing frequently enough.

Finally, the reception of Holy Communion has once again made news. Cardinal Bea, president of the Secretariate for Promoting Christian Unity, admitted that in various places in recent months Holy Communion has been given to Anglicans and Protestants, although forbidden by the directives of Vatican II.

The Cardinal, who has often been criticized by some very conservative Catholics as being too progressive, repeated the Council norms, namely, "worship in common is not to be considered as a means to be used indiscriminately for the restoration of unity among Christians...The celebration of the sacraments is an action of the celebrating community made within the community itself of which the celebration signifies oneness in faith, worship and life. Accordingly, when this unity of faith is lacking regarding the sacraments, participation of the separated brothers with the Catholics, particularly in the sacraments of the Eucharist, Penance and Anointing of the Sick, is forbidden."

The Cardinal went on to state that there are some exceptional circumstances when some separated brethren may be admitted to the sacraments, namely, when there is danger of death or because of urgent necessity in persecution or imprisonment. He emphasized, however: "The fact that a Christian belonging to one of the confessions mentioned above is spiritually well disposed and spontaneously asks for Communion from a Catholic priest is not sufficient. Two other conditions are necessary: that his faith in the sacraments is in harmony with that of the Church and that he has no access to a minister of his own communion."

Jumping the gun on such a vitally important matter of the Eucharist as a sign of unity can in the long run delay true unity. Many Protestant scholars are in agreement with this.

The VOICE

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe, and Palm Beach.

Circulation - 754-2652
Fort Lauderdale - 525-5157

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Countries Get Feast Day Changes

VATICAN CITY (NC) —Instructions on adjusting the liturgical calendar in some countries where the Feasts of the Epiphany, Ascension and Corpus Christi are being transferred to Sundays, have been issued by the Holy See.

A "declaration" of the Sacred Congregation of Rites noted that some national bishops' conferences had obtained the faculty to switch the three feasts to Sundays. Epiphany, like Christmas, can fall on any day of the week, while the Ascension and Corpus Christi celebra-

tions normally occur on Thursdays.

In those countries the next Feast of the Epiphany would fall on Sunday, Jan. 5, displacing the feast of the Holy Name. That feast moves to Monday Jan. 6, the Congregation specified. This in effect the two feasts merely exchange days next year.

Ascension Day in such countries is moved from May 15 to Sunday May 18. The Declaration specifies that the liturgy of the vigil of the Ascension is celebrated on Saturday, while the lessons and scriptural readings for

May 14, 15 and 16 are taken from the Friday, Saturday and Sunday after Ascension, respectively.

In those same countries Corpus Christi is moved from June 5 to Sunday, June 8. The lessons and readings from Holy Writ for June 5, 6 and 7 are taken from, respectively, the Friday and Saturday after the first Sunday after Pentecost, and the second Sunday after Pentecost.

The declaration noted that when the new Breviary and Missal appeared they would provide for such transfers.

The VOICE of the People

In the Voice of the People column last week, the appearance of a letter in the Oct. 18 edition which contained derogatory statements about Cuban refugees and members of the American Negro community was explained.

It was stated that The Voice will continue to publish letters, but that names will not be withheld from any letter published. The letters which are submitted for publication must be written in the spirit of true Christian charity, be concise and temperate in language.

In the interest of being objective, the letters column this week will carry more of the letters received. Many of them were written before the readers had an opportunity to read the explanation printed last week.

Because of the unusually large volume of letters received on this one issue, it will be impossible to print all of them.

Dear Editor:
Thank you for the explanation given by you in your last "Voice of the People" column.

We must admit to the fact that we were very surprised when we read the letter signed: Name Withheld, and entitled "Look Before You Write."

Not surprised at the letter itself, since unfortunately we all know that there are people who feel this way. For them, we feel only pity, and pray to God that they may some day find the true meaning of Christianity.

Our surprise was rather the fact that the letter had been published by a newspaper such as "The Voice," one that has always distinguished itself by its defense of the Cuban population in this area.

We saw no purpose in its publication. And although we know very well that the writer's views are certainly not those held by the editorial staff of your newspaper, we were afraid it might create some misunderstanding, especially among those who were not regular readers of "The Voice" but who were sure to hear about the letter from someone who had read it.

As we said at the beginning, thank you. For taking the time and space to explain to your readers that the editor's comment to that particular letter, one in total disagreement with it, was lamentably not printed, due to a mistake made by someone in the rush of getting the paper to the press.

And may we also express our satisfaction on your decision to not publish any more anonymous letters, and to require that those that are sent to you for publication be written in temperate language and in a spirit of true Christian Charity.

Sincerely,
Francisco and Delores Vianello, Presidents
Movimiento Familiar Cristiano

Dear Editor:
In reply to the letter "Look Before You Write" I would like to quote from a prominent Church theologian:

"The authentic love of God is sound in a loving concern for others. To love friends is easy. To love when one is loved in return requires no self-giving. But Christian love for others is modeled on the love of Jesus for us. Jesus loved us while we were yet sinners. The greatest example of Christian love is love for enemies. "The parable of the good samaritan illustrates the universality of neighbor in the love ethic of Jesus. The neighbor is the person who is in need."

The importance of love of neighbor is contained in Jesus' new commandment where He equates love of God with love of neighbor. In Matthew 5:24 Jesus says that not even worship has priority over love of neighbor.

which berated both the Cuban and the Negro segments of our population in terms that I found most unbecoming a publication of your caliber.

The publication by The Voice of such inflammatory and derogatory statements certainly does not serve to help ease frictions nor help acclimate the great number of these members of minority groups who are sincerely striving to earn an honest living and make a contribution to the society that has befriended them.

H. Wayne Hill, Mayor
Village of Virginia Gardens

Dear Editor:

We, as Cubans, are very satisfied with your understanding towards the Cuban people and very sorry to read the attacks made on you because of your points of view on our situation in this country.

At the same time we were greatly surprised to read an anonymous letter printed in The Voice of the People page of Oct. 18. It was an injustice to all Cuban people in Miami, the way this person expressed his thoughts.

Sincerely,
Christina Arias et al
Miami

Dear Editor:

It was with great surprise that I read in the Oct. 18 issue of The Voice an unsigned letter regarding the Cuban influx, which left me wordless.

A newspaper, edited by Christians, should under no circumstances publish something so un-Christian. Being a subscriber to and reader of The Voice, and knowing that through the years there has been nothing but kindness for the Cuban influx, I am at a loss to understand this publication.

Respectfully,
Carlos J. Arbolea

Group Sees Election As Crucial One

WASHINGTON—(NC)—The Interreligious committee on Race Relations—an interfaith group here—declared in a statement that the coming election is "a crucial one. The next administration will be called upon to make decisions that will shape our country's history, and perhaps the history of mankind, for years to come," the statement said.

The committee issued a warning that failure to vote Nov. 5, "would be failure to exercise the judgment of one's moral and religious conscience."

The statement said the committee is disturbed about "the sense of confusion, anguish and despair that may lead many thoughtful citizens to abstain from voting in this election, and the atmosphere of fear that may lead many to withdraw from the difficult quest for one America with peace, justice and liberty for all."

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Dear Editor:

I would not be surprised if any other local newspaper had published a letter about Cubans in Miami as you have done. Precisely knowing the many times you have issued editorials claiming justice for us is what makes me wonder about the motive behind such a letter. There is no sense in even trying to reason with its writer, who, evidently, lacks the ability to reason.

Sincerely,
Jose R. Garrigo
Miami

Dear Editor:

Now that most of the indignant reaction has vented itself to The Voice, in one manner or another, in rebuttal to the anonymous derogatory letter, I too would like to stand up and be counted.

It is understood perfectly that the press in general is and indeed should be a clearing house for the diverse opinions on diverse subjects. Nevertheless, I am firmly convinced that a line should be drawn somewhere and that judgment should be exercised as to what is published. Subject matter, good taste and type of presentation are among those items which I believe should be carefully considered.

Sincerely,
Albert K. Trout, Jr.
Director
International
Rescue Committee
Miami

'Voice' Cuban Aid Praised

WFAB, Miami's Spanish radio station, carried an editorial this week highlighting the fact that The Voice has always defended the interests of the Cuban colony.

"The Voice has always been at the vanguard of the struggle of the Cubans to attain a dignified place in the U.S. society," the editorial commented.

"In last week's issue, The Voice published an editorial note clarifying the publication of the letter and it also published several letters from Americans which have made us feel well and have refuted the ill-intentioned statements of the letter in question," the WFAB editorial went on.

Well-known news-caster

School Survey Head Named

DETROIT—(NC)—Archbishop John F. Dearden has named Father Joseph B. Blinstrub, principal of Port Huron Catholic High School, to head a "financial and practicality" survey of over 100 Catholic high schools and 260 elementary schools within the Detroit archdiocese.

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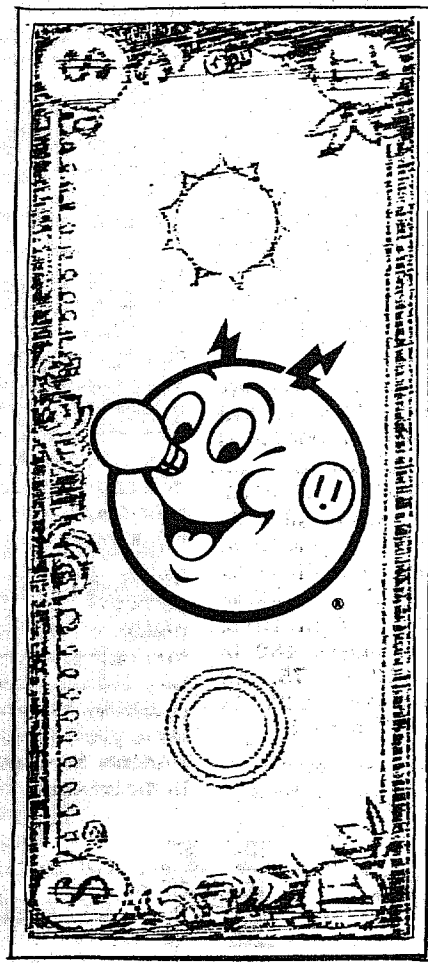
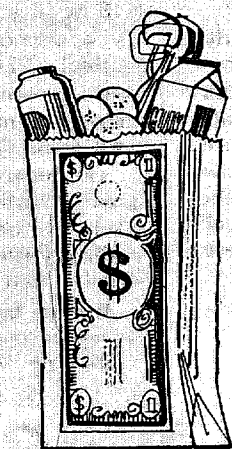
Tomas Garcia-Fuste, who read the editorial over the air, added that the Cubans should accept the explanation given by The Voice and forget the incident.

"The Voice is the newspaper of all the Catholics of this area, and we Cubans are a large percentage of the Catholic population. If we attack or hamper The Voice, we will be harming ourselves," the editorialist said.

Fuste also mentioned the numerous editorial campaigns of the Voice in behalf of the Cubans.

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Fall Meeting Of Teachers' Guild Sunday

Pontifical Mass celebrated by Auxiliary Bishop John J. Fitzpatrick in Cor Jesu Chapel on the Barry College campus will mark the opening of the Fall meeting of the Catholic Teachers Guild at 5 p.m., Sunday, Nov. 3.

Bishop Fitzpatrick, who is the director of the Archdiocesan Office for Education, will preach during the Mass.

A social hour in Thompson Hall will precede buffet supper at 7 p.m., when members will hear Father Oliver Kerr, pastor, St. Francis Xavier Church, discuss "Catholic Schools in Miami's Inner City."

Membership in the Guild is open to all Catholics teaching in public, parochial or private schools at all levels. College students interested in education are also invited to join.

CALENDAR OF EVENTS

Second Ecumenical Prayer Workshop for men and women of all faiths at Marymount College from 10 a.m. to 2:30 p.m.

Rummage Sale by the Catholic Daughters of America, Court Miami 262, today and Saturday in the basement of Gesu Church, Miami.

Parish Carnival by St. Timothy parishes, today, Saturday and Sunday on the parish grounds.

SATURDAY, NOV. 2
Masquerade Party by the Holy Rosary Council of Catholic Women at 8:30 p.m. at the Cutler Ridge Auditorium.
Fall Festival of the St. Theresa Home and School Association from 10 a.m. to 4 p.m. today in the school cafeteria.
Variety Auction by St. Paul Church, Arcadia, from 10 a.m. with sales beginning at 2 p.m. on the fairgrounds.

SUNDAY NOV. 3
Annual Mother and daughter Communion breakfast by Our Lady's Guild of St. Vincent parish, Margate, at the Lake Shore Hotel following the 8 a.m. Mass.
Ham Dinner highlighting the afternoon of games and booths during Pace Day by the Mother's Guild of Monsignor Pace High School from 1 to 6 p.m. at 15600 NW 32 Avenue.
Pan-Cake breakfast by the St. Luke's Home and School Association in the social hall following Masses.
Fifth in a series of programs discussing housing for the poor in the chapel of First United Methodist Church, Red Road, South Miami at 7 p.m.
Meeting of the Archdiocese of Miami Catholic Teachers Guild at Barry College, 5 p.m.
Afternoon of recollection at Our Lady of Florida Monastery observed by members of the Catholic Police and Firemen's Guild of Palm Beach County at 2 p.m.

MONDAY, NOV. 4
Meeting of our Lady's Guild of St. Vincent parish, Margate, at 8 p.m. in the church pavilion.

TUESDAY, NOV. 5
Talent Show during a meeting of the Little Flower Society at 8 p.m. in St. Theresa School cafeteria.
Meeting of the Assumption Guild at the Silver Thatch Inn at 10 a.m.

WEDNESDAY, NOV. 6
Meeting of the St. Clare Women's Guild at the First Federal Building on U.S. 1 at 8 p.m., followed by a Chinese auction.
THURSDAY, NOV. 7
Annual Bazaar in the gift shop of Holy Cross Hospital, Fort Lauderdale, by the Women's Auxiliary.

FRIDAY, NOV. 8
Spanish Dinner under the auspices of the St. Bede Altar Guild, from 5 to 7 p.m. on the church grounds.
Fall Festival beginning at 9 p.m. in the cafeteria of Our Lady Queen of Martyrs school. Music by the Martyrs band.

Holiday Gifts To Be Shown

Holiday decorations and gifts with a personal touch will be exhibited during the annual showing of Dade County's Extension Homemakers Clubs this month in two locations.

Exhibits will be held from 10 a.m. until 8 p.m. on Thursday, Nov. 7, at Northside Auditorium, N.W. 27 Ave., and 79th St., and from 10 a.m. to 5 p.m. on Thursday, Nov. 14, at Cutler Ridge Auditorium.



BOYNTON BEACH Day Care Center for underprivileged children was the recipient of two donations as Archbishop Coleman F. Carroll presented checks to Mrs. Sally Coston, director, in the amount of \$3,000 for continued operation and \$5,000 toward the center's building fund. Congressman Paul Rogers, left, praised the Archdiocese

Around The Archdiocese

Margate

Annual Mother and Daughter Communion breakfast will be sponsored by Our Lady's Guild of St. Vincent parish, Sunday, Nov. 3, at the Lake Shore Hotel. Father John McGrath, assistant pastor, St. Ambrose parish, Deerfield Beach, will be the guest speaker at the breakfast which will follow 8 a.m. Mass.

Pace High

A ham dinner served by members of the Mothers Guild will highlight an afternoon of games and variety booths from 1 to 6 p.m., Sunday, Nov. 3, at the boys high school, 15600 NW 32 Ave.

Coral Gables

Annual Fall festival of St. Theresa Home and School Association will be held from 10 a.m. to 4 p.m., Saturday, Nov. 2, in the school cafeteria. Games, cake walk, a doll booth, pony rides and white elephant sale will be featured.

Students of Lourdes Academy will be featured in a talent show during a meeting of the Little Flower Society at 8 p.m., Tuesday, Nov. 5, in St. Theresa School cafeterium.

CDA

Catholic Daughters of America, Court Miami 262, will sponsor a rummage sale today (Friday) and Saturday in the basement of Gesu Church, downtown Miami.

Holy Rosary

Halloween masquerade party and dance under the auspices of the Council of Catholic Women begins at 8:30 p.m., Saturday, Nov. 2, at the Cutler Ridge Auditorium.

St. Bede

Spanish dinner will be served by the Altar Guild on Friday, Nov. 8, from 5 to 7 p.m. on the church grounds.

St. Jude

A Luau sponsored by the Christian Mothers will be held from 9 p.m. to 1 a.m., Saturday, Nov. 9, at the Civic Center on AIA in Jupiter. Reservations may be made by calling Mrs. Sue Cooper at 746-7813 or Mrs. Mary Batus at 746-7125.

Holy Cross

Annual bazaar in the gift shop of Holy Cross Hospital, Fort Lauderdale, operated by the Women's Auxiliary, will be held Thursday, Nov.

7. Items for Christmas gift-giving will be featured.

St. Brendan

"Les Femme" will be the theme of the Woman's Club annual fashion show and luncheon from 11:30 a.m. to 3 p.m., Saturday, Nov. 9, at the Coral Gables Country Club. Reservations may be made by calling 226-4457.

St. Timothy

Eighth annual parish carnival will be held today (Friday), Saturday and Sunday. It will feature Skipper Chuck and his show at 2 p.m., Saturday. A dinner served by the Spanish-speaking from 1 to 7 p.m. Sunday. Also on Sunday, from 3 to 5 p.m. a "battle of the bands" for teenagers.

St. Vincent

Second dessert card party of the Rosary-Altar Society will be held at 7:30 p.m., Thursday, Nov. 14, in the parish hall of the Delray Beach Parish. Reservations should be made by contacting Mrs. Andrew Davlin.

St. Clare

The women's Guild will meet at 8 p.m., Wednesday, Nov. 6, at the First Federal Bldg. on U.S. 1 when attorney William Bosso will discuss, "The Legality of Wills." A chinese auction will follow.

Palm Beach

An afternoon of recollection at Our Lady of Florida Monastery will be observed by members of the Catholic Police and Firemen's Guild of Palm Beach County at 2 p.m., Sunday, Nov. 3.

Safety Leaders To Hold Meet

The School and Child Committee of the Dade County Citizen's Safety Council will conduct a workshop for safety chairmen of organizations, interested parents and school principals on Friday, Nov. 8, at Temple Israel, 137 NE 19 St.

Registration and coffee will be held from 9 a.m. to 9:30 a.m. Meeting which follows will conclude at 12:30 p.m.

Mrs. William Ellis, ACCW Community Affairs Commission chairman, is vice president for women's activities in the Citizens Safety Council.

St. Dominic

Annual parish festival from 11 a.m. to midnight, Nov. 9 and 10, on the parish grounds, where games and refreshments will be provided.

Arcadia

An auction sponsored by St. Paul Church will be held Saturday, Nov. 2, from 10 a.m. with sales beginning at 2 p.m. on the fairgrounds. A variety of items, including electrical appliances, used automobiles, and oil paintings, will be available.

Queen Of Martyrs

Fall festival will begin at 9 p.m., Friday, Nov. 8, in the school cafeteria. Music will be provided by the Martyrs Band.

Assumption

Meeting of the Guild will begin at 10 a.m., Tuesday, Nov. 5, at Silver Thatch Inn. All women of the parish are invited to attend.

St. Luke

An "Aunt Jemima Pancake Breakfast" will be served by the Home and School Association following Masses on Sunday, Nov. 3, in the social hall.

Brotherhood Program Arranged In Broward

FORT LAUDERDALE—"Traveling Ecumenists" will be the topic when the Interfaith Committee of North Broward sponsors its fifth annual program at 8 p.m., Wednesday, Nov. 6, at Fort Lauderdale High School.

Miami; Father David G. Russell, the Archbishop's Representative to The Voice, and assistant pastor, St. Francis de Sales Church, Miami Beach; and Rabbi Solomon Schiff, Congregation Beth-El, Miami.

Rev. Luther C. Pierce, pastor, Union Congregational Church, Hallandale, will be the moderator of the program, designed to encourage "Brotherhood Under the Fatherhood of God"—to provide the means for men and women of good will of differing religions to work together to further common civic needs in the community.

A question and answer period will follow the panel discussion as well as a reception and social hour.

Participating in the panel discussion will be the Rev. Neil Wyrick, radio and TV consultant for the Metropolitan Fellowship of Churches,

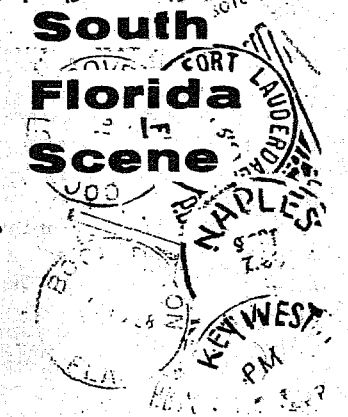
Silver Plaque Awarded To Msgr. Reilly

Msgr. Peter Reilly, J. C. D., pastor of the Church of the Little Flower, Coral Gables, has been awarded a silver anniversary commemorative plaque in honor of his efforts promoting the works of the Catholic Relief Services during the past 25 years.

In a letter informing Msgr. Reilly of the award, Bishop Edward E. Swannstrom, executive director of the agency, wrote:

"It is with great pleasure that I take this opportunity to inform you that you are being given our silver anniversary award in recognition of, and grateful appreciation for, your zealous efforts in the promotion of our annual Thanksgiving clothing appeals."

The agency has shipped more than 8.5 million tons of food, clothing and medicines valued at almost \$1.75 billion since its inception in 1943. Most recently CRS has been airlifting food and medicines into the war-torn Biafra area.



Physicians Sponsoring White Mass

CORAL GABLES — The traditional White Mass honoring St. Luke, patron of physicians, will be sponsored by the Catholic Physicians Guild at 8:30 a.m., Sunday, Nov. 10, at the Aquinas Newman Center, 1400 Miller Rd.

Communion breakfast will follow at the University Inn at 10 a.m.

All members of the medical profession, nurses, medical students, and allied personnel, are invited to participate.

Dr. Donald M. Dooley is general chairman of arrangements.



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21 N. Dade Women Appointed on Board

Twenty-one ACCW members from parishes in Dade County have been named to its board of directors of the North Dade Deanery.

Mrs. William Terheyden, president had announced the following chairmen of commissions:

Mrs. E. H. Norman, St. Michael parish, serves as chairman of the Church Commission assisted by vice-chairman, Miss Betty Chisholm, Our Lady of Perpetual Help parish, ecumenism; Mrs. Howard Haas, St. Vincent de Paul parish, liturgy and Scripture; and Mrs. Dominic La-

Bella, Cathedral, retreats.

The Community Affairs Commission is headed by Dr. Herbert Seamens, Cathedral parish, assisted by Mrs. Sidney Cox, St. Francis Xavier parish, farm laborers; Mrs. James Eckert, St. Rose of Lima parish, safety; and Mr. T. Roy Kelly, St. Michael parish, WICS.

Serving as chairman of the Family Affairs Commission is Mrs. Rocco Mansolillo, St. Dominic parish, who is assisted by Mrs. Mary Douglas, St. Dominic parish, CCD; Mrs. Paul Brundage, Holy Family parish, Christian Family Movement; Mrs. Margaret Stanahan, Immaculate Conception parish, Hialeah, libraries and literature; and Mrs. Philip Coniglio, St. James parish, North Miami, youth.

Mrs. Victor Reeves, St. Michael parish, is chairman of the Organization Services Commission. Assisting as vice-chairman are Mrs. Stuart Godwin Jr., St. Lawrence parish, field services; Mrs. Thomas F. Palmer, Cathedral parish, legislation; Mrs. Edward J. Dillon, Cathedral parish, membership; Mrs. Hugo Loos, St. Rose parish, publicity and public relations; and Mrs. G. Lewis King, St. Rose parish, reports.

The International Affairs Commission is under the chairmanship of Mrs. George Albertini, Cathedral parish. Vice-chairmen include Mr. E. Monte Steele, St. John the Apostle parish, Hialeah, Works of Peace. Other members of the commission will be announced as appointed.

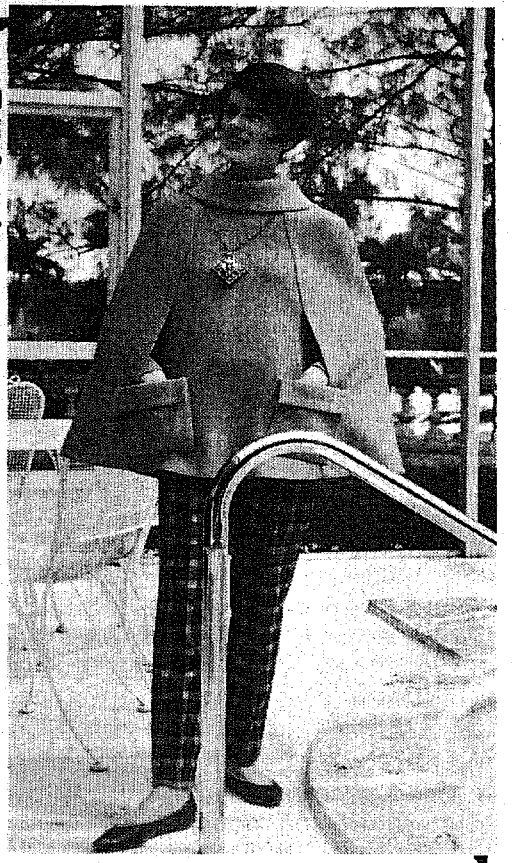
Will Pour A Harvest Tea

NORTH MIAMI — A Harvest membership tea will be hosted by members of Villa Maria Auxiliary from 2 to 5 p.m., Sunday, Nov. 3, at Villa Maria Rehabilitation and Nursing Center, 1055 NE 123 St.

Prospective members and friends are invited to attend Music will be provided. Mrs. Jeanne Hurtak is general chairman.



Hot pink cape of lightweight wool and green and pink slacks are modeled by Mrs. George Peabody.



After-five black dress with inverted "V" at side, worn by Mrs. J. Michael Fitzgibbon.

Auxiliary Hosts Coffee Today

Their annual membership coffee will be hosted by members of Marian Center Auxiliary at 11 a.m. today (Friday) at the Center for Exceptional Children, 15701 NW 37th Ave.

South Florida women are invited to attend the coffee, a social event planned by the auxiliary to acquaint residents of the community with the program offered for the mentally retarded by the Sisters of St. Joseph Cottolengo who staff the center.

More than 100 students are enrolled at the center, first of its kind under Catholic auspices in the southeast United States. It opened five years ago.

The newest building, a multi-purpose structure, dedicated two weeks ago by Archbishop Coleman F. Carroll, is designed for the projection of 500 students.

Mrs. James Bell and Mrs. John Stevens are co-chairmen of arrangements for the coffee.



Afternoon ensemble of brown and white is the choice of Mrs. John Ewald, one of several Little Flower Junior Woman's Club members who will model during show.

To Answer Questions On Mass

Do you know how to set the altar, prepare the vestments, care for sacred vessels and how to prepare for the Holy Sacrifice of the Mass?

These questions and others on the Mass will be answered during special Liturgical Workshops scheduled this month at the Cenacle Retreat House, Lantana, and the Dominican Retreat House, Kendall.

Conferences will begin at 9 a.m., and continue until 2 p.m., on Wednesday, Nov. 6, at the Cenacle and on Wednesday, Nov. 13, at the Dominican Retreat House.

Reservations must be made no later than Tuesday, Nov. 5, and Nov. 12, respectively, by calling the Cenacle at 582-2534 or the Dominican Retreat House at 238-2711.

Appeal Made For Supplies

CLEWISTON — An urgent appeal has been sounded here for books, teachers' manuals, pictures, blackboards, pencils, paper and other supplies necessary for CCD classes among children of migratory farm workers.

According to Mrs. Luisa DeArmas, Farm Laborers' vice chairman in the ACCW, help is also needed for the Christmas project which will brighten the holidays for some 700 migrant youngsters ranging in age from six to 10.

'Fashion Party' Will Follow The Election

"Fashion Party, '68" will be the theme of the post-election fashion show sponsored by the Little Flower Junior Woman's Club and Little Flower Society at noon, Saturday, Nov. 9, at the Sheraton Four Ambassadors.

Mollie Turner, Public Service Director of WLBW, Ch. 10, will be the commentator and the Fred Zuker trio will provide music during the show, featuring newest creations from Mary Norton House of Fashion.

Members of the Coral Gables parish who will model are Mrs. Julie DeDonatis, Mrs. Pat Peabody, Mrs. Madonna Rodgers, Mrs. Carolyn Ewald, Mrs. Julia Talamas, Mrs. Barbara Raub, Miss Mary Jane Jss, Mrs. Irene Meyer, Mrs. Jackson Roberts and Mrs. Robert Buzzella.

Proceeds will be donated to the charitable projects of the sponsoring organizations.

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EAST COAST Deanery meeting guests included Msgr. Bernard McGrehan, V.F., Mrs. Robert Ulseth, deanery president; Judge Emery Newell, and Mrs. Wendell K. Gordon, president of the Miami ACCW.

View Given Of Goals Of NCCW Commissions

DENVER — Delegates to the National Council of Catholic Women's 34th national convention here heard reports of the specific work being done and planned through its commissions.

Each chairman summarized her commission's accomplishments and gave an overview of its goals for the coming year, as well as suggestions for working these out.

Mrs. Arlene Swidler, as chairman of the Church communities commission, made specific suggestions for carrying out objectives in particular parishes.

"Let's cut down on the lecture programs," she began, reminding that a "vital discussion class is most effective."

"Don't be afraid to weed out meaningless activities, don't wait for non-Catholics to take the initiative. Do live ecumenism this year; recognize it as your moral obligation," she advised.

Mrs. Swidler said parish units are morally bound to give all women in their groups deep and meaningful experiences.

"And this means that they not only love all Presbyterians but that they love half a dozen Presbyterian women with whom they have shared spiritual experiences," she said.

She advocated distinguishing between interfaith and ecumenical experiences.

"Ecumenism means a

profoundly religious and at the same time very human encounter; that's why we have been programming events that combine a religious celebration," she continued.

"We think that this may be the function of women's organizations in the ecumenical movement. We think that dialogue alone is not enough, nor is common worship enough. Somehow the two must be combined."

She recommended advent-wreath making parties and participation in Jewish Sedar services, as well as use of an ecumenical kit for children compiled by the commission.

Mrs. Swidler suggested Catholic social activities should satisfy a need in women for stimulation of new experiences, new ideas and new faces. "Can we then continue to waste our women's time with parties that are nothing but secular?" she asked.

"Half the talent, half the taste, half the intelligence in any parish are bound to be female; and half the membership of the parish councils and committees should be female," she declared.

Speaking for the community affairs commission, Mrs. Ann Schattman, chairman, enumerated some of its accomplishments.

"Across the board," she said, "our greatest commitment to action is without doubt our partnership in WICS (Women In Community Service). This is where we have accomplished solid changes in improving the lives of thousands of poverty-ridden teenage girls... And we will continue to work to give these young women a hand-up instead of a hand-out."

She outlines this problem—before progress can be made, the attitude of indifference must be dispelled from those whose daily lives are not touched by poverty or ignorance or discrimination.

The two social ills, racism and poverty, are interlinked, Mrs. Schattman continued.

"They have their roots in our failure to provide equal opportunity in fact, as distinguished from equal opportunity in law, in basic community needs of education, employment, housing, and health and welfare services," she said.

Elimination of the racist mentality is the greatest need, "and the most immediate need is for solid jobs—jobs that will permit the hard-core poor of all ethnic groups to support themselves and their families in dignity," she said.

Meeting Hears Jurist Contrast Ways Of Handling Juvenile Cases

JUPITER — A picture of the contrast in handling juvenile offenses before and after 1967 Supreme Court

solution for the community, the child and his family.

Judge Newell explained: "The old way was to ask, 'Johnny did you do it?' and Johnny usually answered 'Yes', then we tried to counsel the child and parents."

In the jurist's opinion much more was learned and an early disposition was possible in addition to preventing a future criminal pattern by this procedure.

"Today," Judge Newell said, "as a result of the Supreme Court decisions, a juvenile is subjected to all the legal ramifications of a criminal procedure," and he added that advising a child of his legal rights to counsel and trial by jury frequently cause resentment toward the arresting officer.

Emphasizing that he is completely in favor of constitutional rights for all citizens, especially children, Judge Newell said that placing a juvenile offense, which is usually an impulsive act rather than a planned crime, on a waiting list of cases to be tried is harmful to the child.

"When a child does something wrong," he told Deanery members, "it is essential to relate the act to the punishment by time. If we have a jury trial and the case is months in coming up the child does not understand why he is being punished when he has been allowed to go so long without punishment," adding that when a child transgresses at home punishment is administered immediately and the child realizes just what he is being accused of and why he is given the penalty.

The sole purpose of counseling, he said, is to point out the seriousness of the act and to try to prevent any confusion in the minds of both child and parents so that the offender could return.

Especially for **WOMEN**

rulings was drawn for delegates to the Fall meeting of the East Coast Deanery of the ACCW by Judge Emery Newell of the Juvenile and Domestic Relations Court.

Noting that prior to 1967 procedure for cases involving a juvenile's first offense usually resulted in a happy

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EDITORS NOTE: Ralph Renick's column will be continued in this space two weeks from today.

Editor Views India:

A Grim Present, A Dismal Future

By FATHER WILLIAM J. RICHARDSON

(This ends a series of articles by Father Richardson, editor of Maryknoll Publications, who is on an 11-nation tour of Southeast Asia gathering material for a book.)

NEW DELHI, India — India is desperately poor — undoubtedly the poorest nation in Asia — and there is no bright future shining through.

There have been predictions recently that India will be self-sufficient in food by 1971, but an Indian social specialist I interviewed put the date at a more cautious 1975.

Miracle rice and wheat strains which multiplied harvests last year gave rise to such optimism. However disastrous floods this spring and summer have all but wiped out the crops in large areas and have necessitated the use of troops to evacuate tens of thousands of refugees.



Father Richardson

I am frankly skeptical if India can ever become self-sufficient in food. The monsoon rains are very unpredictable — not enough and you have drought such as in Bihar state last year; too much and you have floods.

Another factor is India's internal transportation system. Last year, while Bihar was starving as a result of the drought and free nations were rushing grain to India, much of the food could not be moved inland for lack of sufficient railroad cars.

When the monsoons came, huge supplies of the gift grain were destroyed as they lay on uncovered rail sidings awaiting shipment.

Last fall's crop in India was a bumper, as it was in China, because the rains were just right. Much of this crop, however, was lost because it was discovered too late that the country lacks sufficient storage bins for surplus grain.

India is about to begin her fourth Five-Year plan. The first plan was underestimated with the result that it was fantastically successful.

The second Five-Year plan was slightly less successful and the third was a disaster.

The fourth Five-Year plan had to be delayed because of the enormous spending for armaments during the Pakistan war over Kashmir. Poor as they are, Indians are adamant in their fight for this disputed area.

Indians — long the champions of Red China in the United Nations — are now scared to death of their giant neighbor. Illogical as it appears to Asian specialists, India fears another Chinese invasion.

One well-educated Indian told me in solemn tones: "We have two mortal enemies (China and Pakistan) on our borders." And so, India continues to spend badly needed foreign exchange for guns, tanks and soldiers.

The foreign observer is absolutely aghast at the enormous problems weighing down the subcontinent. Corruption, poor education, communal clashes over language differences, the inadequacy of the Congress Party to meet the nation's crises, the grinding poverty of the masses, food riots, labor disputes, strikes and walkouts that have reduced the number of English language newspapers in Calcutta to one, and, finally, the growth of the Indian Communist Party.

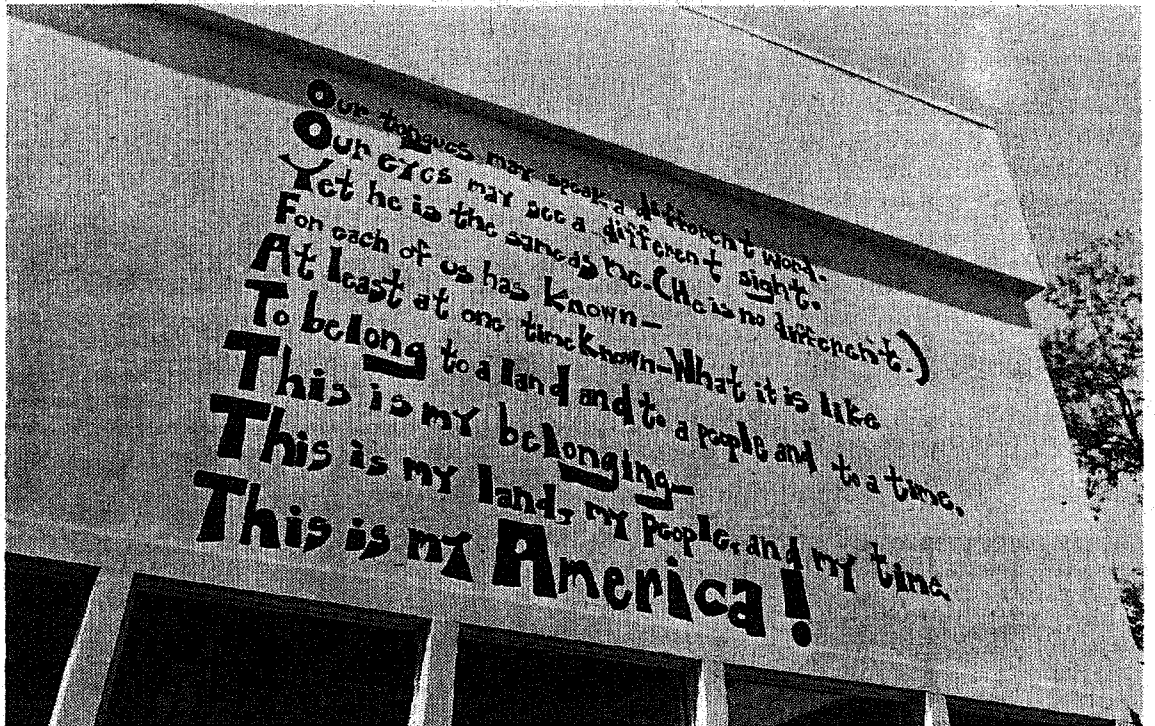
Despite the desperate need for development, the Indian government does little or nothing to encourage foreign investment.



HANDS reach out for a bit of grain to make gruel.

The VOICE

FEATURE SECTION



(Sign on Youth Pavilion at HemisFair '68, San Antonio, Texas.)

Plug The Ethical Hole In American Education

I am not going to comment on the political campaign except to say that two conceptions of moral values seem to be engaged in a head-on collision. It is the most significant such confrontation since the debates which preceded the Civil War.



SHUSTER

On the one hand there are those who believe that the nation must first of all preserve "law and order" and then go about its business. For many who subscribe to the point of view the black man is the cause of the trouble, largely because he has been helped "to push other people around." Those of us who cannot accept this thesis, which is really based on misfortunes like the all-out publicity given to Stokely Carmichael and a few others, as well as on riots, find the prospects ahead pretty bleak.

On the other hand there are those, now seemingly a minority, who are convinced that community building is the most important job to be done in the United States.

Those among them who are Christians, whether Catholic or Protestant, begin with the idea of the parish as "shared fellowship" and then try to develop that idea ecumenically.

Many of our fellow citizens who are not Christians do draw on the heritage of our common culture and believe in the dignity of man and the conclusions to which that faith leads. It seems apparent to all of these that citizens discriminated against for so long a time need assistance and above all assurance. Of course, insurrection and violence cannot be condoned. But we would like to deal with them in such a way that the wounds of conflict can be bandaged and healed.

Which set of values has education in the United States espoused?

NO CURE-ALL

I shall of course preface my comment by stressing once more what ought to be a truism by this time: The school is no patent medicine for all our ills. It is

always in competition with other forces, for example, the mass media and the home.

Above all it is also a "pluralistic" enterprise. It has no way of enforcing agreement, even when it is Christian education. All it can accomplish is to repeat over and over again its allegiance to certain agreed upon norms and standards.

Public education in the United States has mostly formulated these norms and standards in terms of the national well-being. It urges allegiance to the flag, by which it means doing one's patriotic duty. By and large, it has professed freedom of opportunity, and the righteousness that results from an earnest search for truth.

It has even issued a caveat against prejudice. In terms of these values, as I have often said, it has done its work well.

But it would be difficult to find educational leaders who are content with this measure of success. When I meet with them, I find myself talking with men and women who feel strongly that there is a hole in the bottom of America's ethical commitment. They would like to plug it up if they could.

What they are up against is first of all the fact that religion is the architect of "pluralism," and that there is no foreseeable way in which this pluralistic building can be torn down.

It serves no useful purpose to try to inject some little piece of religion into the public schools — say a prayer or a reading from the Scriptures. Any such action will seem to some religious people an incursion into the realm of religious liberty.

On the other hand, the schools are in the very nature of things unable to take up the cudgels against a certain secularism which holds all moral values to be relative.

I believe, however, that there is a basis on which the teaching of values over and above those which result from citizenship in our country would be possible. When we study our common cultural history, we see a most impressive agreement among all those, Christians and others, who have lived by the desire for holiness.

We also see very profound reverence for those (Catholics

GEORGE SHUSTER'S VIEW

call them saints) in whom that desire has been made manifest. So long as we put the emphasis on similarity in terms of commitment rather than on agreement about precepts this agreement about values becomes very clear.

TOWERING EXAMPLES

In other words, the traditions that the various elements of American pluralism draw on have towering examples of men who have desired holiness and have lived the central values all of us need. For example, Socrates, Buddha, the mystics of Islam, the saints of Christianity, the prophets of Judaism, Plato, etc. In these people, we know and feel a basic agreement of "commitment" about core values.

What precisely could come out of this almost awesome universality of religious and spiritual experience? I am persuaded that it might well be an agreement about justice, mercy and love.

Our concept of justice will have some special characteristics, no doubt, but will not differ essentially from what the great American pragmatists from William James to Mr. Justice Holmes have pleaded for. Justice is equality before the law, is recognition of freedom of conscience, is the right to a fair trial, is social engineering designed to promote the common welfare. Justice is also the measure of righteousness which the individual awards to himself. He must not endanger his own life or injure his own health.

Love is, of course, the highest and noblest of all moral values. It actually seeks the aggrandizement of others. It gives help to those in need and comfort to those who mourn. It says to the individual man: you must subtract something from your own substance and strength so that others may have a greater share. More than justice or even mercy, it is deeply rooted in religious faith.

Cannot we somehow bring it about that these our supreme values can be taught to young people not as views fashioned in times different from ours but as values which we must live by in our time if mankind is to have a life more rewarding than that of the beasts?

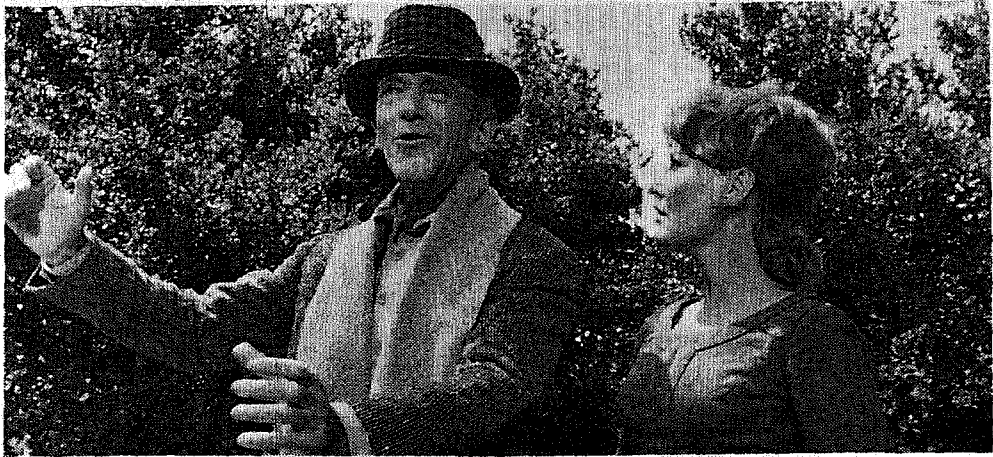
'Finian,' Begorra, 'Tis A Movie That Shillelaghs Race Prejudice

HOLLYWOOD — (CPF) — What most people remember about "Finian's Rainbow," the 1947 Broadway musical, is that it had an awful lot of hit tunes. But people who go to see the film version expecting little more than an entertaining family-type film will be surprised to discover that "Finian's Rainbow" has, as a major theme, the stupidity of racial prejudice.

The racial theme of "Finian's Rainbow" — one of the all-time successful Broadway musicals, surpassed in number of sold-out performances only by "My Fair Lady" — has been suggested as one of the reasons why it never reached the screen until now.

The action takes place in an integrated community of sharecroppers in "Missittucky" and much of the dramatic action involves a racist judge who changes his opinion about Negroes after he has been magically given black skin.

One indication that race is no longer a super-sensitive issue in Hollywood is



LIGHT-HEARTED song and dance is provided in "Finian's Rainbow" by FRED ASTAIRE and PETULA CLARK.



A LEPRECHAUN is played by TOMMY STEELE. The role of a racist judge is played by KEENAN WYNN.

that Warner Bros.-Seven Arts, distributor of "Finian's Rainbow," is making the film's racial theme one of the prime selling points for the film.

Also prime is the music ("How Are Things in Glocca Morra?," "That Old Devil Moon," "If This Isn't Love," "When I'm Not Near the

Girl I Love," "Look to the Rainbow").

Other primes are the cast — Fred Astaire, Petula Clark, Tommy Steele, Keenan Wynn — and the fact that it is a family entertainment film.

The film's entertainment values are a subject to debate: some critics say the main story line — about an

Irishman who come to America to bury a pot of gold near Fort Knox so it'll grow — is a bit too simple for today's audiences; others say the film version lacks the charm of the stage version; others say it's perfect screen escapism for the entire family.

But there is general agreement that the film's highlight is its satiric handling of racial prejudice. In fact, remarked the Catholic Film Newsletter, "it is interesting to note that the racial humor stands up today in a way that the story itself does not."

Keenan Wynn plays the white racist judge, Billboard Rawkins, who loathes the Negro sharecroppers in Rainbow Valley. When one of them (Al Freeman, Jr.), a

The Electronic Arts



college-educated botanist, is forced to go to Rawkin's mansion for a menial job, one of the highlights of recent film comedy takes place, according to most critics.

One of the judge's flunkies, breaking in Freeman as a butler, is surprised to learn that the young Negro does not know how to "shuffle," in the manner made famous by Stepin Fetchit and other Negro stereotypes. The Negro is given a demonstration and is told to imitate it when serving mint julep to the judge.

But when the judge sud-

denly suffers an attack of indigestion, the new butler is sent off for a glass of Seltzer and in a sequence that has most audiences holding their sides in hysterical laughter, he takes forever "shuffling" toward the stricken judge as the Seltzer is fizzling out.

James Arnold, film critic for a number of Catholic weekly papers, observed that "the younger generation may be surprised to learn that 'Finian,' which made its stage debut in 1947, is not only tenuous and funny, but a satire on white racism, corrupt politicians and Establishment economics.

TV Radio

CATHOLIC PROGRAMS

TELEVISION

(Sunday)
7:30 A.M.
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.
9 A.M.
TELEAMIGO—Ch. 7 WCKT Spanish language Inspiration discourses.
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.
11 A.M.
CHURCH AND THE WORLD TODAY WCKT Ch. 7
11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WLWB
(Tuesday)
10 P.M.
MAN-TO-MAN Ch. 2 WTHS. Panel topic, "The Saints and the Righteous." Panelists, Dr. Samuel Orlando, Rabbi Herbert Baumgard, Father John Vereb. Host, Rev. Luther Pierce.

RADIO

(Sunday)
6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.
THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.
7 A.M.
THE HOUR OF THE CRUCIFIED—WIRK.
7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.
8 A.M.
THE SACRED HEART PROGRAM—WHEV, 1600 Kc. Riviera Beach.
8:30 A.M.
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).
8:30 A.M.
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.
8:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.

8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM.
9 A.M.
THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.
THE SACRED HEART PROGRAM—WGMA Hollywood.
9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fam. 95.5 mg (Fort Pierce).
10:30 A.M.
THE HOUR OF THE CRUCIFIED—WSRF, 1580 Kc. (Fort Lauderdale).
6:30 P.M.
CATHOLIC NEWS—WGBS, 710 Kc. Summary of International Catholic news and South Florida Catholic News From the Voice.
11 P.M.
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.
11:30 P.M.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

Panel On Saints And Righteous

"The Saints and the Righteous" will be discussed by the inter-faith panel of clergymen during the 10 p.m. program of "Man-To-Man" on Ch. 2, Tuesday, Nov. 5.

Participating will be Dr. Samuel Orlando, Second Presbyterian Church, Fort Lauderdale; Rabbi Herbert Baumgard, Temple Beth Am, South Miami; and Father John Vereb, St. James Church, North Miami.

Rev. Luther Pierce, Hallandale, is producer and host.

This Week's Ratings

Following are the titles and ratings of films reviewed this week by the National Catholic Office for Motion Pictures.

FAMILY
An Angel in my Pocket
The Horse in the Gray Flannel Suit
Ice Station Zebra
Yellow Submarine
UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS
Hellfighters
UNOBJECTIONABLE FOR ADULTS
The Fixer
Only When I Lart

TV
ZENITH and RCA
Portables To Deluxe Color
AMANA
AIR CONDITIONERS
MAYTAG
WASHERS
"Where The Smart Shoppers Buy"
CHARLIE Mc GARTHY
643 N. Andrews
FT. LAUDERDALE
JA 3-4337

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

FRIDAY, NOV. 1
10 a.m. (10) Tomorrow Is Forever (Unobjectionable for adults and adolescents)
OBSERVATION: Neither the Enoch Arden situation nor the putative marriage, treated in this film, involves the dissolution of the valid marriage bond.
1 p.m. (6) Strange Loves Of Martha Ivers (Unobjectionable in part for all)
OBSERVATION: Inadequate moral compensation; sordid atmosphere; plot solution by suicide.
4 p.m. (10) The Company She Keeps (Unobjectionable for adults and adolescents)
7 p.m. (5) The Bellboy (Unobjectionable for adults and adolescents)
7:30 p.m. (6) The Bounty Killer (No classification)
7:30 p.m. (10) Strange Bedfellows (Unobjectionable for adults)
7:30 p.m. (23) Grapes Of Wrath (Unobjectionable for adults and adolescents)
9 p.m. (4) Quick Before It Melts (Unobjectionable in part for all)
OBSERVATION: The conclusion of this frequently suggestive comedy tends to condone premarital sex.
9:30 p.m. (23) Rings On Her Fingers (Unobjectionable for adults and adolescents)
SATURDAY, NOV. 2
1 p.m. (23) El Juego De La Oca (No classification)
2 p.m. (6) The Bounty Killer (No classification)
2:30 p.m. (23) La Copla De Dolores (No classification)
3 p.m. (4) Saturday's Heroes (Family)
4 p.m. (6) Visit To A Small Planet (Unobjectionable for adults and adolescents)
8 p.m. (6) The Mountain (Family)
9 p.m. (5 & 7) Banning (Unobjectionable in part for all)
9 p.m. (23) Abuso De Confianza (No classification)
11 p.m. (10) April In Paris (Unobjectionable in part for all)
OBSERVATION: Suggestive situations and dialogue.
SUNDAY, NOV. 3
2 p.m. (6) Visit To A Small Planet (Unobjectionable for adults and adolescents)
2 p.m. (10) Beyond The Forest (Unobjectionable in part for all)

OBSERVATION: The classification of this film has been changed from C—Condemned (1949) to B—morally objectionable in part for all. Revisions made in this film are deemed sufficient to remove, in a substantial manner, the original objection of the Legion Of Decency. Beyond The Forest, however, still contains suggestive costuming and situations.
3:30 p.m. (23) Caravan (Unobjectionable for adults and adolescents)
4 p.m. (6) The Bounty Killer (No classification)
5 p.m. (10) Never Steal Anything Small (Unobjectionable for adults)
8 p.m. (6) The Mountain (Family)
9 p.m. (5) Just For You (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Circus World (Family)
9 p.m. (23) The Swindle (No classification)
11:15 p.m. (11) Irene (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Mouse That Roared (Family)
11:30 p.m. (5) Room In The House (No classification)
12 a.m. (7) Caribbean (Unobjectionable for adults and adolescents)
MONDAY, NOV. 4
10 a.m. (10) Top Of The World (Unobjectionable in part for all)
OBSERVATION: Reflects acceptability of divorce; suggestive costuming and dialogue.
1 p.m. (6) Strange Love Of Martha Ivers (Unobjectionable in part for all)
OBSERVATION: Inadequate moral compensation; sordid atmosphere; plot solution by suicide.
4 p.m. (10) Affectionately Yours (Unobjectionable for adults and adolescents)
7 p.m. (5) Kan Tikl (Family)
7:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (23) The Face Of Terror (No classification)
9:30 p.m. (6) The Mountain (Family)
9:30 p.m. (23) The Big Tip-Off (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Sued For Libel (Family)
TUESDAY, NOV. 5
10 a.m. (10) Tovarich (Family)
1 p.m. (6) Strange Love Of Martha Ivers (Unobjectionable in part for all)

OBSERVATION: Inadequate moral compensation; sordid atmosphere; plot solution by suicide.
4 p.m. (23) Reptilius (Family)
7:30 p.m. (6) The Frogmen (Family)
9:30 p.m. (6) The Mountain (Family)
9:30 p.m. (23) Invasion (No classification)
WEDNESDAY, NOV. 6
10 a.m. (10) Caged (Unobjectionable for adults and adolescents)
1 p.m. (6) The Mountain (Family)
4 p.m. (10) Season Of Passion (Unobjectionable for adults)
7:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (23) Simon And Laura (Unobjectionable in part for all)
OBSERVATION: Light treatment of marriage; suggestive dialogue.
9 p.m. (4) Divorce Italian Style (Unobjectionable for adults, with reservations)
OBSERVATION: A caustic commentary upon manners and morals, this film is a somewhat irreverent satire on Italian marriage legislation. Although the comical and farcical tone of the film removes any serious concern about the moral implications of its theme, the use of religion and of religious characters as background in treatment calls for reservation.
9 p.m. (10 & 12) John Goldfarb, Please Come Home (Unobjectionable in part for all)
OBSERVATION: This attempt at satirical force not only fails as entertainment but becomes offensive in its emphasis upon indecent costuming, dancing, and situations.
9:30 p.m. (6) The Frogmen (Family)
11:15 p.m. (11) The Last Days Of Pompeii (Family)
THURSDAY, NOV. 7
10 a.m. (10) Act Of Love (Unobjectionable in part for all)
OBSERVATION: Tends to condone immoral actions; suicide sympathetically portrayed.
1 p.m. (6) The Mountain (Family)
4 p.m. (10) Tommy And The Doctor (Family)
7:30 p.m. (6) The Frogmen (Family)
7:30 p.m. (7) Two Weeks In Another Town (Unobjectionable in part for all)
OBSERVATION: A confusing film of low moral tone.
7:30 p.m. (23) The Cruel Sea (Family)

9 p.m. (4) The World, The Flesh And The Devil (Unobjectionable for adults)
9:30 p.m. (6) Broken Arrow (Family)
9:30 p.m. (23) Commando (Unobjectionable for adults)
11:15 p.m. (11) Mexican Spitfire Sees A Ghost (Unobjectionable for adults and adolescents)
FRIDAY, NOV. 8
10 a.m. (10) Captains Of The Clouds (Unobjectionable for adults and adolescents)
1 p.m. (6) The Mountain (Family)
4 p.m. (10) Every Girl Should Be Married (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (10) The List Of Adrian Messenger (Family)
7:30 p.m. (23) Main Street To Broadway (Unobjectionable for adults and adolescents)
9 p.m. (4) When The Boys Meet The Girls (No classification)
9:30 p.m. (6) The Frogmen (Family)
9:30 p.m. (23) After The Ball (No classification)
11 p.m. (11) She Wore A Yellow Ribbon (Family)
SATURDAY, NOV. 9
1 p.m. (23) Abuso De Confianza (No classification)
2 p.m. (6) Broken Arrow (Family)
2:30 p.m. (23) El Cristo De Los Faroles (No classification)
3 p.m. (4) Leave Her To Heaven (Unobjectionable for adults and adolescents)
3 p.m. (7) Assignment Outer Space (No classification)
4 p.m. (6) The Frogmen (Family)
8 p.m. (6) The Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) To Kill A Mockingbird (Unobjectionable for adults and adolescents)
9:30 p.m. (23) Cancha Vasca (No classification)
11 p.m. (10) Black Narcissus (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Lonely Hearts (Unobjectionable for adults)
11:30 p.m. (23) Aviatore (No classification)

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Key West Helps Celebrate 100th Anniversary

KEY WEST



Life-size statue of Our Lady purchased with donations from workmen who built the first convent in 1875 now stands in the patio of the modern school.



Congregation's members prepare to lead Offertory procession during Mass of Thanksgiving in St. Mary Star of the Sea Church last Sunday.

Archbishop Praises Devotion Of Sisters

KEY WEST—The spirit of the Vatican Council's decree on the Church in the Modern World was being carried out by the Sisters of the Holy Name as far back as 100 years ago, when they came to this city, Archbishop Coleman F. Carroll said in praising the "loyalty and devotion" of that religious community last Sunday at a Mass of Thanksgiving marking the anniversary of their arrival here.

Speaking after the ceremony in St. Mary Star of the Sea Church the Archbishop noted the great obstacles the Sisters had to overcome in order to establish a convent and schools in this island community.

He cited their trials by the epidemics which swept the island, he told of their work in nursing the sick, and later by serving in the same capacity, the wounded of three wars—of having temporarily, to close their schools—of the many seemingly insurmountable catastrophes which they had to overcome.

"Such has been their history," the Archbishop said. "It has been a history of sacrifice, dedication and devotion to the interests and the concerns of their fellow man down through the past 100 years.

Whenever you meet someone from Key West, whether it be in Florida or elsewhere, the Archbishop said, immediately the great majority are anxious to relate the activities of the Sisters of the Holy Names, and to express the gratitude they have for what the Sisters have done.

In the halls of the Legislature, in the Governors Mansion, wherever you go throughout the State, the Sisters are praised. And too, their work in building citizenship in this community is reflected in the increasing recognition of the need for the work the Church is performing throughout the Southern part of the United States, throughout Florida and throughout the Archdiocese of Miami, especially, the Archbishop declared.

"During various times and in the days ahead, many children of Navy personnel have received instructions from these same Sisters," the Archbishop said. "Indeed, many owe their education to the Sisters—both in grade school and in high school.

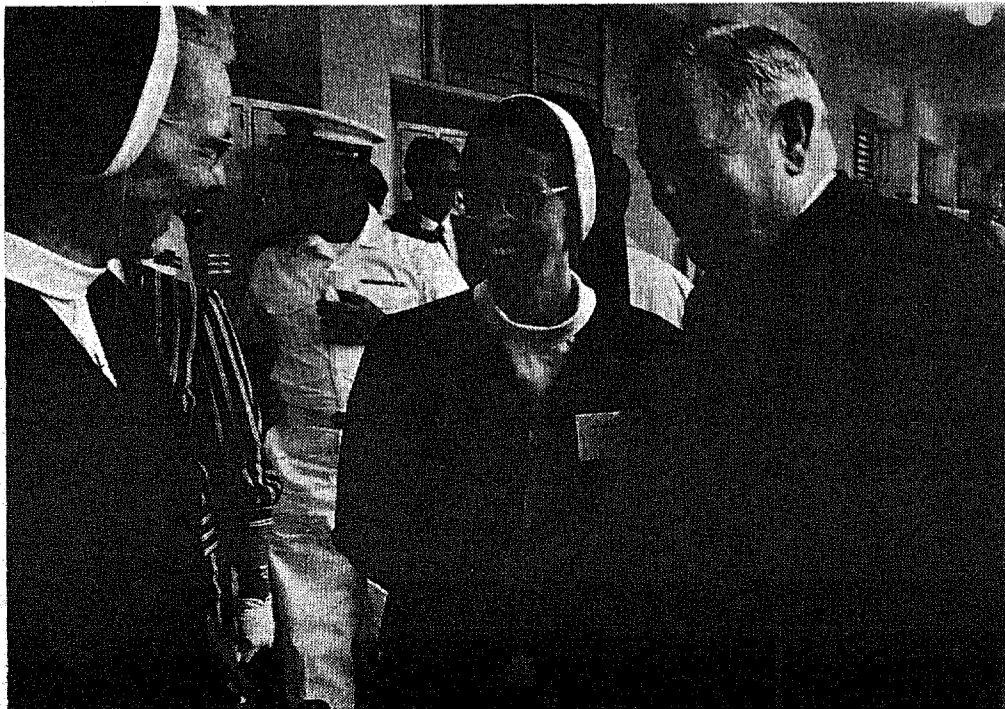
"This need not be said only for those who are Navy personnel," the Archbishop continued "but the existence here of the Sisters to all of you—to the whole community—has been a tremendous asset."

The Archbishop then asked that "God shower upon these Sisters a hundred-fold, the blessings that they so rightly deserve for their dedication and for their evidence of love of God and love of man."

Chaplains to the Archbishop at the Mass were Father John Q. Minvielle, S.J., and Father Larkin F. Connolly. Father Charles J. Zinn was master of ceremonies, assisted by Father Jose J. LaCalle.

"As we look back over the last hundred years, we see numerous and numberless Sisters who have loved God, who have given their all, who have slaved and worked and sacrificed for their God, for their fellow men. Yes, if ever the words of Christ applied to anyone: 'Thou shalt love the Lord thy God with thy whole heart, with thy whole mind, with thy whole soul,' these words certainly apply to our Sisters," said Father Joseph F. Beaver, S.J. who delivered the homily.

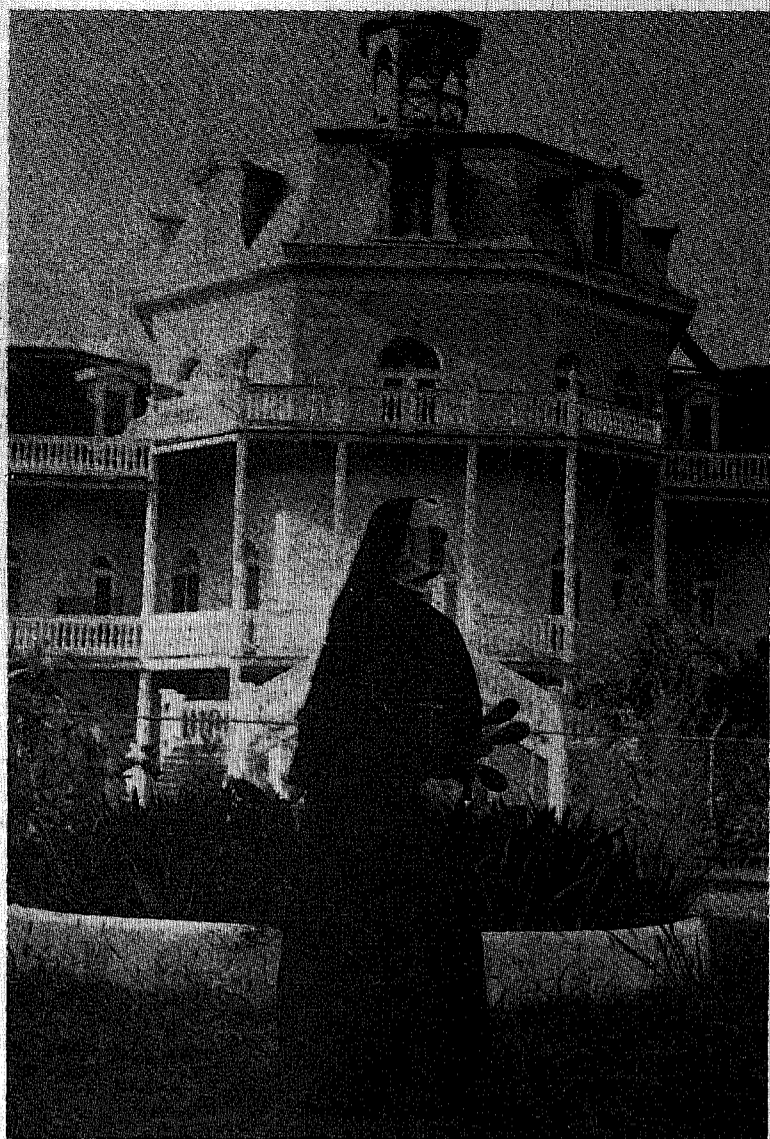
"We look to our own community, we look to the hundreds—to the thousands—who have left Key West for other parts of the country, for other parts of the world. They work in all roles of life," Father Beaver said, "serving God and loving their fellow man, regarding the example given to them by the training they have received from the Sisters of Key West."



Greeting Archbishop Coleman F. Carroll (left photo), is Mother Philippe de la Croix, Superior General of the Sisters of the Holy Names and Sister Helen DuCharme, (center) Superior of the Key West community. In photo at right, hundreds attended reception in patio of Mary Immaculate high school.



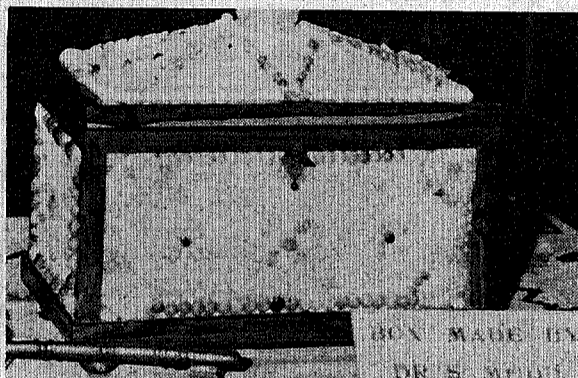
Order Came In Sailing Today It Serves The 'Ro



Traditional religious habit formerly donned by members of her community is worn by Sister Theresa Cecilia, shown standing before the Convent of Mary Immaculate built in 1875 and replaced in 1966 by a new and modern building.



During Spanish-American War Sisters Were Nurses To Wounded Veterans



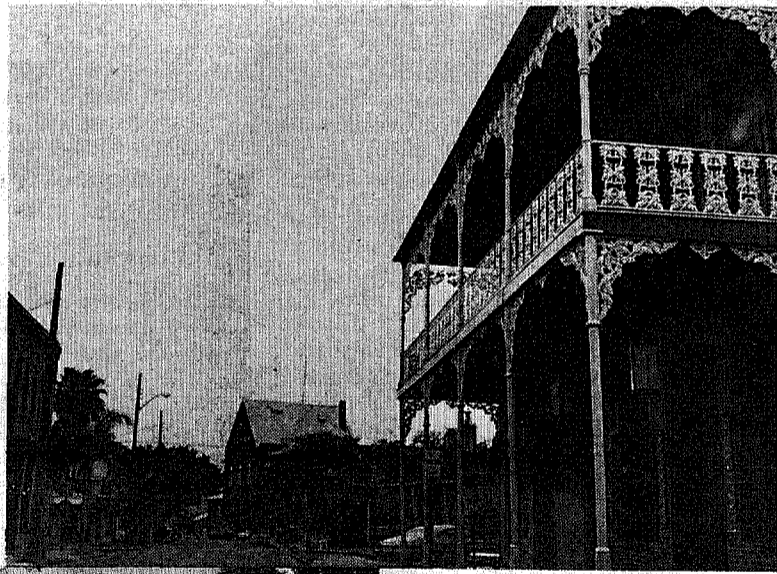
Dr. Samuel Mudd, jailed at Dry Tortugas, though innocent of conspiracy in the assassination of Lincoln, made this box in the convent museum.

First Convent of Mary Immaculate stood to the left of this old house still used in Key West.

One of the few buildings in Key West when the Sisters arrived which still stands is this one located on Mallory Docks.



Old section of the nation's southernmost city boasts a few buildings which were there in 1868 when Sisters arrived.



In 1872 St. Francis Xavier School was established by the Sisters who taught elementary grades in addition to classes at the Convent of Mary Immaculate.

St. Joseph School was founded in 1881 as the Sisters expanded their programs of education. Both St. Francis Xavier and St. Joseph Schools were razed in 1961 when St. Mary Star of the Sea School opened for grade school pupils.



Marking A C

KEY WEST—One hundred years ago five Sisters of the Holy Names of Jesus and Mary left their motherhouse in Canada bound for the southernmost city in the United States—today their successors rejoice in observing the centenary of an untiring program of devotion and service to the Church, the nation and the community.

In 1868 at the request of Bishop Augustin Verot of Savannah, whose diocese then included the entire State of Florida, the Sisters arrived on Oct. 24 of that year after a rough voyage aboard the freighter, "Sedgwick," which, after discharging its passengers and cargo, sailed for Texas and sank in the Gulf of Mexico with no survivors.

Welcome by residents of all faiths whose only source of education for their children was two private schools which charged tuition, the Sisters' first home was old army barracks used as a free city stable for goats. So important was an institution of learning in the city that the Sisters scrubbed, repaired and rearranged the building and at the end of a month opened their first school to 26 pupils.

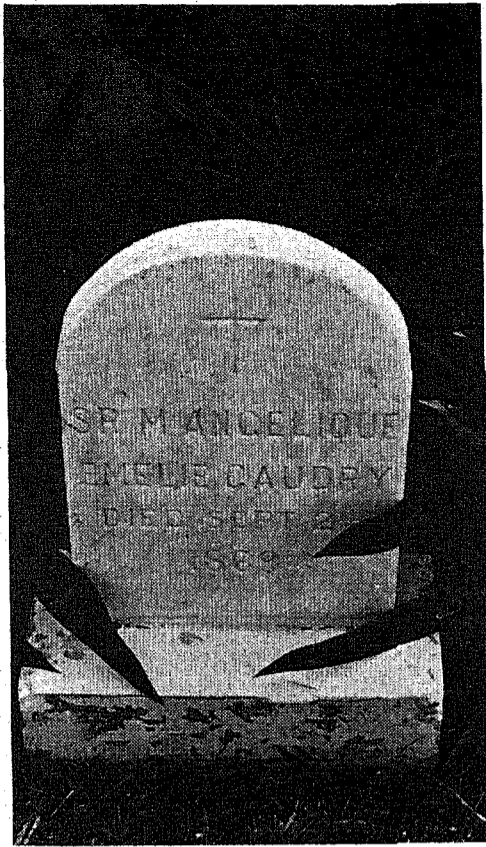
HIT BY EPIDEMIC

After a short two months, a severe yellow fever epidemic forced them to suspend classes and offer their services as nurses. Many died at their posts and the congregation depended on the generosity of persons of all faiths for their support.

The yellow fever conquered, the school reopened and in 1871 the Convent of Mary Immaculate held its first graduation exercises, for one graduate.

Early in 1872, when the enrollment had increased to 150 pupils, the school was forced to close again because of a smallpox epidemic. United States Marines guarded every house over which a flag of contagion was flown and again the Sisters offered their services and were assigned to duty in a pest house on the outskirts of the city. In 1872, their nursing duties over the nuns reopened their school and two years later the old convent was sold and the foundation laid for a new school one mile from the city limits.

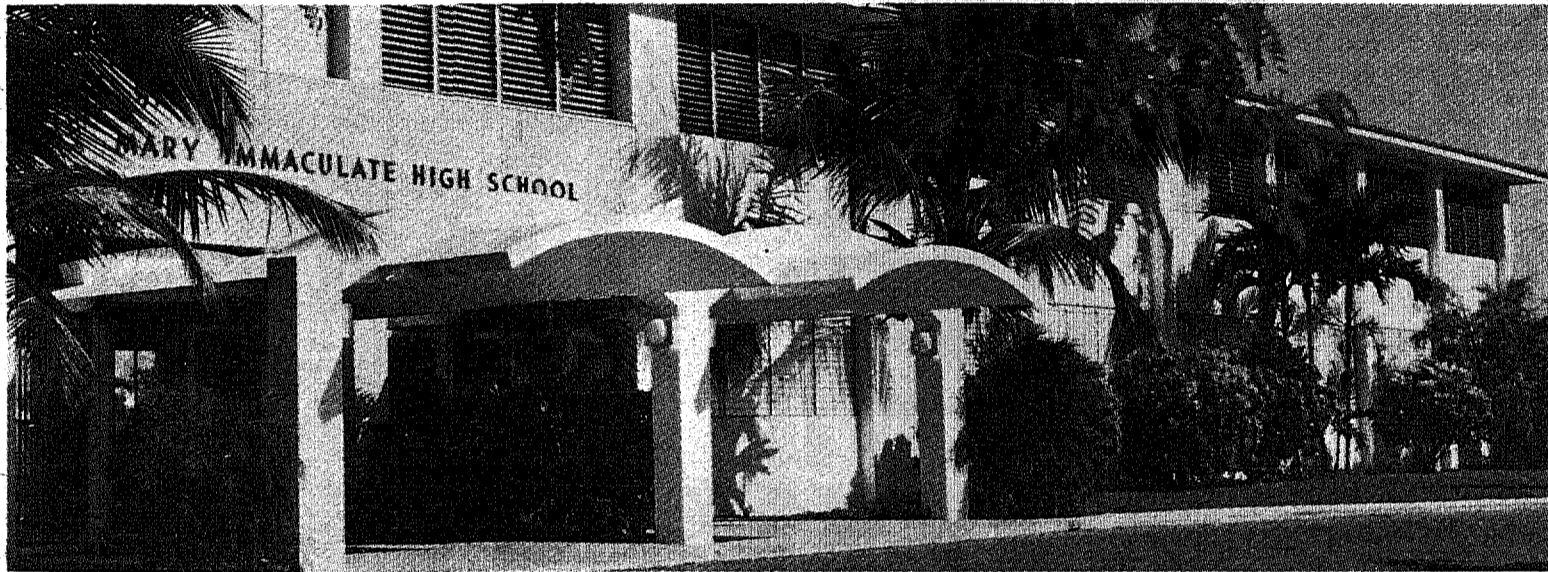
Meanwhile in 1872 the Sisters established St.



Tombstone of Sister M. Angelique Caudry who died during a yellow fever epidemic which swept the island in 1869, stands today in little graveyard behind convent.



Thousands of tourists pause at this spot each year to read the plaque erected by the Florida Board of Parks and Historic Memorials that describes the earlier Convent of Mary Immaculate, which stood on this site.



Modern classroom building of Mary Immaculate high school (left), was dedicated in 1966 and stands beside the new convent and Sisters' chapel. Sister Dolores Wehle stands before the St. Mary Star of the Sea parish school (below) which accommodates grades one through six.

Centenary Of Service

Francis Xavier School for Negroes and in 1880 St. Joseph School for boys registered its first class. Records of the Convent of Mary Immaculate record 609 pupils enrolled there in 1897.

The outbreak of the Spanish-American War in 1898 followed closely on the Convent's graduation ceremonies that year and, realizing that war would mean casualties which would be brought to the port of Key West, the Sisters placed their buildings and services at the disposal of the government for hospital purposes with the understanding that all structures would be returned to them, in their original condition when the emergency was over.

Classrooms became wards for the wounded and quarters for military personnel; the convent's spas and parlor was converted to a dispensary and adjoining rooms, including the office of the mother superior, became hospital and operating rooms. St. Francis Xavier and St. Joseph Schools were used for convalescent wards and storage spaces.

Two additional buildings erected on the convent grounds by the government were, after the war, donated to the convent and used as a kindergarten and music room for many years. When the war ended and the school reopened the enrollment was so great that it was necessary in 1904 to enlarge the school to almost twice its original size. Typical of the many letters of gratitude which are written to the Sisters by wounded veterans is one dated Feb. 21, 1899 from W. Dalton O'Neil of New York, who wrote: "I have to ask a thousand pardons for not having written you ere this, my gratitude for the nursing and exceptionally good treatment received at the hands of the Sisters of the convent is so indelibly stamped in my memory that it would be impossible for me to forget. I believe I have been a better young man many times since on that account."

In 1901 the convent museum was established with the Sisters featuring many relics of the Spanish-American war including the flag of the U.S.S. Mary. Old roll books of patients admitted into the temporary hospital are still referred to by ex-serv-

icement seeking disability allowance as well as by government officials seeking checking pension claims.

According to Sister Helen Du Charme, superior, she hopes to inaugurate a program before the end of this year to refurbish the museum which many Key Westers feel should be a city-wide undertaking as a tourist attraction.

In 1949 the Sisters built an auditorium at a cost of \$105,000 which accommodates 600 persons and in 1955 and 1957 saw the erection of athletic field houses for boys and for girls. In 1959 St. Theresa Hall was completed, providing a social hall on the first floor and classrooms on the second.

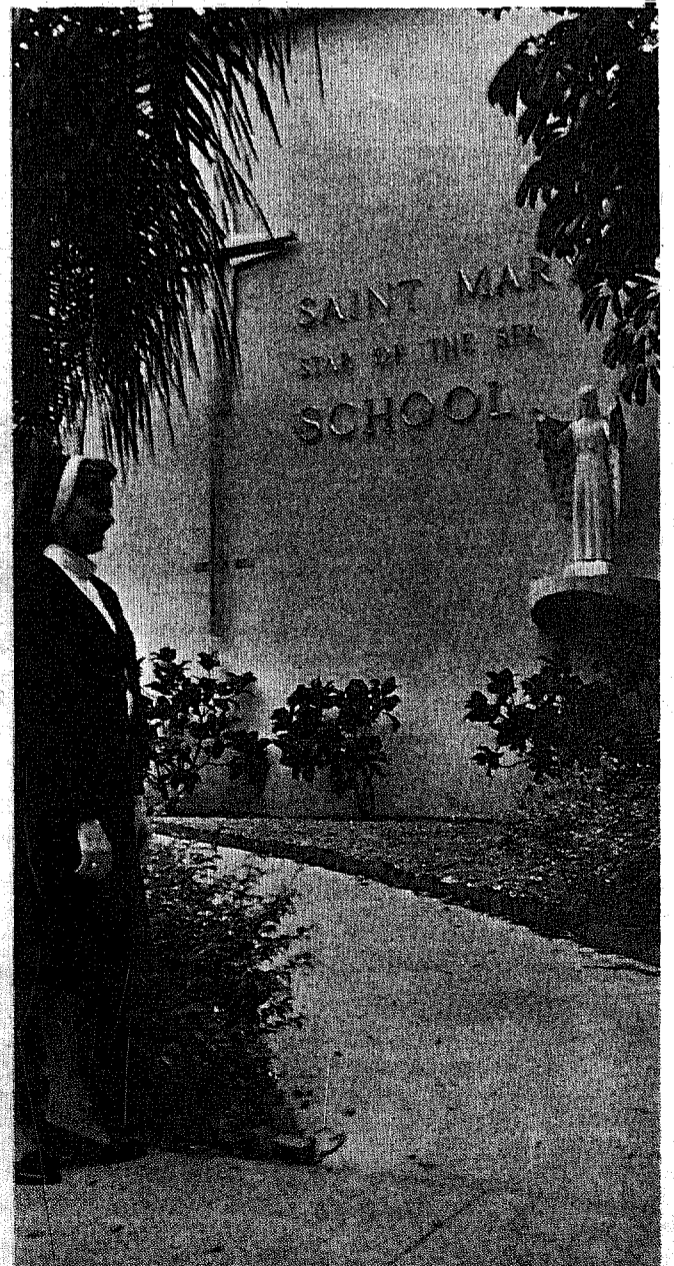
Beginning the Fall of 1961 the Convent of Mary Immaculate became co-educational for students in grades seven through 12 and the name of the school, where formerly only girls studied, was changed to Mary Immaculate High School.

Early in 1966 the present school building was opened and in the summer of the same year, the Sisters moved into their new modern convent. Today 16 Religious and eight lay teachers are instructing some 300 pupils.

In addition, eight Sisters of the Holy Names teach at St. Mary Star of the Sea parochial school, which was built in 1961 and which accepted for enrollment students who formerly attended St. Francis Xavier and St. Joseph School and elementary school students formerly accepted for study at the Convent.

Through the years the Congregation has been blessed with 20 vocations among young women from Key West who attended the Convent of Mary Immaculate and entered the order upon completion of their high school studies.

Sisters of the Holy Names, whose motherhouse is now located in Albany, N.Y., also staff Our Lady of Perpetual Help School in Opa Locka and are also represented in archdioceses and dioceses in north Florida, Oregon, California, New York, Virginia, Massachusetts, Washington, District of Columbia, Michigan, Illinois, in the United States.



Bishop Borders' Address

Calls Priesthood A 'Union With Christ In Charity'

(The following is the text of the address given by Bishop William D. Borders of Orlando during closing sessions of the District 30 convention of Serra International held last weekend in Miami. The title of Bishop Borders' address was "Theological Observations On The Priesthood And Preparation For The Priesthood.")

Tonight it is my privilege to address you gentlemen of Serra on a subject that should be the core objective of the Serra Club since it is the core objective of the priesthood that is, a priest's responsibility in making Christ present to his own generation.

Father Karl Rahner states: "The priest is not an angel sent from heaven. He is a man, a member of the Church, a Christian. Remaining man and Christian, he begins to speak to you the word of God. This word is not his own. No, he comes to you because God has told him to proclaim God's Word. Perhaps he has not entirely understood it himself. Perhaps he adulterates it. Perhaps he falters and stammers. How else could he speak God's word, ordinary man that he is?"

But must not someone of us say something about God, about eternal life, about the majesty of grace in our sanctified being; must not some one of us speak of sin, the judgement and mercy of God?"

Saint Paul, writing during the decade following the Passion and Resurrection of Christ, challenges priests in the following manner:

"Conscious of his own weakness, he labors in humility. . . detecting and pursuing God's will in the circumstances of daily life, by humble serving all those who are entrusted to him by God, through the office assigned to him and through the various happenings of his life. . . living pastoral love by very gladly spending himself and being spent." II Cor. XII 15.

The Council calls for priests to be servants to God and brothers of Christ and in so doing to attain the mature freedom of God's Sons. It demands that in the fulfillment of their duty, priests lovingly and prudently look for new avenues for the greater good of the Church (not themselves), . . . and that they confidently propose their plans and the needs of their flock (to the Bishop). . . while remaining ready to submit to the judgement of those who exercise the chief responsibility (by divine ordination) for governing the Church of God. By such responsible and voluntary humility and obedience, priests make themselves like Christ.

The pivotal principle on which the Council's teaching turns is that the priest is a man drawn from the ranks of the people of God to be made, in the very depths of his being, like Christ, the Priest of mankind. He is consecrated by a special seal of the Holy Spirit. In virtue of this consecration, he acts in the person of Christ, and as a minister of Christ, the Head, he is deputed to serve the people of God. Through

Him Christ continues and fulfills that mission while He received from the Father.

The priest is kept deeply rooted in the Christian community and, indeed, in the human family from which his priestly consecration does not separate him, but on the contrary is immersed in the service of the Christian community and human family. The idea of a priestly caste, an ingrown professional group, is excluded in the very first chapter of the Council document.

A DISCIPLE

The priest remains a "disciple of the Lord;" he belongs to the People of God; he is to be "as a brother among brothers" vis-a-vis, the laity. The priest, of course, has his special duties, his own way of life and his special sacramental grace with a consequent definite quality of priestly holiness. But the virtues first listed in the Decree to be his are significantly those of any authentic Christian: "Kindness of heart, sincerity, strength of soul and constancy, assiduous regard for justice and urbanity."

And a theme returning frequently—about ten times in the first part of the Decree—is "service," service of God and of the family of God. This but re-echoes St. Paul's conviction of what was especially required of him as a Christian called and empowered to be an apostle.

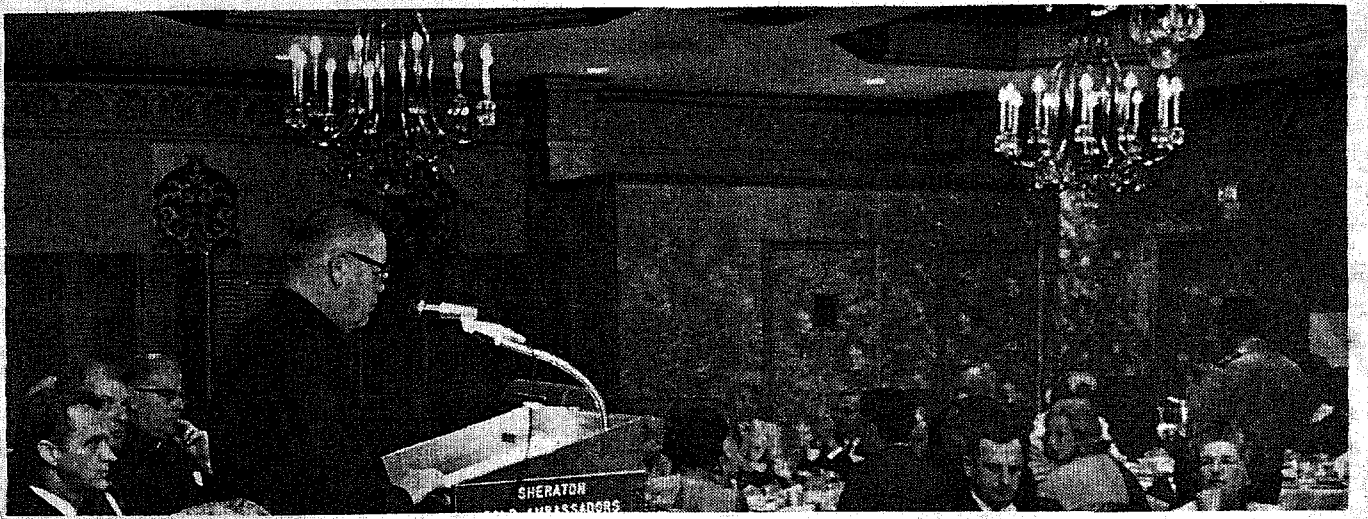
While the Conciliar document on priestly formation does not develop a theology of the priesthood or vocation, it does indicate that a monastic way of life superimposed on a seminary does not prepare a man for the priestly challenge in the shifting, changing world today. Again, may I quote.

This time from Father Kennedy: "The twentieth century saw an evolution in the demands made on the schedule of the apostolic priest. He became involved in teaching, in social and youth work, in an unrelenting schedule of marital and personal counseling.

"In short, the priest's life was changing radically even as the country itself was shifting from a predominantly rural to an urban form of living.

"The conflict arose because, although the life of the priest was being modified, the seminary system was not. In the main, it still equipped the priest with the model of a dedicated and slower-paced life while culture was robbing him of the leisure in which to lead it. In various ways priests made their own personal adjustments to be service-oriented apostolate. They often felt uneasy, however, because they could no longer live the model of the spiritual life proposed to them in the seminary."

Dedicated seminary professors understand the scope of the problem and the grave need to develop a realistic seminary program. They are in a process of shifting emphasis from a formalized rule centered structure to an environment wherein a seminarian must develop a personal discipline and a mature



Orlando's Bishop William D. Borders Spoke During Serra Convention Banquet

dedication to service. This is not and will not be easy. The Holy Spirit does not offer direct revelation, and many mistakes will be made.

The literature in theological journals as well as current events magazines since Vatican II has concentrated on renewal by stressing the servant Church. If the Church is to be a servant Church, her priests must be servants and, therefore, of necessity fier seminarians.

The student must realize that his position as a priest is one with Christ. Therefore, it must be one of sacrifice. Sacrifice is not basically self denial. Self denial is only one

aspect. Sacrifice is essentially giving of oneself, i.e. service through love and concern. Therefore, the priest and student cannot be ego-centric.

A priest or seminarian cannot be primarily concerned with self and fulfill his vocation. The priest is not primarily a cult man or an administrator. He is a man drawn from the people of God with the challenge to be made to the likeness of Christ. He has received the invitation to share in the mission given to Christ by the Father.

The apostles gave priority to the ministry of the word and guidance of the people of God. The priest today,

since obviously he must be engaged in the world, must, like the apostles, effect the ministry of the word not only by explanation but by witness. The priest is a public person and by his life he must make Christ present in the world.

In order to make Christ present in the world surely Christ must be present to the priest. Christ is personally present to the priest only if the priest is holy. Holiness does not come easily. It is very difficult in our culture that places so much emphasis on material prosperity and affluent living. The seminarian, unfortunately, is not immune from this. Even hu-

man values—let alone supernatural values—get lost in prosperity and ease.

Holiness and service go hand in hand. A priest is the servant of God and the servant of man because he belongs to the Church which was called into being for that purpose. Therefore, the priest, seminarian or Bishop does not make himself the norm of decision or policy—the Church is the norm. The Bishop, the priest, the seminarian must listen. Listen to the message of Scripture—listen to the needs of mankind—listen to the universal Church speaking.

Humble meditation, prayer
(Continued on Page 28)

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Wants Less Attention To Beatles, Jackie, Ari; More To Real News

By FATHER JOHN B. SHEERIN

People are more important than ideas. That seems to be the settled policy of the daily press. We have spent hundreds of dollars on public education and have arrived at the colossal conclusion that ideas are for the birds. This has been brought home to me time after time in reading the daily press as I notice what short shrift it gives to ideas and issues.



Father SHEERIN

Recently, for instance, the venerable New York Times ran a four-column headline announcing "Mrs. Kennedy and Onassis Arrive on His Island." From the perspective of what is really important, I can scarcely think of any news item more deserving of small print on the back page than this nugget of non-news.

The very same day, I found in another newspaper a tiny item comprising just three lines which said: "The largest defense-appropriation bill and the smallest foreign-aid bill ever enacted by Congress were signed into law Thursday by President Johnson."

This latter item should have all the impact of an earthquake. We might expect Paul Revere's ride up and down the countryside bewailing this catastrophical bad news.

Here is America at the height of her affluence spending more money than ever before in her history. Under the euphemism of "defense," America allocates about 72 billions to purchase ways and means of killing, devastating, defoliating.

"However this business of billions for murder is

only an idea or an issue and the public does not seem to be concerned about issues. So, too, the piddling 1.5 billions for a starving world is only an "issue."

Time after time, during the present election campaign, I have heard it said that there is no difference between the two major candidates except a difference in personality.

What is really meant is that the personality of the candidate means far more than the issues he represents. Edmund Muskie has earned the approval of millions who had never heard of him before his nomination but one commentator after another will say that his popularity is a proof that people are more interested in a good man than in right ideas. This is unfair to Muskie; for he is, I believe, a man who firmly believes in the importance of ideas.

This morning the radio news commentators devoted an incredible amount of time and effort to the announcement of a world-shaking event. They proclaimed the momentous news that John Lennon of the Beatles and his Japanese girl friend, Yoko Ono, were arrested today on the charge of possessing a quantity of cannabis, a term for marijuana.

I realize that I am not altogether in step with the march of time in England but for the life of me, I cannot understand why any attention should be given by American commentators to John Lennon's arrest.

Why is it that Americans, whether rank-and-file members of the great American public or high-paid TV and radio luminaries, seem to have an allergy to ideas and a reverence for public personalities? Why are they concerned about Jacqueline Kennedy and Onassis and not the least bit interested in the fact that our appropriations for war reach astronomical heights while our foreign aid hits rock bottom?

VOICE FEATURE SECTION

BELOW OLYMPUS By Interlandi



DATEL ANDON © 1966, LOS ANGELES TIMES

"How about an end to this kind of bombing?"

Interpretation

Labor A Mere Commodity? A Dark Ages Idea

By MSGR. GEORGE G. HIGGINS

Several weeks ago in this column I casually referred to a certain Catholic publication as being "conservative" in its point of view. Under the circumstances, that was probably a mistake on my part, for I gather from my fan mail that I may have left the impression with at least a few of my readers that there is something necessarily wrong about being conservative — or, if you will, that "conservative" is a



Msgr. HIGGINS

dirty word. I am sorry about that.

The fact is that there are good and bad conservative publications. Ditto, of course, for so-called "liberal" periodicals. I wouldn't care to identify the bad ones in either category, but if I were asked to draw up a list of the good ones in the conservative camp, I would start, for example, with Modern Age, a quarterly review published in Chicago by the Foundation for Foreign Affairs, Inc.

This is a very literate and highly sophisticated journal of conservative opinion on current developments in politics, economics, literature and the arts. Though I frequently find myself disagreeing with its point of view —

especially on matters economic and political — I have almost always found it to be free of doctrinaire rhetoric and reasonably fair in its treatment of the opposition.

Unfortunately, however, the current issue (Fall, 1968) is something of a disappointment in this regard. It features an article by W. H. Hutt entitled "Misgivings and Casuistry on Strikes," which, beneath a surface veneer of objective scholarship, is almost libelous in its sweeping criticism of "the labor economists who have written nearly all the textbooks of labor economics in current use, and who dominate the teaching of the subject in the major universities."

These men are identified by Mr. Hutt — who is himself a Professor of Economics at the University of Virginia — as "labor consultants, arbitrators, conciliators, and mediators."

They cannot be described, he says, as "disinterested." On the contrary, they are said to have "a vested inter-

est in the survival of the strike-threat system. Industrial warfare is, directly or indirectly, the source of a large part of their income. Their ability to play a useful role in moderating union demands will vanish if, in their writings and teachings, they are known to have questioned the right to use the strike-threat."

I am afraid that this is one case in which a highly conservative economist has permitted his conservative ideology to neutralize if not to undermine his sense of fairness.

Mr. Hutt's economic conservatism, by the way, is extremely old-fashioned, dating all the way back to the 18th century. It starts from the basic principle that "the market mechanism should be allowed to determine all prices, those of labor included."

In other words, labor is to be considered as a mere commodity, subject, like industrial prices, to the immutable law of free competition. Logically, then, from

his point of view, Mr. Hutt concludes that "the real cause of the continuous economic warfare of today would disappear if wages, like other prices, were determined under free market pressures and not under the influence of private coercion."

OUTLAW STRIKE-THREAT?

What this means in non-technical language is that labor unions should not be permitted to resort to the strike or even to the threat of a strike to influence the determination of wage rates. Mr. Hutt is entitled to this archaic opinion, but I assume that he would be willing to concede that there are not very many economists in the United States who take such an extreme position in favor of unlimited free competition in the wage market.

In any event, Mr. Hutt's nostalgic attachment to 18th century laissez-faire economics is, for present purposes, beside the point. The real thrust of my complaint about his article in the current is-

use of Modern Age has to do with his grossly unfair attack on the motives of those who disagree with him and, more specifically, of "labor consultants, arbitrators, conciliators, and mediators."

During the past 25 years I have been privileged to meet and to work with many of these individuals in and out of government service, and I must say that I have found them to be an entirely admirable group of men, sincerely devoted to the cause of industrial peace.

Obviously they have the normal human desire to earn a decent living for themselves and their families, but to say that they have a vested economic interest in the survival of the strike-threat because "industrial warfare is, directly or indirectly, the source of a large part of their income," is to do them a great injustice.

I would also add, in conclusion, that this kind of doctrinaire rhetoric is extremely harmful to the cause of authentic conservatism in the United States.

As Mark Twain Said: It's Big Exaggeration

By JOSEPH A. BRIEG

Christian Century magazine, commenting on the encyclical on birth control (Humane Vitae) saw Pope Paul as presiding over the decline and maybe the demise of the papacy.

Were it not that politeness forbids, one would be tempted to respond with the popular crusher, "So what else is new?"

More than any other institution, the papacy could with good reason apply to itself Mark Twain's quip about the reports of his death being greatly exaggerated. Through the centuries, its critics and enemies have worn themselves to the bone digging graves for it.

Off hand, I can call to mind the angry burials (in the press and on the platform) that followed the defining of papal infallibility, the proclaiming of the Immaculate Conception (the redemption-by-anticipation of the Virgin Mary), and the social-justice encyclicals of Leo XIII and Pius XI.

So shocking to 19th century laissez faire power establishments was Leo's

encyclical on the condition of the working people that in some parts of the world even some Catholic publications did not dare to publish.

And I personally can remember the time when persons were branded as radicals, subversives and communists because they wanted to put into practice the social teachings of Leo and Pius XI. Yet today only dinosaurs deny the reasonableness, the rightness and the necessity of those doctrines.

It will be so, too, with Pope Paul's reaffirmation of the Church's constant teaching that birth regulation by artificial contraceptive means is in violation of the law of God as revealed to us through the natural law and through Revelation.

At this point let me say once more that I wish that people (and I include priests, theologians, newsmen, columnists, editorial writers and commentators) would learn to listen to what the popes say.

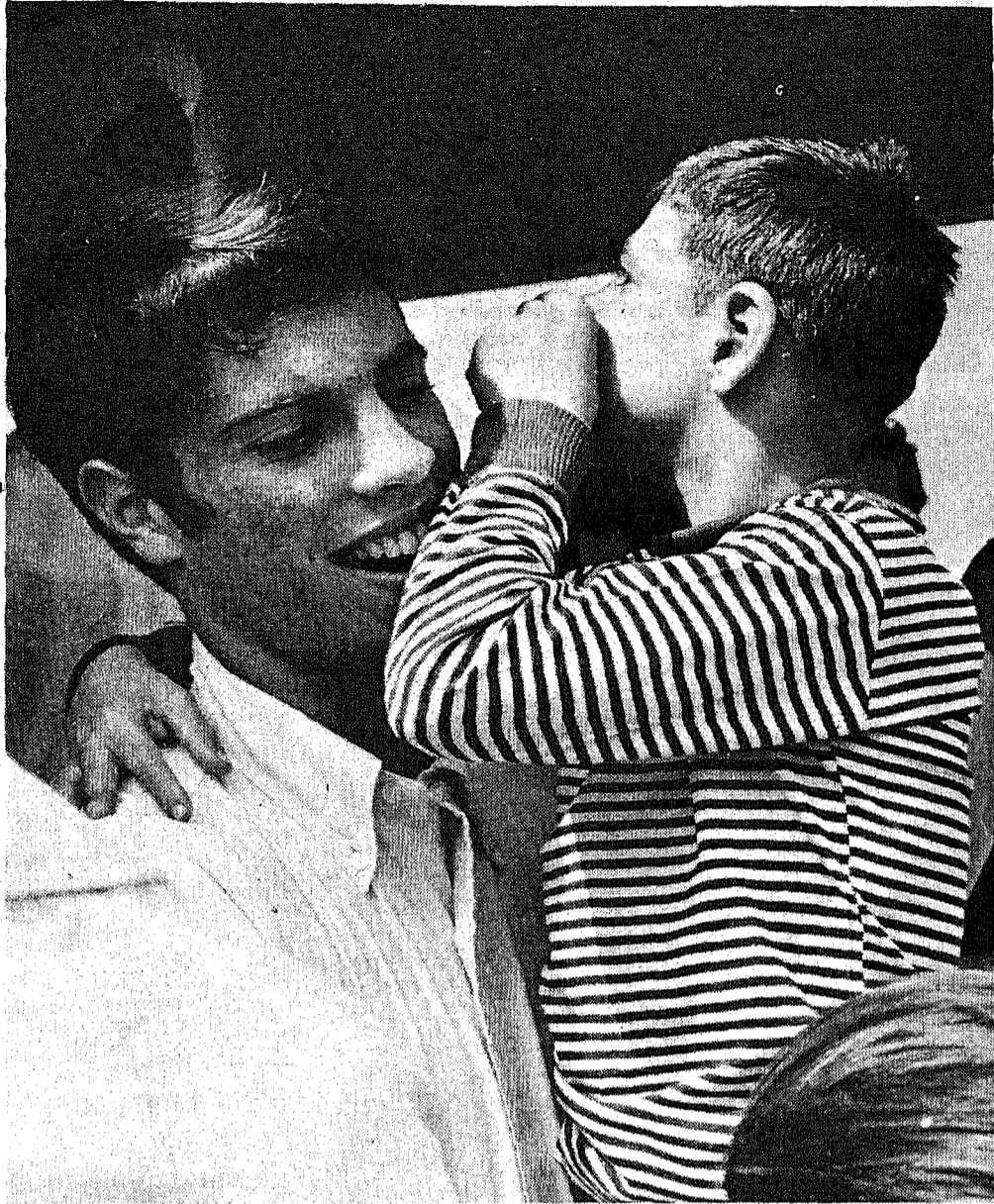
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It Takes Heart...



HOLDING ONE of the Sunland children (above) this CYO member from St. Monica parish demonstrates the feeling that brought representatives from eight North Dade parishes to the picnic Sunday where (right) many of the teens wore costumes.



...And Love In Sharing

The whole goal of Catholic Youth Week was to demonstrate the talents of youth and to show youth as a "witness to a living faith."

More than 100 CYO members from eight North Dade parishes did just that last Sunday when they hosted a picnic and party at Sunland for the Catholic youngsters

and adults who live there.

And, judging from the smiles and laughter coming from both the CYOs and the Sunland youngsters a proverbial good time was had by all. Parishes represented were St. Rose of Lima, Visitation, Our Lady of Perpetual Help, St. James, Holy Redeemer, Holy Family and

Immaculate Conception.

The activity was one of many held on Sunday throughout the Archdiocese as Youth Masses and special projects kicked off the first day of Catholic Youth Week (through Nov. 3). Even though the projects varied from helping city officials with clean-up campaigns to visiting homes for the aged, they all had one thing in common—they showed that the teenagers were concerned with others less fortunate and that they were willing to get involved.

CYOs from St. Rose of Lima went to visit elderly patients at Villa Maria, while the members from St. Timothy parish were involved in an all-day field trip to the University of Miami for youngsters from Boystown of South Florida.

More activities are slated to run through this week and should include Youth Masses, dances and more special service projects.

It is also hoped that some parishes will participate in ecumenical programs stressing the compatibility of Protestants and Catholics, according to Father Walter Dockerill, CYO director.

St. Mary's Cathedral CYO is sponsoring a dance Sunday, Nov. 3 from 8 to 11 p.m. with music by the Ivory Whistle.

The CYO at St. Coleman in Pompano Beach will attend a Youth Mass Sunday at 9:30 a.m. which will be followed by a Communion breakfast at the Sweden House.



IN COSTUME, two of the CYO girls chat with Father Gabriel O'Reilly, chaplain at Sunland and moderator of St. Monica CYO.

Letter From Grieving Parents

(Paula Gigon is dead. She was 17 years old and a senior at Lourdes Academy she had intended to go to a football game. Her parked car was hit from behind with such impact that it flipped over and exploded in flames. She died less than one week later—another highway fatality. This letter, sent by Paula's parents to her classmates, might interest all drivers.)

To the Girls of Lourdes Academy,

For as long as our lives endure, there will never be anything more beautifully remembered by us than Paula's funeral Mass—not only for its religious beauty but for the style and grace with which it was offered. We can hear Paula telling you how really pleased she was and we know the descriptive word she'd choose would be "fabulous."

If we privately thanked the nuns, who were of so much comfort to us at one of the most truly tragic moments of our lives, we're afraid they would not pass our feeling for them on to you. For that reason, we want to thank them in a more public way so that each of you will draw comfort in knowing that if a similar tragedy would ever touch another girl at the Academy, other parents would receive the same compassion and spiritual comfort from them as we did.

Paula loved Lourdes, and we are grateful for the years she spent there. It helped give a special religious dimension to her life which reflected in her daily living and associations with others.

To the seniors we would like to say a special word. To Paula, this graduating class was unique. You are the first class graduating from the new building, and to Paula—even realizing she may have been prejudiced—this class was special! She told us many times how this class loved Sister Agnese. There was nothing

these girls would not do for her, because there was nothing she would not do for them.

Knowing what a vibrant girl Paula was, we wondered what her entrance into heaven would be like. We think heaven will be a happier place because she spread so much happiness here. We hope the older residents of Heaven will adjust easily to loud music and long telephone calls because Heaven surely must have changed a little since Paula arrived.

We hope this won't sound like preaching parents because we're sure you've heard this at home before. Your own parents no doubt have said to you when you began to drive that safe driving on your part is not nearly enough. You must "watch out for the other guy."

Unfortunately, Paula's car was in a parked position when she was hit and never had a chance to "watch out for the other guy."

As more of you begin driving this term, remember that an automobile is a powerful force of destruction when used negligently and with more cars on the road each year you must be especially careful of "the other guy."

We feel it is unfortunate that the boy who caused the accident never came to see Paula at the hospital. She was a girl with tremendous compassion for other people. We know she forgave him. She could have offered him more comfort in this tragedy than he could have given her.

Nothing could possibly have pleased Paula more than the Chalice and Paten given in her memory by the students to the Chapel at Lourdes Academy. Now a remembrance of her will remain forever at the place she loved so well.

We will remember your thoughtfulness always.

Gratefully,
Mr. and Mrs. Paul A. Gigon

SITTING down to lunch with two of the Catholic residents at Sunland are two of the more than 100 CYO members who hosted the party on the Sunland grounds.



College nights for high school students throughout the Archdiocese of Miami will begin Nov. 4 and run through Nov. 6 at three different locations in Dade, Broward and Palm Beach Counties.

On Monday, Nov. 4 the

THE 'College Nights' NOW SET Slated For High School Students

representatives of more than 45 colleges and universities will meet with parents and students in the auditorium of Cardinal Newman High in West Palm Beach. Sister Raymundi, O.P., is in charge of arrangements.

The following evening Tuesday, Nov. 5, the representatives will move to St. Thomas Aquinas High School in Fort Lauderdale to talk with students in Broward County. Sister Thomas Owens, O.P., is in charge of arrangements.

The program will be presented on Wednesday evening, Nov. 6, for students and parents in the Dade County area.

Among the colleges represented will be Catholic University, Georgetown, Barry College, Biscayne College, Marymount, University of Miami and the various Florida state schools and junior colleges.

Students from the public as well as the parochial schools have been invited.

All three programs will begin at 7 p.m.

High school girls serving as candy strippers at Holy Cross Hospital received caps and service pins during ceremonies last Sunday in the hospital chapel.

Included were students from Cardinal Gibbons, Blanch Ely, Northeast, Pine Crest, Fort Lauderdale and Pompano Beach high schools.

Participating in capping ceremonies were Linda Brust, Candy Busse, Becky Diminski, Marcia Elder, Debby Erskine, Susan Godder, Elaine Grenier, Ellen Hesseling, Tony Kurz, Eleanor Maroney, Valerie Manthy, Barbara May,

Maggie Miller, Pamela Parry, Jan Reynolds, Sandy Tropiano, Heidi Westbrook, and Rita Williams.

Caps and 150-hour service pins were presented to Nancy Barrett, Elizabeth Behr, Grace Brinker, Gail Brownell, Helen Flick,

Nancy Greening, H. Virginia Roberts, Lynn Williams and Marty Ziegler.

Service pins were awarded to Debra Johnson, Barbara Lassa and Kathy Moorehouse.

BOCA RATON — Ten girls from the Archdiocese of Miami were honored this week for academic achievement by the Phi Theta Kappa honorary at Marymount during the organization's installation dinner.

The girls who were initiated into the group were Deborah Avampato, Boca Raton; Dorothy Wells, Miami Springs; Elena Martinez, Fort Lauderdale; Regis Cox, Deerfield Beach; Laurel Newfli, Hialeah; Mary Evans, Delray Beach; Mary Bradford, Miami Springs; Elizabeth Ellis, West Palm Beach; Sandra Frick, Fort Lauderdale, and Joan Spencer, Delray Beach.

Installed as new officers during the dinner were Clara Brninski, Boca Raton, president; Mary Mennes, Miami Shores, vice-president; and Carmen Wildgoose, Riveria Beach, secretary.

Full-tuition scholarships have been awarded to Davis Hinds, Christopher Columbus High, and John Benedict, LaSalle High, to study at the University of Miami School of Engineering in the early admission program.

Only nine such scholarships were awarded to high school students who are admitted to the school of engineering after completing their junior year in high school.

Raenell A. Accetta of North

Palm Beach, was one of 52 students at St. Leo College to be honored during a convocation for students on the Dean's List.

She is the daughter of Mr. and Mrs. Raymond A. Accetta, 754 Lakeside Drive. She is a senior with a major in elementary education. A member of Delta Phi Delta sorority, she served as freshman class secretary and a cheerleader.

Vincent Skilling, son of Mrs. Leona M. Skilling, of 1805 South Miami Avenue, was honored during a convocation for students of the Dean's List at St. Leo College.

He is a senior majoring in pre med.

Basketball Pros To Make Debut

The South Florida area adds another major league sport to its growing list of activities next Wednesday night when the Miami Floridians open their home season in the American Basketball Association against the New Orleans Bucs in Miami Beach's Convention Hall.

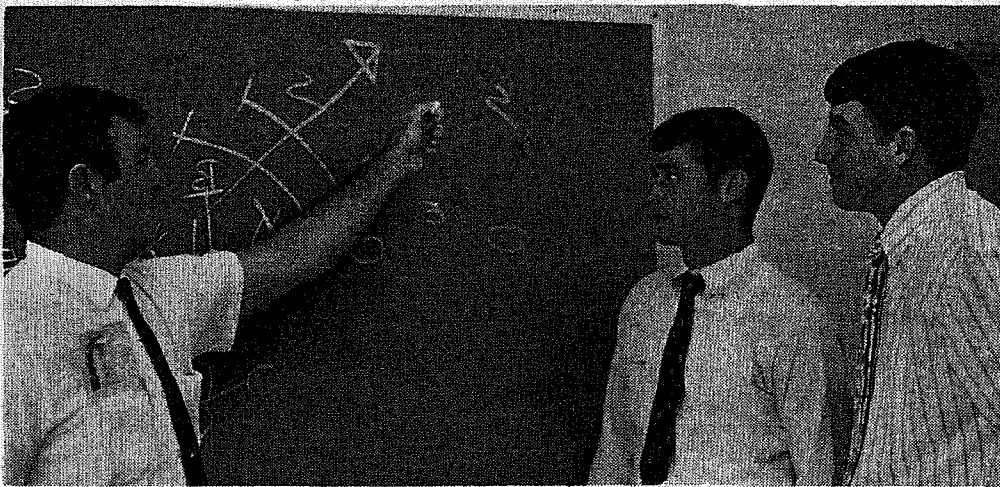
The ABA isn't quite in the same class as the long established National Basketball Association, but like the AFL's challenge to the NFL in pro football, it'll grow.

Coach Jim Pollard of the Floridians is one of basketball's all-time greats and last year guided the team, then based in Minneapolis, to second place in the ABA's Eastern Division.

Organizing A Men's Club

St. Mary's Cathedral parish is forming a Men's Club which will focus on the elements of Christian Life during its first organizational meeting Wednesday, Nov. 6, at 8 p.m. in the rectory.

Objectives and activities of the club will be outlined at the first session and committees for various projects appointed.



CHAMINADE COACH Vince Zappone reviews plays with offensive guard Richard Griffin and defensive tackle Dennis Reid after their Pahokee victory gave them a 6-0 record. They are the only undefeated Catholic high school in the Archdiocese. Their next opponent is St. Thomas Aquinas Saturday night at McArthur Stadium.

CYO League Standings

VOLLEYBALL		
North Dade	W	L
Holy Redeemer	3	0
St. John Apostle	3	1
Immaculate Conception	3	1
St. Rose of Lima	2	1
St. James	1	2
St. Monica	0	3
Holy Family	0	4
East Coast	W	L
Holy Name Jesus	2	0
St. Luke	2	0
Sacred Heart	0	2
St. John Fisher	0	2
South Dade	W	L
St. Louis	3	2
St. Brendan	3	2
Epiphany	2	2
St. Theresa	2	2
St. Timothy	2	2
St. Hugh	1	3
Broward	W	L
St. Stephens	5	0
Our Lady Queen of Martyrs	4	1
St. Clement	3	2
Annunciation	2	3
St. Bartholomew	1	4
St. Coleman	0	5
SOCCER		
South Dade	W	L
Boystown	5	0
St. Timothy	2	0
St. Thomas Apostle	2	1
St. Theresa	2	1
St. Louis	0	3
Holy Rosary	0	4
East Coast	W	L
Sacred Heart	4	0
St. Francis of Assisi	4	1
St. Juliana	2	2
St. Luke	2	3
Holy Spirit	1	4
Holy Name of Jesus	0	5
North Dade	W	L
St. Rose of Lima	3	0
St. Joseph	2	1
St. Mary	0	3
St. Monica	0	3
TOUCHFOOTBALL		
North Dade	W	L
Visitation	3	0
St. Brendan	1	1
Holy Redeemer	1	1
St. James	1	2
East Coast	W	L
St. Mark	2	0
St. John Fisher	0	1
St. Vincent Ferrer	0	1

Scores Of CYO Games

(Week Of Oct. 27)			
SOCCER			
St. Thomas Apostle	7;	Holy Rosary	0.
St. Theresa	9;	St. Louis	0.
Boystown	9;	St. Timothy	0.
St. Luke	0;	Holy Name	0.
Sacred Heart	1;	Holy Spirit	0.
St. Francis of Assisi	1;	St. Juliana	0.
VOLLEYBALL			
Immaculate Conception	over	St. Monica	15-0, 15-9
St. Brendan	over	St. Louis	8-15, 15-5, 15-11
St. John Apostle	over	St. James	15-4, 15-2
St. Clement	over	St. Coleman	15-0, 15-0
St. Stephen	over	Annunciation	15-9, 15-7
O.L.Q.M.	over	St. Bartholomew	15-11, 15-10
St. Luke	over	Holy Name	15-12, 15-6
Sacred Heart	over	St. John Fisher	15-0, 15-0
(Week Of Oct. 20)			
SOCCER			
St. Rose of Lima	2	St. Joseph	1
Boystown	5	Holy Rosary	0
St. Francis of Assisi	2	Holy Spirit	0
Sacred Heart	2	St. Luke	1
St. Juliana	1	Holy Name of Jesus	0
TOUCH FOOTBALL			
Visitation	13	Holy Redeemer	0
St. Brendan	12	St. James	0
VOLLEYBALL			
St. Louis	over	St. Theresa	15-3, 11-15, 15-12
St. Timothy	over	St. Hugh	15-3, 15-7
Epiphany	over	St. Brendan	16-14, 2-15, 15-7
St. John Apostle	over	St. Rose of Lima	15-9, 5-6
St. James	over	Immaculate Conception	15-13, 10-15, 15-3
St. Luke	over	Sacred Heart	15-6, 5-15, 15-3
Holy Name of Jesus	over	St. John Fisher	15-3, 15-4
Annunciation	over	St. Bartholomew	15-7, 15-9
Our Lady Queen of Martyrs	over	St. Clement	15-11, 15-10
St. Stephen	over	St. Coleman	15-0, 15-0

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Chaminade, St. Thomas To Meet In Big One

Undefeated Chaminade High and once beaten St. Thomas Aquinas each came through with clutch victories last weekend to set up the first big archdiocese football game of the season.

Chaminade, now 6-0, will meet St. Thomas 3-1, Saturday night at the McArthur High Stadium in Hollywood.

The Lions kept their re-

cord perfect with a 13-7 win over previously undefeated Pahokee while St. Thomas had to rally from a 7-0 deficit in the fourth quarter to defeat also unbeaten Immokalee, 10-7.

The Chaminade-St. Thomas match will pair the powerfully balanced Chaminade backfield of quarterback Mike Gale, halfbacks

Alan Cook and Pete Ruser and fullback Tim Nelson against the two-man punch of the Raider's quarterback John Hackett and running back Frank Scruggs.

The two Broward schools, along with local rival Cardinal Gibbons High, boast the best records in the archdiocese. Gibbons

is now 5-1 after also winning a tough one, 13-7, over South Atlantic Coast Conference rival, Msgr. Pace. Gibbons meets winless Miami Military Academy tonight before winding up its schedule with back-to-back game with St. Thomas and then Chaminade.

Other games this week, have Cardinal Newman

(1-5) as host to Lake Worth, and Christopher Columbus (1-5) at Key West; while Saturday's slate also has Curley (1-4) meeting Mays High and LaSalle (2-4) facing Fr. Lopez High of Daytona Beach at Curtis Park in Miami.

Msgr. Pace is idle this week.

Gibbons nipped Pace, now 2-4, on first and third quarter TD's by Steve Peyton and Steve Brewer. Peyton got the first on a seven-yard quarterback keeper while Brewer tallied on a 15-yard run.

the team's quarterback. Khoury passed for three touchdowns; 26 yards to Andy Palomo, 17 to Joe Gonzalez and 48 to Alfonso Perez. In all, he was 10 for 13 for 183 yards.

The Royals added 178 yards in rushing to their offensive total, mainly on the work of Palomo, who had 120 in nine carries. The other two LaSalle touchdowns came on runs of 11 yards by Raul Faget and a 31-yarder by Gonzalez.

Player-Of-The Week: Rich Kennedy

Kicks Field Goal In Clutch

It isn't very often that a high school football game is won by a field goal, particularly by a 33 yard one.

But, that's just what happened when St. Thomas Aquinas nipped undefeated Immokalee last week, 10-7.

And, the hero of that thriller was Rich Kennedy who gets the vote as the player of the week in the archdiocese for his clutch performance.

The Raiders had trailed since the first quarter, 7-0 until they started moving things in the final period.

St. Thomas got its opportunity when the Raiders' Tom Kniery recovered an Immokalee fumble on the Immokalee 44-yard line. The Raiders moved down to the two where Chris Curry punched it across.

Then Rich came through with his first clutch performance, booting the extra point to tie up the count at 7 - all.

After the St. Thomas kickoff, Jim Crow intercepted an Immokalee pass to give the Raiders another big opportunity.

However, the St. Thomas drive stalled at the Immokalee 15. With just 1:06 left in the game, the Raiders went for the field goal.

With the ball placed down on the 23-yard line, Rich calmly kicked the ball straight and true for the winning score.

No one ever recalls another field goal in the St. Thomas history log and the first one couldn't have come at a better time.

And now for our weekly predictions:

CHAMINADE 21, ST. THOMAS 0 - In the big game in the archdiocese, the Lions' power and rugged defense will spell the difference.

COLUMBUS 14, KEY WEST 6 - Everyone thought



this game was being played last week and we'll stick by our prediction for an Explorer triumph.

LAKE WORTH 28, NEWMAN 0 - Another bad week for the Crusaders.

MAYS 20, CURLEY 14 - This could be the big chance for the Knights to win their second and they'll make it close.

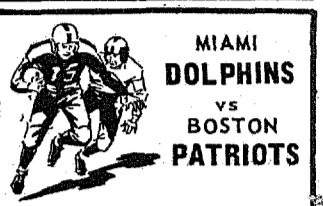
GIBBONS 38, MIAMI MILITARY 0 - Last tune-up for the Redskins before their two big season-ending games.

FR. LOPEZ 13, LASALLE 7 - Daytona school has been tough over the past few years and Royals have not been consistent.

U. MIAMI 31, PITTSBURGH 14 - Hurricanes have their easiest game of the year.

SAN DIEGO 38, DOLPHINS 21 - If Dolphins can't beat Denver, how can they expect to win at San Diego?

Last week, we rolled through the high school games with a perfect 6-0 mark and then the big boys, the U - M and the Dolphins let us down for a 6-2 record. For the season we are now a 37-11-1 mark for a .772 percentage.



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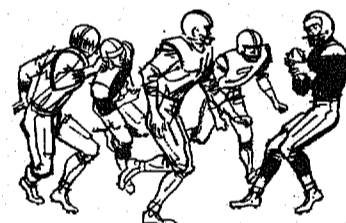
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Ohio State 106.0	Oklahoma State 89.0	Northwestern 77.4
Kansas 105.7	Minnesota 88.9	Rice 77.4
California 105.6	Clemson 88.8	North Texas State 77.3
Purdue 105.1	Kentucky 88.7	Richmond 77.2
Penn State 103.1	Virginia 88.7	Brigham Young 77.1
Georgia 102.6	Air Force 88.6	Duke 76.9
Southern California 102.3	Miami (Ohio) 88.5	Dayton 76.7
Tennessee 101.7	Indiana 88.4	Illinois 75.6
Southern Methodist 100.5	Florida 87.6	Utah 75.1
Notre Dame 100.4	Texas Christian 87.6	Cincinnati 74.3
Texas 100.3	Yale 87.3	Tulsa 73.7
Missouri 100.0	Texas Tech 87.2	Navy 73.6
Houston 99.6	Southern Mississippi 86.8	Texas, El Paso 73.4
Michigan 99.1	Toledo 86.7	Western Michigan 73.0
Colorado 97.3	Iowa 86.5	Tulane 72.8
Army 95.3	Harvard 86.2	Holy Cross 72.7
Auburn 95.3	Arizona State 85.1	Mississippi State 72.5
Michigan State 95.2	Arizona 84.9	Colgate 71.6
Ohio University 95.0	Oregon 84.7	Dartmouth 71.5
Alabama 94.3	Virginia Tech 84.3	Buffalo 70.9
Nebraska 94.3	West Virginia 84.3	Citadel 69.9
Syracuse 94.2	Vanderbilt 84.1	Louisville 69.1
UCLA 94.1	Boston College 83.7	Columbia 67.6
Florida State 94.0	South Carolina 83.7	Kent State 67.0
Stanford 93.6	Iowa State 83.2	William & Mary 66.5
North Carolina State 93.5	Maryland 82.7	Brown 65.7
Arkansas 93.2	Bowling Green 82.5	Virginia Military 65.7
Mississippi 92.4	Baylor 82.3	Davidson 65.1
Memphis State 92.0	Cornell 82.0	Pittsburgh 65.0
Texas A & M 91.6	Kansas State 81.3	Xavier 63.7
Oregon State 91.4	North Carolina 81.3	Wisconsin 62.6
Oklahoma 91.0	Washington 81.3	San Jose State 61.9
Wake Forest 90.7	Princeton 80.8	Colorado State 61.1
Wyoming 90.6	Washington State 80.6	Marshall 58.9
Miami (Fla.) 90.4	Utah State 79.2	New Mexico State 58.3
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Christians, Jews Sponsor Workshop

Way To End Discrimination Outlined

Following is an interpretative summary of the fifth annual workshop sponsored by the National Conference of Christians and Jews on "The Effects of Discrimination on Children and Youth" held last week at Miami Beach.

By IOLA SHAW

The workshop participants devoted a great deal of time to a question posed by the Kerner Commission Report, "How Do You Deal with White Racism?"

There were searching questions put to whites by black participants as to what they intended to do when they returned home.

One of the first recommendations was that every community have a strong police-community relations set-up; that all personnel have training in human relations; that personnel be better paid; that there be a check on officers in a ghetto situation so that those who obviously do not fit can be transferred to other areas.

Pay police more and you get police who can utilize human relations training, seemed to be the consensus. "Law and Order" was regarded as a trigger phrase which had little meaning in terms of real respect for the law.

Education received much attention. The emphasis here was on textbooks and curriculum. Black history should be included in schools from the elementary school on up. Human relations should be an essential of the curriculum. Teachers in ghetto or slum areas should have special training. Teacher training should be revised so that middle class teachers can teach in the inner-city without imposing their own sense of values.

STUDENTS' AIMS

Students insisted on a much more important voice in the shaping of the curriculum; in the administration of the schools; in PTA's (the Parent-Teacher Student Association or PTSA) and some wished a voice on the Board of Education.

Emphasis was placed on libraries' representing all minority groups in their selection of books and that their facilities be more available to all residents of their inner city.

News media came in for constructive criticism with the request that they try to give an accurate reflection on what is happening in race relations. The use or abuse of news media in rioting situations was discussed with emphasis on the view that news media sometimes en-

courage riot situations.

Youth had their say. Agreement was unanimous that voting age be lowered to age 18 with youth actively trying to effect change through political means. Youth wished a more effective voice on all levels of social, economic and political life.

The church and synagogue was subject of much discussion by youth. It was agreed that much of religious life was irrelevant and did not apply to the solution of major problems, such as white racism.

The needs of every human being were considered in terms of fair housing and equal employment opportunities. One resolution read:

"We the members of the Fifth Annual Florida Regional Conference resolve to seek the enforcement of housing and zoning codes in black areas with enforcement of open housing laws; and blockbusting by individual real estate agents and realtors; make information available to black people about housing available in the suburbs. Black people should be able to make their own decisions with regard to the location of flow and middle income housing."

More rigid enforcement of fair housing laws was strongly recommended.

FEDERAL PROGRAMS

Federal poverty programs should be planned, administered and controlled by the people who will use them. More dialogue was suggested on all levels between the black community and the police, school boards and city administration. This should, participants agreed, be continuous and not simply on a crisis basis.

Black business and financial control of the black community by black people was demanded by black participants. This may require a change in political structure. If necessary, a third party might be formed to focus attention upon black needs.

More dialogue between the black and white community, it was agreed, is needed. Blacks must establish their own identity. In a sense, black identity must come first, participants emphasized. Integration may be a second step after black identity is firmly established. Black participants felt strongly that the focus on equal rights for blacks should be primary; that other minority groups must be helped but that the focus should be on blacks.

Attention was centered too on whether black people were worse off today than before civil rights legislation. It was agreed that physically and

materially the black middle class had moved closer to the white middle class in housing, employment and education, but that the lower income black situation had not improved, but may in fact, be worsening.

The possibility of a violent reaction to a repressive administration was regarded as practically a certainty.

The concept of the government as the employer as the last resort was recommended. The fixed minimum income suggested in the Kerner Commission Report was recommended as an alternative to the present piecemeal welfare system.

PARTICIPATION

Black power, as a means of full participation of black power rather than as a concept of rioting and violence was stressed. Violence was denounced by some black participants, although it was stated that some whites were arming themselves. Both black and white violence was condemned.

It was agreed that at present the United States is a polarized society, but that this could tear the country apart if it is to continue. Some black participants felt that ultimately, they wish a completely separate black state, but other black participants saw this as unrealistic.

Most agreed on the need for black-white cooperation, but on the basis of equality of cooperation rather than having white liberals predetermine what was good for

blacks.

The generation gap was very evident both among black and white youth and adult participants. Tense sessions brought this out with adults asserting that too little credit was being given by youth to all the sacrifices made in laying the groundwork for the present.

On the other hand, youth felt that no appreciable changes had taken place until the riots and demonstrations had taken place. Youth, they said, sometimes cannot talk with their own parents, but can talk to other parents. Youth present the "final word" from parents and rebels. Parents should be willing to accept equal dialogue with youth in home and community, according to the participants.

It was suggested that the Federal government be asked to hire black youth in counseling positions in 4-H Camps and that black youth should be given the opportunity to be elected to offices of 4-H Clubs; Future Farmers of America; Future Homemakers of America. Present standards seem to preclude this, delegates charged. Many black youth have dropped out since integration of these activities.

The youth recommended that young people from all social structures be delegates to the White House Conference on Children and Youth of 1970, with the recommendation that funds should be made available to those in financial need.

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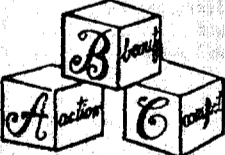
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Editorial de García Fusté en la Fabulosa 'No Debemos Atacar a Voice'

El impacto causado por la lamentable publicación de una carta ofensiva a la población de cubanos exiliados así como a los negros de Miami en el número del 18 de octubre, hizo que distintos voceros del exilio cubano se refirieran en distintos términos al ya superado incidente.

En un comentario editorial, difundido por su comentarista Tomás García Fusté, WFAB, "La Fabulosa", acogió con agrado la aclaración hecha por The Voice en el número del 25 de octubre.

La Fabulosa había respondido editorialmente a esa carta y había criticado su publicación. Al conocer de la aclaración hecha, García Fusté declaró que "The Voice ha estado siempre a la vanguardia en la lucha de los cubanos por obtener un lugar provisional hasta que llegue el momento de volver a Cuba."

Añadió que "debemos aceptar la aclaración dada por el periódico y olvidar el incidente." Como muchos cubanos habían llamado a esa emisora para protestar por la carta y diciendo que cancelarían su suscripción a The Voice, García Fusté dijo que "esa es una reacción natural pero a la larga perjudicial para nosotros, porque el periódico The Voice es el periódico de todos los católicos en esta área y nosotros los cubanos somos un gran porcentaje de los católicos de Miami y si atacamos o perjudicamos al periódico nos estamos atacando o perjudicando a nosotros mismos." Entonces recordó el comentarista las numerosas campañas editoriales en favor de los cubanos.

Fusté destacó también que además de la aclaración editorial, The Voice "publicó una serie de cartas de norteamericanos que nos han hecho sentir bien y que han dado una bofetada sin mano al mal intencionado que escribió la carta de la semana pasada."

En términos similares al editorial de Tomás García Fusté en el noticiero del mediodía de La Fabulosa, comenzaron a recibirse en la redacción de The Voice llamadas telefónicas y cartas que felicitaban a The Voice por su aclaración y expresaban que quedaba restituida la confianza en una publicación que cuando ha sido necesario ha puesto sus páginas a la defensa de los intereses de los cubanos desterrados y ha proclamado tantas veces las virtudes de este sector de la población.

En la sección de cartas al editor aparecen hoy numerosas cartas de protesta por la carta publicada. Esas cartas llegaron a nuestra redacción antes de que se hiciera la aclaración, pero se publican teniendo en consideración la natural reacción de esos indignados lectores.

Otras cartas, recibidas después de leída la aclaración y que en distintos términos expresan su confianza y gratitud de siempre a The Voice, se publicarán en el próximo número.

En su aclaración, The Voice decía la semana pasada entre otras cosas:

Con amplio sentido democrático, The Voice dió cabida en sus páginas a esa lamentable carta, que a lo que venía era a replicar nuestra línea de conducta editorial. Cuando se trata de una carta atacando nuestros principios y nuestros puntos de vista, The Voice acostumbra dar inmediata respuesta, al pie de la carta, fortaleciendo nuestros argumentos.

José Luis Masó en WQBA:

'No Olvidemos lo Que 'Voice' Ha Hecho por Nosotros'

El conocido periodista José Luis Masó ripostó durante dos días en su espacio "Buenos Días" de WQBA, la carta que contra los cubanos apareció hace 2 semanas en The Voice. En esa réplica el comentarista, llevado de la natural pasión cubana, hizo severos ataques a este periódico. Después de conocer la aclaración hecha por Voice, Masó dedicó uno de sus programas a reivindicar a The Voice reconociendo lo que por los cubanos ha hecho The Voice. He aquí el editorial de José Luis Masó, con respecto al incidente de "la carta":

Buenos Días, Estimados Radioyentes...

En el curso de toda una vida, he tenido el buen cuidado, haciendo un periodismo independiente, —un periodismo sin pedirle permiso a nadie, sin otra entrega fanática que la hecha a mis propias convicciones, sin herir a nadie de tal forma que después yo mismo no pueda curar esa herida con la obligada rectificación, cuando me he equivocado. Por eso no le perdonaré jamás a las pequeñas ratas los ataques, porque, pese a su insignificancia, son transmisoras de la rabia.

Durante dos días dije mi opinión en relación con una nota aparecida en la publicación de "The Voice", órgano de la Iglesia Católica en Miami, porque para ese momento andaba con toda razón nuestra pasión en la defensa de la familia cubana exiliada, injustamente herida por un remitente anónimo... pero de eso a olvidar lo que ha hecho la publicación The Voice, —no ahora, sino cuando los insultos caían en forma de aluvión sobre nosotros, media una distancia sideral, sin descontar que con las personas deceptas siempre andamos en deuda, por la gratitud que impone el vivir en forma superior.

Recuerdo de mis primeros años en periodismo los consejos que una y otra vez recibía de un humilde pero experimentado regente, el mulato Román, que conmigo fue como un padre. En más de una oportunidad, me dijo, ante los

en ese mismo número los lectores habrán notado que algunas cartas aparecían con la debida respuesta. No ocurrió así con la carta de marras. ¿Por qué? ¿Es capaz alguien de pensar que porque The Voice no tenía nada que responder, o acaso porque estaba de acuerdo? El que piense así jamás ha leído The Voice. Un lamentable error debido a la precipitación en que se edita un periódico, evitó que esa carta apareciera sin la adecuada respuesta, que era muy breve pero muy "al grano".

De todos modos, la lamentable carta habría de tener algo de bueno. Demostró a cabalidad la tremenda penetración del Voice en los hogares latinos. Desde la misma mañana del viernes comenzaron a recibirse en The Voice decenas de llamadas telefónicas. Eso nos cerciora del interés con que el Voice se lee en los miles de hogares en que se recibe. Sirvió para demostrarnos la simpatía del pueblo cubano de Miami hacia esta publicación: "Parece mentira," "Qué sorpresa", "Nunca hubiéramos esperado que The Voice publicara ese tipo de carta," "Pero ustedes, que siempre han hablado tan bien de nosotros", decían las llamadas. Era una actitud de sorpresa natural que mucho nos complace.

La nueva iglesia de Nativity fué inaugurada la pasada semana en ceremonia presidida por el Arzobispo Coleman F. Carroll. En la foto un aspecto de la ceremonia en las naves del templo de modernas líneas. La iglesia viene a servir a la población de Hollywood, Broward County, que cuenta con una considerable población de habla hispana para la que se ofrece una misa en español los domingos a las 6 p.m.



Esta Sí Es la Posición de Voice

Cuando hubo que defender a los exiliados cubanos y oponerse a los voceros influyentes que miraban con alarma el inicio de los Vuelos de las Libertad, The Voice dijo al pueblo Americano en editorial del 15 de Octubre de 1965 entre otras cosas las siguientes:

Meditemos sobre lo que los refugiados han sufrido. Comprendamos el porqué miran hacia nosotros en busca de ayuda, por qué se han vuelto hacia la más rica y poderosa nación en el mundo en momentos de una gran crisis personal. ¿Qué otra solución queda a un padre cuyos hijos están faltos de pan, de medicinas, de ropa y zapatos? ¿Qué otro recurso tie-

ne una familia que vive bajo el sistema de espionaje comunista, con sus hijos pervertidos y adoctrinados, sus mujeres convertidas en soldados, su colegio cerrado, su religión perseguida, sus curas y monjas violentamente expulsados, su Santísimo Sacramento profanado?

Tal vez nosotros, americanos, nos hemos acostumbrado demasiado al hecho de que existe la opresión a sólo noventa millas de nuestras costas. Tal vez nosotros, incluso voluntariamente hemos apartado nuestros pensamientos de la vida horrenda e inhumana que nuestros hermanos de Cuba han sido forzados a vivir. No es agradable pensar sobre tan amargos sufrimientos tan cerca, así que nos arreglamos para olvidarlos. Y hemos hecho declaraciones violentas y antiamericanas, le hemos dicho al mundo que sólo nos preocupa nuestro propio pellejo y no nuestros hermanos que sufren y que viven tan cerca de nosotros.

Por supuesto, más refugiados, miles de ellos, traerán inconveniencias; por supuesto, tendremos que tener reuniones y donar horas voluntarias y donar nuestra ropa usada para ayudar a hombres, mujeres y niños; por supuesto, debemos continuar esperanzados en que los patronos no capitalizarán con la pobreza y necesidad de los refugiados para ofrecerles salarios de esclavos, mientras el americano empleado es lanzado a la calle; por supuesto, debemos esperar que por su bien, así como por el nuestro, muchos refugiados acepten el ser relocalizados en otras partes de nuestro país.

Pero debemos como pueblo cristiano y como americanos, según la gran tradición de nuestros antepasados, disponernos para una tarea que ha de ser realizada y debemos realizarla sin quejas, conscientes de la libertad que aquí disfrutamos y de nuestro nivel económico, que es el más alto del mundo, conscientes del destino que Dios ha puesto en nuestras manos de demostrar al mundo la verdadera libertad, la verdadera hermandad, un sentido verdadero de responsabilidad personal, un sentido verdadero de dedicación y servicio a toda la humanidad.

El egoísmo que ha caracterizado nuestro recibimiento de la noticia de que más refugiados vienen, debe cesar para que el buen nombre de América no sea opacado por unos pocos egoístas.

Baile Juvenil

El sábado, día 9, se ofrecerá un baile juvenil, organizado por los jóvenes participantes en los "Damascos". Tendrá lugar en

el salón de actos de SS Peter and Paul y estará amenizado por el conjunto "The Antiques". La entrada, un dólar.

Ejemplo para las Generaciones Futuras

Por; Manolo Reyes.

Hace casi diez años que el noble pueblo cubano, forzado por el castrocomunismo que se robó el poder en Cuba, afrontó el éxodo mas grande que ha contemplado el continente desde que fue descubierto.

Los Estados Unidos jamás habían tratado un éxodo de primera fase como el cubano. Por su parte el cubano jamás fue forzado a salir de Cuba en la forma de este éxodo. Pero ambos pueblos, trabajando juntos, y poniendo la buena fe como común denominador, han dado un ejemplo maravilloso de amistad y hermandad,

y sobre todo, de superación ante el mundo. Hoy a casi diez años de exilio podemos decir que cuando el Centro de Refugiados Cubanos empezó su labor en 1960-1961 había un aproximado de 72 mil cubanos exilados recibiendo una ayuda federal de cien dólares mensuales por familia. Ahora, después de ocho años, con cerca de medio millón de cubanos que han venido a tierras de libertad, solo cerca de 15 mil reciben este tipo de ayuda económica. Y son precisamente los muy mayores o mas jóvenes.

El cubano en el exilio donde quiera que se ha ubicado no ha creado areas lla-

madas "slums" o lugares de pobreza. Por el contrario, el cubano ha cuidado, mantenido y mejorado la propiedad en sus manos.

El cubano en el exilio, en cualquier latitud a la que ha ido como maestro, trabajador social, obrero o negociante, se ha ganado el respeto de la comunidad por su buen comportamiento.

En el área del Condado de Dade, donde se ha dicho que hay un aproximado de 200 mil cubanos, el indice de criminalidad entre la colonia cubana, está muy por debajo del indice normal de un conglomerado tan grande de personas. Esto ha sido

sostenido y reafirmado por las autoridades pertinentes.

En el sector juvenil tambien las autoridades del ramo han declarado que no hay delincuencia juvenil apreciable entre los cubanos en el exilio. Muy buenos expedientes educacionales y grandes becas han sido ganadas por jóvenes cubanos en el exilio.

En el orden económico los cubanos en el exilio han abierto miles de nuevos negocios aqui. Estadísticas en proceso calculan mas de tres mil. Otras entienden que el cubano en el exilio, en estas áreas, mueve un promedio inmediato de compra y

venta de artículos perentorios semanalmente ascendentes a millón y medio de dólares. Otras estadísticas entienden que los cubanos en el exilio mueven en el orden industrial, comercial y privado durante el año, mas de 220 millones de dólares.

Todo esto indica que el cubano en el exilio se ha sacrificado, se ha superado una vez mas ante el mundo... pero en su fuero interno, en su corazón altamente agradecido a este país, en su alma... prima un deseo inextinguible, irreductible: volver a su patria libre del comunismo... lo mas pronto posible.

Un Vacío que No se Ha Llenado Aun

Cada día que pasa se convence uno más y más que en muchas latitudes, la trágica verdad del caso Cuba no es conocida con certeza. Porque se rechaza lo que dicen los cubanos exilados? No! Sino quizás por falta de información apropiada.

El Cubano es el único ciudadano de este Hemisferio que sabe lo que es vivir bajo el comunismo en su patria ubicada en el Continente Americano. Pero lamentablemente no todos. Llegan a tener contacto con la verdad que brota constantemente de sus labios.

De ahí que en muchas latitudes haya confusión o ignorancia en el caso de Cuba por falta de información adecuada. Para hacer un verdadero juicio crítico hay que oír a las partes en cuestión. El cubano en el exilio es parte vital en el drama de Cuba y muchas veces su voz no encuentra eco apropiado.

Por eso hay en latitudes del mundo, personas que no han llegado a fijar en su mente que Fidel Castro es un mentiroso y un traidor a su patria y a su pueblo. Porque cuando se robó el poder afirmó que "su revolución era tan cubana como las palmas". Hoy a casi diez años de tiranía Marxista Leninista vemos que Castro ha entregado la libertad, la soberanía y la independencia de Cuba al eje Moscú-Pekin.

Mientras tropas soviéticas, Checas, Polacas, Africanas, Asiáticas del mundo rojo han hollado el suelo cubano.

En otras latitudes hay personas confundidas que

entienden que Castro mas que comunista es un loco. Parece que olvidan que el propio Castro afirmó el primero de diciembre de 1961 que era Marxista Leninista y que lo sería hasta el día de su muerte.

Hay quienes creen que Castro es una especie de Tito en América y que nunca se sometería a las presiones de Moscú. En los llamados enjuagues diplomáticos de política internacional Castro ha tenido momentos que ha lucido algo independiente o pareció criticar a los rusos. Quizás eso es parte de la demagogia que le han ordenado usar. Porque cuando las decisiones aprietan, siempre Castro se ha puesto como subordinado lacayo... incondicionalmente al lado del Kremlin.

Buena prueba de ello fue dada recientemente cuando en uso de la fuerza bruta los tanques y soldados Soviéticos ocuparon a Checoslovaquia. Rápidamente el agente del eje Moscú-Pekin en el Caribe, alzó su voz y sin respaldo alguno del pueblo cubano en sus decisiones, declaró que apoyaba la ocupación rusa en Checoslovaquia.

Como dice el viejo refrán cubano: "El que nace para titere del cielo le caen los hilos".

Estas son unas cuantas de las muchas razones en las que el mundo puede ver que en Cuba no ha habido una verdadera revolución con Dios y por Cuba... sino un golpe político-militar del mundo comunista para tratar de ganarse un satélite mas.



Duke Anaya, prima bailarina de Ballet Concerto que se presentara el domingo 10 del presente en el Dade County Auditorium en matines a las 3 a.m. abriendo así una nueva temporada de esa compañía de ballet organizada por Sonia Diaz y Martha del Pino, como otra expresión de la contribución del exilio cubano al auge cultural del área de Miami.

Festival de St. Dominic

"La Parroquia de St. Dominic (5909 N.W. 7 St.), celebrará su festival anual los días 9 y 10 de noviembre, en los terrenos de la iglesia. Se servirán todas las clases de platos exquisitos, habrá juegos para

grandes y chicos y se rifará una "Bolsa de Oro". El beneficio de este carnaval será usado para instalar en los edificios de la Parroquia el servicio de televisión diocesana."

Día del Matancero

El día del Matancero Ausernte será observado el domingo, día 3, con una misa en el local provisional de la parroquia de San Roberto Belarmino, en los salones de los caballeros de Colón, 3405 NW 27 Ave.

El acto comenzará a las 5:30 p.m. con un brindis

y a continuación se ofrecerá la misa, a las 7 p.m. Terminada la misa se ofrecerá una velada patriótica cultural. La comisión organizadora está integrada por la doctora Delia Diaz de Villar, Padre Eugenio del Bustor, Reverendo Max Salvador, Alberto Santamarina, y Demetrio Pérez, Jr.

Congreso Internacional Del Serra en Lima

Lima (ENA)—El ex-Presidente del Club Serra de Lima, doctor José Antonio Miró Quesada Sosa, está propiciando la realización de un Congreso Internacional del Club Serra en esta ciudad, con el fin de estudiar la si-

tuación del sacerdocio de hoy.

De otro lado, anunció que el Club Serra Internacional, que tiene su sede en Chicago, ha decidido propiciar una campaña en favor de la Fundación Serra Internacional.

Próximos Damascos

Un "Damasco" para muchachos tendrá lugar el domingo, día 3 y otro para muchachas el domingo 17, en el local del 1873 W. Flagler.

Los damascos son unas jornadas de revisión de vidas diseñadas especialmente para la juventud. Comienzan a las 8 de la mañana y terminan a las 8 de la noche.

Curso Para los que Planean Casarse

Con motivo de las fiestas de navidad, todos los años un gran número de parejas contrae matrimonio. Para facilitar de esos novios en fecha próxima se ofrecerán dos cursos de preparación al matrimonio en idioma español.

Uno de los cursos se ofrecerá en la parroquia de San Juan Bosco, Miami y el otro en St. John the Apostle, Hialeah. El de San Juan Bosco

se ofrecerá lunes y miércoles los días 11, 13, 18 y 20 del presente noviembre.

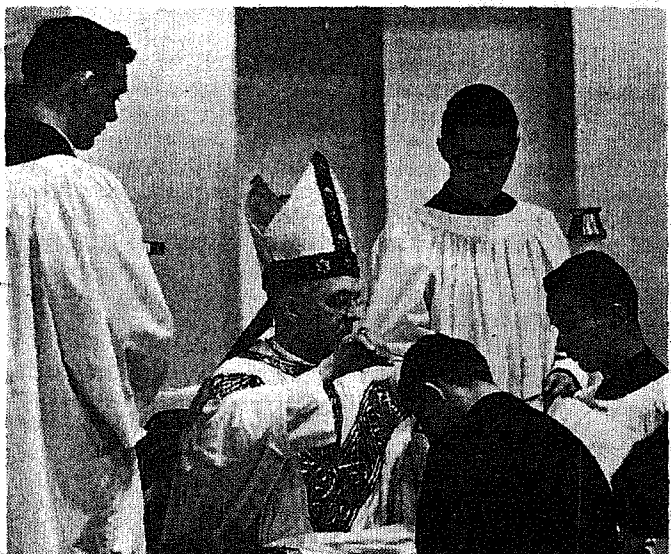
Los de Hialeah serán martes y jueves, los días 12, 14, 19 y 21, ambos comenzando a las 8 p.m.

El padre Angel Villarronga, O.F.M. tendrá a su cargo la dirección de estos cursos con la cooperación de otros sacerdotes latinos y un equipo de matrimonios del Movimiento Familiar Cristiano.

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.
SS. PETER and PAUL 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m.
GESU, 118 NE 2 St.-6:00 p.m.
ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.
ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.
ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.
ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.
ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.
LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami 10 a.m.

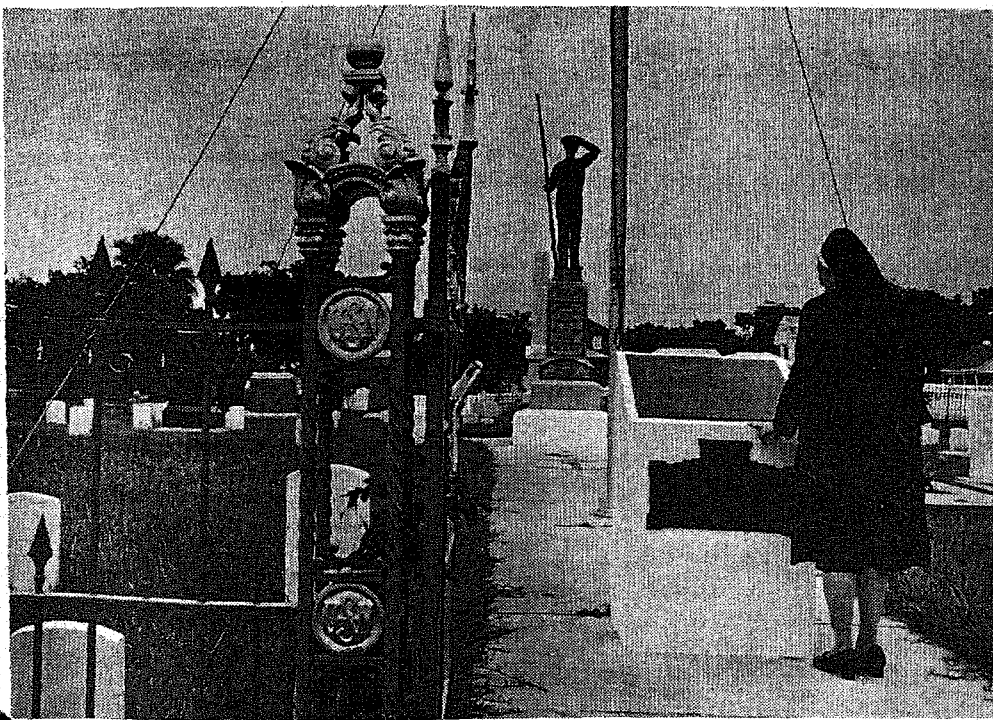
Beach-6 p.m.
ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.
INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.
BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs-7 p.m.
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.
VISITATION, 191 St. y N. Miami Ave., North Dade-6:30 p.m.
LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.
NATIVITY 700 W. Chaminate Dr., Hollywood-6p.m.
ST. PHILLIP BENIZI Belle Glade-12 M.
SANTA ANA Naranja-12:30 a.m., 7 p.m.
ST. MARY Pahokey-9 a.m. y 6:30 p.m.
GUADALUPE Immokalee-8:30, 11:45. Misión Labelle, 600 Lenox Ave., Miami 10 a.m.



El Obispo Auxiliar John J. Fitzpatrick ofició en las ceremonias de tonsura y primeras ordenes en las que participaron 20 seminaristas, entre ellos varios cubanos y puertorriqueños. En la foto un momento de la tonsura de uno de los jóvenes aspirantes al sacerdocio.

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Cayo Hueso observó el pasado domingo el centenario de la llegada a esa ciudad de las Hermanas de los Santos Nombres de Jesús y María. Esas religiosas han rendido una amplia hoja de servicios a la pequeña isla cuya historia está tan ligada a la de Cuba. Esas mismas



monjitas sirvieron de enfermeras a los soldados de la guerra Hispano-Cubano-Americana que dió la independencia a Cuba. En la foto de la izquierda una de las religiosas, en su moderno hábito ante la tumba de uno de los mártires de aquella gesta. A la derecha, la fachada

del Histórico Club San Carlos, donde durante muchos años se efectuaron las graduaciones de los planteles de esas religiosas y donde al mismo tiempo se celebraron importantes actos en favor de la causa de Cuba.

Obispos Chilenos Condenan Violencia Porque Lleva Mas Odio que Amor

Los Obispos de Chile, encabezados por el Cardenal Raul Silva Henríquez dieron a la publicidad recientemente una carta pastoral en la que rechazan la tentación de violencia que se palpa en distintos lugares de Latinoamérica, plantean la diferencia entre marxismo y justicia cristiana. Los planteamientos hechos en esa pastoral fijan tan claramente el pensamiento cristiano sobre distintos problemas que afectan a Latinoamérica y su Iglesia, que a continuación publicamos el texto de ese documento del episcopado chileno.

No vamos a hablar "para agradar a los hombres" sino "para agradar a Dios."

Quisiéramos ser "la conciencia de los hombres". Pero antes que eso somos "los testigos de Dios".

Tenemos un carisma, que no lo tienen los teólogos ni los presbíteros, ni cada fiel en particular, ni grupo alguno de fieles, ni la opinión pública. A nosotros, sucesores de los apóstoles, nos toca, en unión con el sucesor de Pedro, regir la Iglesia de Dios.

Somos "profetas" en la Iglesia y nos corresponde "discernir los espíritus", regular el ejercicio de los carismas en la comunidad, "llamar bien al bien y llamar mal al mal" como se nos ordenó en el día de nuestra consagración episcopal.

IGLESIA DE TODOS

No tenemos derecho a callar. Por eso hablamos con la seguridad de que el Espíritu Santo nos asiste, porque estamos cumpliendo con nuestro deber.

Nosotros no queremos coartar ningún valor que sea positivo, por avanzado que sea, en uno o en otro sentido, porque la fuerza y la riqueza de la Iglesia están en que cada uno de sus miembros aporte su propio don a la obra común. Todas las corrientes legítimas deben desarrollarse orgánicamente, pero todo en el mutuo respeto, sin "quebrar ninguna caña" aunque esté "cascada", ni "apagar ninguna mecha" aunque esté "humeando".

Se habla mucho hoy día de Iglesia de los pobres, de Iglesia de los jóvenes, de Iglesia tradicional, de Iglesia oficial, de Iglesia clandestina, de Iglesia nueva, como si la única Iglesia de Cristo se hubiera dividido, como si pudiera haber una Iglesia separada de la auténtica tradición, o separada de sus Obispos o del Santo Padre; o una Iglesia que no fuera la Iglesia de los pobres o la Iglesia de la juventud. "La Iglesia, decía Juan XXIII, es siempre viva y siempre joven, percibe el ritmo del tiempo, en cada siglo se enriquece de nuevos valores es siempre idéntica a sí misma, fiel a la imagen divina que le imprimiera en su rostro, Cristo Jesús."

La Iglesia de Cristo es la Iglesia de los pobres y es la Iglesia de los jóvenes, porque Cristo quiso que fuera así. Los pobres y los jóvenes son los más. Son el futuro. Pero no por eso vamos a permitir que sean marginados de la Iglesia, o se hallen incómodos en ella los que no son tan pobres ni tan jóvenes. La Iglesia es de todos, y cada cual tiene algo valioso que aportar a ella.

No nos dispersemos. Hoy menos que nunca. La Iglesia es sacramento de caridad, es signo de unidad. Una Iglesia dividida, una Iglesia separada de sus legítimos pastores, una Iglesia que no se une en torno al sucesor de Pedro, una Iglesia "agitada por todo viento de doctrinas" "que sigue profetas según sus caprichos", no sería la Iglesia de Cristo.

FE INTEGRAL

En un punto sin embargo seremos intransigentes, porque si no lo fuéramos, nuestra vida y nuestro compromiso con Cristo no tendrían razón de ser: mantendremos íntegras la fe y la moral del Evangelio, que son la fe y la moral de la Iglesia y los valores absolutos y esenciales por los que todos los cristianos debemos jugar la vida. Preferiríamos quedarnos solos en nuestras iglesias desiertas antes que claudicar en este punto. Porque el más grande servicio que podemos prestar a los hombres es este: entregarles íntegra la fe revelada por Cristo, Nuestro Señor.

Buscar a Dios en el prójimo solamente, o en la sociedad humana, en una comunión de anhelos con los

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hombres de nuestro tiempo, sin buscarlo a la vez en El mismo, en el estudio de su Palabra, en la contemplación de su misterio, es engañarse. Es ir a la luz sin llegar al sol, es ir al agua sin buscar la vertiente.

Para cambiar al mundo debemos primero, o al mismo tiempo, cambiarnos nosotros mismos. No hay fidelidad a Cristo y a su Evangelio sin un esfuerzo personal de conversión interior, sin un compromiso personal con Cristo, sin un enderezamiento moral de nuestra vida entera.

El cristiano, para ser sociólogo o promotor del desarrollo humano, debe ser primero un creyente y un testigo. El testimonio de su vida debe acompañar a su palabra, y ser un reflejo visible del misterio en que el cree.

A los presbíteros, a todo el pueblo de Dios, y muy en especial a los religiosos, y en primer lugar a nosotros mismos los pastores, nos exigimos un renovado esfuerzo de perfección evangélica, sin el cual no somos auténticos y nos hacemos acreedores a las duras palabras del Señor a los que "dicen y no hacen" a los que "ni entran en el reino de los cielos ni dejan entrar a los demás."

Midámonos frente a Cristo. ¿No hemos abierto totalmente a su Evangelio, a todas sus exigencias, o hemos elegido arbitrariamente tal o cual versículo que usamos en apoyo de una tesis respetable pero solamente humana? Decimos con razón que nadie tiene derecho de usar a nadie para su provecho propio, pero ¿no usamos a veces a Cristo en provecho nuestro?

¿Llevamos al Evangelio o a la Iglesia al remolque de nuestras ideologías, morales, sociales o políticas, o hacemos de él el punto de partida, el fundamento de todo nuestro ser?

¿El deseo de cambiar las estructuras para suprimir la miseria, se acompaña de un esfuerzo personal o inmediato por remediar los males más urgentes, y de austeridad en nuestra propia vida?

Una ideología generosa no debe apartarnos de la realidad, y de un esfuerzo constructivo por mejorarla ya, en cuanto se pueda.

Un hombre, en particular no puede decirse buen católico y defender las relaciones pre-matrimoniales, o negar abiertamente la obediencia a una Encíclica Papal, sea Populorum Progressio o Humanae Vitae.

JUSTICIA Y MARXISMO

Un intenso anhelo de justicia recorre el mundo. Estamos embarcados en un proceso revolucionario de dimensiones universales que pone en crisis todos los sistemas o instituciones, el capitalismo como el comunismo, la Universidad laica como la Iglesia Católica. Vamos hacia una nueva era histórica fundada en la igualdad fundamental de los hombres, en la participación activa y creadora de todos. Hay en el mundo un ansia de sinceridad, de libertad, de espontaneidad, de justicia y de paz.

Nosotros nos abrimos con una inmensa esperanza a la nueva era histórica que se avecina. Tenemos temores. ¿Quién no los tiene? Pero son el precio que debemos pagar por abrir paso al futuro.

En un punto sin embargo queremos expresarnos con absoluta claridad. Una cosa es la justicia y otra es el marxismo. No decimos que todo en el marxismo sea errado o sea malo. Pero si

decimos, respaldados por la experiencia de medio siglo de comunismo, que la filosofía marxista a la cual es esencial el ateísmo, la moral marxista, y en particular su moral política, y en general la mentalidad marxista, son incompatibles con la fe cristiana, con la moral del Evangelio y con la conducta política que de ella se desprende. Las confusiones no aprovechan a nadie. Tenemos que saber respetarnos, pero al mismo tiempo distinguarnos. Los marxistas saben que no se puede ser a la vez un buen marxista y un buen cristiano. Nosotros, en esto, estamos de acuerdo con ellos, y queremos decirlo con absoluta claridad. Los cristianos tenemos nuestros propios planteamientos y nuestro propio estilo.

Hay sin duda una gran fuerza en la obra de Marx. Pero hay infinitamente más fuerza, más luz y más verdad en el Evangelio de Jesucristo y en la enseñanza y la práctica de la Iglesia a través de 20 siglos.

VIOLENCIA Y ODIO

El cristiano es hombre de paz y la paz es "obra de la justicia". Es un "quehacer permanente" para una convivencia en el orden (cf. Medellín).

La injusticia es un desorden, y sólo se corrige el desorden mediante la lucha. "La paz no se da hecha, se construye". Pero la lucha no es la violencia.

Una fuerte tentación de violencia sacude a toda América Latina. Se presenta la violencia como la única solución eficaz, se enaltece su heroísmo y se exalta su mística, que es irreal. Porque en el fondo de esta violencia impaciente hay más odio que amor, más pasión que razón, más voluntad de ver y destruir el mal presente que de construir el bien futuro, que permanece las más de las veces confuso y lejano.

Pedimos para Chile "menos combatientes y más trabajadores". Construyamos antes de destruir, reformemos lo que se puede reformar, reemplacemos lo que no admite reforma, conservemos lo que se ha de conservar, todo animado por un gran soplo de audacia creadora, pero sin odios, con claridad de objetivos y con responsabilidad en los líderes.

En todo caso los cristianos tenemos en este proceso nuestra misión propia, nuestra originalidad específica en el amor de Cristo. El que lucha sin amor no es cristiano. Luchemos por la justicia, pero luchemos con amor.

Desaprobamos ciertas actitudes de algunos dirigentes estudiantiles de la Universidad Católica. Desaprobamos ciertos artículos publicados en "Mensaje". Son extremistas y no sentimos pasar en ellos el hálito del amor, del amor cristiano a los hombres, hecho de respeto y de humilde servicio.

Desaprobamos igualmente las posiciones asumidas, desde otro bando, por quienes, pretendiendo velar por la pureza de la Iglesia, no vacilan en lanzar insidias y calumnias contra sus pastores, sin respetar siquiera la Iglesia que dicen defender.

Suplicamos a nuestros hermanos que no desaten la violencia sobre nuestra patria, sino el amor, pero urgimos también a todos los que tienen poder, a los empresarios, a los políticos, a los funcionarios, que eliminen cuanto antes toda causa de violencia, todos los estados que producen violencia, las injusticias flagrantes, la miseria inhumana, la falta de oportunidades, la falta de respeto a la dignidad de cada hombre. Que la comunidad chilena supere todos sus problemas mediante un inmenso esfuerzo iluminado por el amor.

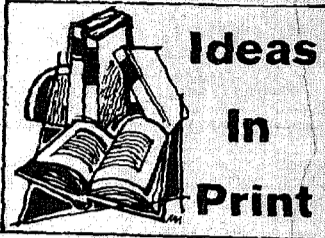
No busquemos, hermanos, agradar a todos los hombres ni seguir ciegamente todos los slogans o consignas de moda. Como Pedro y Juan ante el Sinedrín, interrogamos a los hombres de nuestra patria y les pedimos que juzguen "si sería justo ante Dios obedecer a los hombres más que a Dios". Seremos tal vez "insultados, perseguidos y calumniados", pero "nuestra recompensa será grande en los cielos". Y aquí en la tierra muchos nos agradecerán el haber entregado en toda su pureza la palabra de Dios.

'Out Of The Straightjacket, Back On The Job'

SAVAGE SLEEP. By Millen Brand. New York: Crown Publishers. 466 pp. \$6.95. Reviewed by W. G. Rogers

Thanks to direct psychoanalysis, a person can be removed permanently from the catatonic state.

Or if that is an unlikely and definitely uninviting claim with which to start the review of a book classified by the publisher as a novel, then perhaps readers would be more intrigued if I suggest as a subtitle, "Out of the Strait Jacket and Back on the Job."



"The Outward Room," Brand's widely read first novel of 30 years ago, a forerunner in fiction about psychotics, told about a girl who went out of her mind and of the effort to restore her sanity. This new novel carries the story a few crucial steps further. The original heroine—unless she was the victim—could talk. The harried characters in these disturbing pages are at the beginning just dumb and also apparently deaf and witless assemblages of limbs and body. And here the hero is the healer, who progresses through a succession of cases originating in the mid-1940s only to have their return to the functioning world corroborated in the mid-1950s.

LUCRATIVE

Dr. John Marks, father and husband, who has been enjoying a practice lucrative enough to afford him a car and also a chauffeur, decides suddenly to forego this superficial prosperity and re-enter the field of psychiatry as resident in what the novel identifies as New State hospital in New York.

With Sigmund Freud breathing down our necks, with Dr. Marks himself undergoing psychoanalysis by the celebrated Dr. Naumann, with his own growing family and in particular young Nancy subjected constantly to astute observation, Dr. Marks is the hub of a series of endless questions and answers, challenges, evasions, actions, and reactions.



interpretations, transferences, and so on. Everyone is either probing someone else's fearsome secrets or having his own laid shamelessly bare.

The villains of the piece are the doctors at New State who insist on using insulin, metrazol and shock treatment in the vain hope of bringing patients literally to their senses—only in some instances to drive them to death. Dr. Marks, learning there is a pathology of the brain when subjected to such severe trials, insists—in a combination of brand-new and old-fashioned methods—on constant bedside attendance,

a sincere show of affection and love, and a relentless, merciless analysis to break through the traditionally impenetrable walls of the radically upset personality.

PATIENTS

You meet his patients one by one: Jimmy Cady, Ethel Simpson, Ginnie, and on to the one most desperate catatonic and the single most dramatic recovery: Martha Kleinerman. By now he has worked at the Psychiatric Research Center, opened an office of his own, and begun to collect fees so he can pay back the loans from a generous brother. Not far off you dimly see a second car and a second chauffeur.

Some matters like echopraxia, petechia and other technicalities will send you—I hope successfully—to the unabridged dictionary. But in truth this is a story about simple little things, like not stepping on cracks in the walk, that can expand with a cancerous deadliness but that can then be restored to their proper subordinate status in reorganized lives.

There are hair-raising occurrences and tense dialogue, and they belong in novels. I would not exactly define this as a novel, however. It is rather a rush of happenings, it's a sort of frenzied clinic, it's an exposure for fearing, brooding and rejoicing.

It's About Time (Inc.)-- The Magazine, That Is

TIME INC.: The Intimate History of a Publishing Enterprise. By Robert T. Elson. New York: Atheneum Publishers. 500 pp. \$10.

Magazines come and magazines go, but whatever the future may hold for Time, its twofold achievement has long since become part and parcel of contemporary journalism: 1) it introduced and established the concept of the news magazine, now widely adopted throughout the world; and 2) it distinctively altered the approach and style of English-language journalism. You have only to read newspapers here and abroad to observe how Timestyle and Time's neologisms (e.g., pundit, tycoon, cinemactor) have been assimilated into English-language journalism.

Time Inc. was founded in 1923 by two Yale graduates, Briton Hadden and Henry R. Luce. As Robert Elson, a veteran Timestaffer, tells it in this official history, the two young entrepreneurs could raise no more than \$86,975 to finance their venture—plus of course, The Idea. The story of what happened thereafter is familiar—the early struggles for circulation, the fumbling for distinctive manner and matter, the jumps from one editorial seat to another. But out of it all emerged a new and viable magazine which digested the week's news for its readers as no magazine had ever done before.

Hadden was the editorial genius, Luce the business specialist. After Hadden's untimely death in 1929 Luce assumed editorial responsibility as well, wisely surrounding himself with the brightest young men he could find. It was Hadden who experimented with the language to the point of sheer eccentricity. (Elson quotes some choice examples, now happily extinct.) Only after Wolcott Gibbs in 1936 wrote his devastating New Yorker profile of Luce in exaggerated Timestyle did the

editors begin to taper off in their Procrustean efforts to stretch the language.

BRILLIANCE

Elson makes clear that much of the success of Time stemmed from the brilliance of its staff. Time played no personalities in the news (particularly in its cover stories) and pioneered the use of research to provide accurate historical background for its stories. Timewriters were better paid, worked under better conditions, and came, with some justification, to regard themselves as the elite of newswriting. This in turn induced an Olympian complex, reflected in the magazine's air of aloofness from the hurly-burly of messy mortal affairs.

The principal charge made against Time by its critics is that it slants the news. Elson doesn't dodge the issue. He cites the very first prospectus issued by Hadden and Luce, in which Time promised "to give both sides but clearly indicate which side it believes to have the stronger position." Thus, despite the absence of an official editorial page as in its sister magazine Life, Time has never failed to state its position (generally conservative).

Official histories are usually dull affairs. As an experienced Lucepaperman Elson probably couldn't write a dull book if he tried. As it is, his account is lively, informative, and peppered with enough "inside" anecdotes to justify the word "intimate" in the subtitle. By the time this volume closes in 1941, Time Inc. had become an institution in the United States. Now, on the eve of Pearl Harbor, it was ready to enter the world stage and make itself a global force. If Elson can maintain his brisk tempo and succinct

anecdotal style in the concluding volume, this history should be a major contribution to the story of contemporary American journalism.



"ANOTHER WORLD"

Each moment of our lives is the time for expressing our love. All too often, however, our love is reserved for our own little world. But there is another world in which our missionaries live and work and serve. And what a vast difference between the two! We have so very much and this other world has so very little. One billion of its citizens are fully occupied with the daily struggle to stay alive.

What has the Church to do with all of this? Of and by itself it is never going to be able to solve the economic and social ills of the world. Yet, the Church has a mysterious and unique role as mankind struggles to solve the problem of social justice and development.

The Church carries out this mission principally through a gigantic missionary task force; men and women like yourselves who are so filled with the love of Christ in their neighbor, that they have gone to every part of the globe to be God's instruments of salvation and signs of His love to all men.

These missionaries are teaching, they are healing, they are comforting, they are instructing in developing Africa, in teeming Asia, in the city slums and the jungles of Latin America. They are indeed turning something loose in the world; something mysterious and powerful—the love of God for man. These missionaries are living, breathing proof of that love, for they are witnesses to it with deeds as well as words.

How can you help them? One of the most effective of ways is assisting The Society for the Propagation of the Faith. Genuine concern is not confined, it is universal. So is the Society! Its concern for the Church and the whole of humanity makes it your ready vehicle for lessening the gap between the two worlds. Through it your love and awareness are universalized. Your continued sacrifices will prove your concern for those who suffer and those who serve in that other world.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to: Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local diocesan director: The Rev. Lamar Genovar, 6301 Biscayne Blvd. Miami, Florida 33138.

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Starving Biafran Children Revived On Isle Of Mercy

By JOHN R. SULLIVAN

SAO TOME — (NC)—After two or three days, the children can walk again—not too much, but a little. Their age, which makes them so helpless, is an asset.

But alone, it would kill them.

These are the Biafran children who have been brought to this Portuguese island from their homeland, near—death from malnutrition and its side effects.

The doctors and nurses who help them—some Portuguese, some Irish, some Biafran—have found, however, that they can survive.

But in addition to the resilience of youth, they need blood transfusions, shots of vitamins, iron and protein—and a long rest.

There are about 140 Biafran children now on the island. The last group arrived at the beginning of October. More will come in a week or so.

Meanwhile those who are already here are treated in two hospitals; the Sao Tome municipal hospital, where they are first taken for intensive treatment, and Sao Antonio Clinic, a recuperation center operated by Irish nuns.

Two Biafran nurses spend their days shuttling between the two hospitals, helping to keep records, talking to the children, serving as a major link between what is left of their families in Biafra—many children are orphans—and the children.

OFTEN HELPLESS

When they arrive on one of the night flights, the children are often helpless. Others are listless. Some have the reddish hair and swollen feet and ankles of kwashiorkor—severe protein deficiency—and nearly all show some of the obvious effects of hunger: the running sores and swollen stomachs.

The sickest receive blood transfusions. All receive shots of vitamins and protein. And, of course, they are fed regularly—meat, fish, milk, among other things, and a sticky mixture of malt, fish oil and vitamin concentrates which they clamor for.

They also clamor for—and cannot get enough—attention. Visitors, especially if they carry cameras, are mobbed with children speaking a mixture of Portuguese, English and Ibo. Spoken

by adults, it would be incomprehensible; you know immediately what the children want, however. They bring small chairs and when the visitor sits down, they climb in his lap. Another will kick a soccer ball, inviting a brief game; the children are more than a match for their visitors.

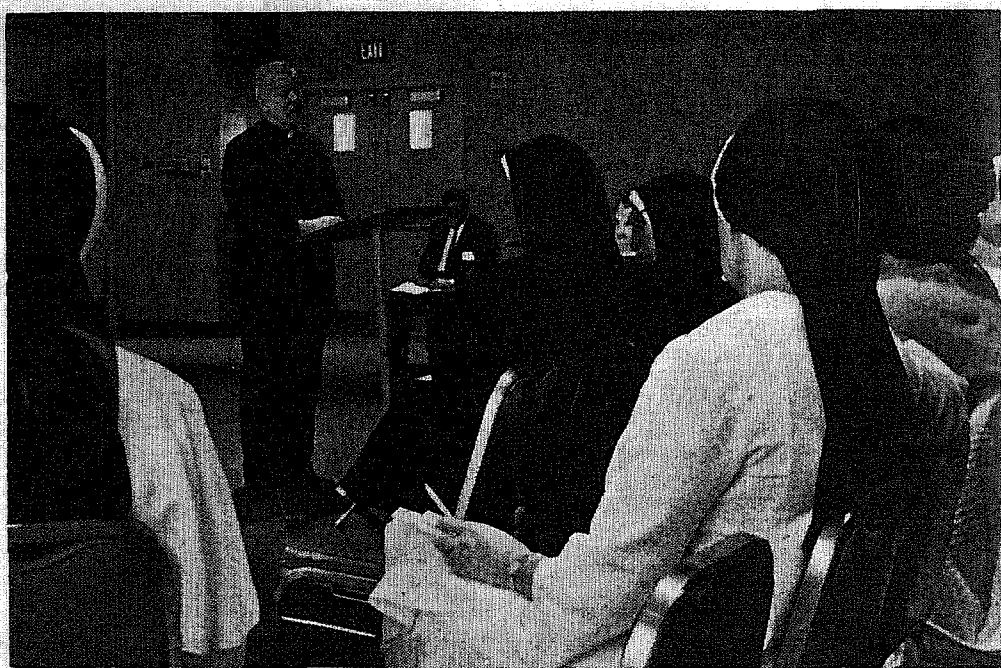
When the cameras come out, they become actors. You want them to lie down in their beds and look sick? They do. Show their strength by balancing on corner posts? They do. Finally they stop acting and forget the cameras.

The nuns shrug and smile, plucking first one, then another out of the crowd to have their sores dressed, or to receive vitamin shots.

But while some recover quickly, others do not, or continue to show the effects of starvation.

A little boy, known only by the number which all the children wear on brass tags on their wrists, sits on the floor of the receiving hospital's porch.

He and others still have the swollen feet and ankles of kwashiorkor. Many have the reddish hair which is also a symptom of the disease—it will stay with them long after they have been made well again.



EDUCATION WORKSHOPS for coordinators of health education courses in Archdiocesan schools were conducted last Saturday by Father Henry V. Sattler, C.S.S.R., University of Scranton, who discussed the "Theology of Sexuality" at the archdiocesan hall.

Priesthood Called 'Union With Christ'

(Continued from Page 16)

er is to listen. This is essential if God's will is to penetrate through the crust of personal desires, selfishness and pride. With this approach a priest can do almost any kind of work he need of the day requires. He does not limit his thoughts and efforts to a role that he considers personally fulfilling.

Love does not need immediate personal satisfaction or fulfillment that is immediate. Personality and personal fulfillment in the true sense can be attained when man transcends himself within the life of Christ. If one has entered into communion with Christ, he does not consider his own personal fulfillment as a goal of life. He attains freedom and happiness in accepting and sharing the creative and redemptive love of God.

This is not easily accepted by the average person because he realizes his dependence on another. Very few persons ever mature to the extent that they can stand alone. A husband recognizes his inadequacies and finds ego-support in the approval and love of his wife.

In a good marriage this is a primary means to fulfillment.

In the vocation to the priesthood a greater personal confidence is required because a broader sharing is necessary. In order to share with many there should be less need for ego-support. God grants to his priests the confidence he needs because he must literally offer to others the redemptive love of Christ. He must be available—therefore, he must possess the mature confidence that does not require the personal support of one person uniquely united to him.

LINE DRAWN

I do not mean that a priest or seminarian does not attain personal identity—on the contrary, his commitment to Christ is the very center of his identity. You gentlemen who have read Lumen Gentium will have noted in the fourth chapter that the Council Fathers have drawn a clear line of distinction between the laity and the priest.

We are told that the laity, by their very vocations, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world that

is—in each and all of the secular professions and occupations.

On the other hand, those who are in Holy Orders, by reason of their particular vocation, are chiefly and professedly ordained to the sacred ministry. Similarly, by their state in life, priests should give splendid and striking testimony that the world is transfigured and offered to God through the spirit of the beatitudes.

Gentlemen, you who desire to share the redemptive love of Christ with others express your concern in fostering vocations to the priesthood.

In the turmoil and excitement and difficulties that have accompanied the updating of the Church, possibly some of us may have forgotten that the vocation to the priesthood still calls for men to be dedicated to the service of God and consecrated to that service.

Sacred Orders permanently commits a man to orient his life and efforts that the mis-

sion of Christ be effected in his own generation in relationship with the people of his time.

This is a vitally serious decision that truly involves self identity that we hear so much about. This identity is not something vague or ephemeral. It is a confident realization of a man who has accepted a permanent union with Christ in charity, with a commitment to love in the world in order to form a

people and culture, rather than being controlled by people or a culture.

A priest should not be simply a man living a Christian life in the world. A priest should be one who accepts his ordination in a manner that confidently and daily he offers to men and women on a personal level a knowledge and understanding of their relationship to God and of God's ever present creative and redemptive love.

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