

Novelist, Ch Dies Follow

Rome — (NC) — One of the most noted novelists, who last month was baptized a Catholic, died here after a long illness.

Curzio Malaparte, 59, was one of the staunchest followers of Mussolini. Two of his novels were condemned by the Church. He attracted world wide attention earlier this year when he made a visit to communist China. There a lung infection which he had long suffered aggravated. After three months of unsuccessful treatment, he turned to Italy.

Malaparte, whose real name was Kurt Erich Suckert, was born near Florence to parents of German descent.

DURING the early days of the regime of Mussolini, Malaparte was an ardent fascist. He took part in the fascist march on Rome in 1922.

After a few years, however, faith in fascism cooled. He was arrested by Mussolini, at the request of Hitler, and sentenced to five years imprisonment.

Last month, Malaparte was elected into the Church by Father Virgilio Rotondi, a Roman preacher. Father Rotondi visited the sick man every day until the time of his death, administered the last sacrament.

On the wall of the room in which Malaparte died was a photograph of Pope Pius XII, given him by the Pontiff as an admission to the Church.

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for Classes in...
September: Week of 23-
October: Monday 14-
November: Monday 11-
Thursday 28-
December: Friday 20-
Monday 23-
January: Monday 6-
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March: Wednesday 12-
April: Wednesday 2-
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Monday 14-
May: Monday 5-
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Week of 19-
June: Monday 2-
ONLY TWO HOLY DAYS...
Friday, November 1-
(Ascension Thursday)
NOTE: For the "Credit Re...
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Tough Teen-Age Gangs In U.S. 'Fight For Keeps'

By CARL BAICERAK
(Staff Writer, N.C.W.C. News Service)

Washington — (NC) — A hard-looking teenager blew smoke in the priest's face as he shook hands and said, "Hi ya, Father, how's it going?" — then dropped a hot cigarette ash on the priest's hand.

The priest calmly flicked the ash aside. "That's a fine cigarette you're smoking, Juan," he said coolly. "Holding me to give you fifteen cents for an ash tray."

Unusual occurrence? Not when you're dealing with the tough teenage gangs of America, said Father Fernando Garcia, S.J., who was on the hot ash receiving end.

A SIX-FOOT, 200-pounder, Father Garcia has been visiting Catholic recreation centers in the United States for the past year and assisting in the rehabilitation of teen-age gangs.

The Spanish-born Jesuit first became interested in the juvenile delinquency problem in 1953 in Panama City, where he taught biochemistry to high school students.

He said the boys' gangs in Central America fight for the sport of it, but in the United States they "fight for keeps"—and with far deadlier weapons such as zip guns, pushbutton knives, brass knuckles, clubs, blackjacks, ice picks and empty bottles.

FATHER GARCIA has visited all major cities of this country, but is most familiar with boys' gangs in East Los Angeles and El Paso, where he worked with Catholic youth centers. He estimated there are 32 gangs in East Los Angeles and 25 in El Paso. He said many of their members are Mexican, but there is no distinction along racial lines.

Typical gang names, he stated, are the Broken Arrow, Panthers, Tigers, 4-F's, Little Giants, Dirty Dogs, and Smelter Town Avengers.

"The boys in El Paso gangs don't consider themselves 'graduates' unless they have been in jail at least 15 times," Father Garcia said.

The main characteristics of boys' gangs, he declared, are loyalty to each other, respect for physical strength, irresponsibility and a lack of concern for the future.

He listed narcotics, sex crimes and drinking as the three major problems of delinquency in the El Paso area.

HE GAVE shocking examples of acts committed by gang members, but preferred not to go into detail about them. He told of 17 boys who had attacked a girl; of a four-year-old boy under the influence of marijuana, and of a youth who, under the influence of a drug, had slept a priest.

"The worst thing about it," he stated, "is that the boys often do vicious things, 'just for kicks.' When they get drugs from 'pushers,' they try to influence others to use them. Another thing that gets them into trouble is their hatred of being called 'chicken.'"

He said each of the gangs uses distinctive whistles to gather together when there is a "trouble," and has a dividing line which is dangerous for rival gang members to cross.

"WHEN MEMBERS of the same gang fight among themselves," he continued, "it is usually because one of them has been called 'chicken.' Sometimes, there seems to be no apparent reason." He told how one boy used a zip gun to inflict a jagged leg wound on another. Father Garcia asked the boy why he used the gun.

"I don't know, Father," was the reply. "I guess the kid talks too much."

How do boys get this way? Father Garcia was asked. He attributed it to broken homes, parental neglect, crowded living conditions and lack of religious training.

IS IT POSSIBLE to rehabilitate boys like this, and how?

"First of all," Father Garcia said, "you have to play their game. In their own language, you have to 'get with it.' They have to accept you on their terms before you can help them in any way or, in the case of Catholics, bring them back to the sacraments. This demands patience and understanding."

"When they blow smoke in your face or put out a hand to shake yours, then draw it back to brush their hair, you have to show them you can take it. If you get mad they lose their respect for you."

"AND YOU have to be on call all the time, because they have no conception of time."

"When I was in El Paso, I got a call one evening from a gang leader. He said three of the gangs were going to have a party and they would pick me up at nine thirty. They came around at ten thirty. We went swimming in the Rio Grande, roasted hot dogs and had soft drinks. Coming back, eleven of them said they wanted to go to

JOSEPH BREIG

Strange Victory Of Hungary

When the Hungarian people rose up for freedom last fall and were barbarically butchered by armored Soviet Mongolian hordes, I did something that I do almost never — I agreed with a communist.

The man with whom I agreed was a Milovan Djilas, who at one time had been Tito's chief communist theoretician in Yugoslavia, and whose brains and inflexible bravery I had come to admire.

I agreed with Djilas that the events in Hungary had opened a wound in the communist world that never would heal, and that they signalled "the beginning of the end for international communism."

DJILAS WENT to prison for stating the truth as he saw it — a truth he perceived with a kind of sixth sense which is one of the highest operations of intelligence. He is reported seriously ill, and there is a movement among world intellectuals to persuade Tito to free him, lest he die.

The success of that movement is something for which we ought to pray, and this not alone because Djilas is a fellow human being, but also because he appears to be a man who will not sell his integrity for comfort or preference.

At the time of the Hungarian tragedy, I doubt that either Djilas or I — or others who expressed similar judgments — could have explained precisely how it was that the Hungarians had won an epic victory, and that communism and the Soviet Union had suffered a fatal defeat.

THE TRUTH NOW is becoming clearer. The Hungarians won because their revolution exposed the bottomless contradictions of communism and its slave empire. Their uprising simultaneously energized the moral solidarity of the free world.

Moral solidarity, at the time, seemed weak and almost futile. Every honest man was angry with himself and with the West for being unable to rush to the military rescue of Hungary. We all suffered agonies of self-reproach.

But what appeared to be our weakness is going to prove to be our strength. Pope Pius XII, seems to have perceived that. In his heart-breaking encyclical on the Hungarian situation, he said he must refrain from calling a crusade — although every one fighting communism was entitled to call himself a crusader.

BUT WHILE the Holy Father called no crusade, he did not leave us unarmed. He summoned all decent and many nations to join in a movement to ostracize the Soviet Union morally, outside human and civilized society, until its rulers should repair their injustice.

Months passed, and anyone might have been forgiven for thinking that the Pope's plea had fallen on deaf ears. Then suddenly mankind — or at least that part of it that thirsts for righteousness — was electrified by the report of the UN Special Committee on Hungary.

The five ambassadors of small but influential nations, who had investigated the Hungarian tragedy for six months, unanimously indicted Russia for sadistic barbarism, for atrocities too dreadful to be described in print, and for an injustice rivaling any international crime in history — not excepting Hitler's.

THE U. S. PROMPTLY asked Prince Wan, UN president, to summon the General Assembly into extraordinary session to consider the committee's indictment of the Soviet Union and of its puppet Kadar regime in Hungary.

A program of action was adopted under which the free nations will "haunt and hound" the Soviet Union with moral pressure until Russian armies are withdrawn from Hungary, and the Hungarian people are permitted to rule themselves.

The "haunting and hounding" it firmly pursued, will succeed, and Hungary's hidden victory will emerge into the light of a new morning for mankind.

A wife who was notorious for her nagging bought two neckties for her husband's birthday. The husband finding them on the dresser donned one and made a grand entrance to breakfast.

"Well," snapped the lady when she saw him, "So, you didn't like the other one, eh?"



TITO
Myth of 'Good Communism'

GOMULKA

Red Strategy Seen Brainwash Of Free World

By J. J. GILBERT

Washington — (NC) — A warning has been sounded here that the communists are presently engaged in "an unprecedented undertaking of brainwashing and mentally conditioning the free world for defeat."

It has been called "tragic" that "these simple facts have been obscured by communist propaganda, which by confusing us in the basic premises, has confused us in our ability to see, think and conclude."

This has appeared in the Congressional Record here. It is part of "a very careful appraisal of the recent telecast in interview with Marshal Tito of Yugoslavia."

It was made by Dr. Slobodan M. Draskovich, author of the book, Tito, Moscow's Trojan Horse. It was requested by Senator John Marshall Butler of Maryland, who put it in the Record.

Dr. Draskovich said that, in his televised interview, Tito paid lip service to what propagandists are trying to make out to be a "different communism," but at the same time "confirmed his unswerving solidarity with Moscow and Peiping and Gomulka and Kadar, with the cause of communism in the world."

The author said conditions for the further spread of communism were drastically changed after World War II, and that all world communists realized that their success or failure depended upon:

- Their ability to recognize the communist world and coordinate their efforts on a new basis.
- Their ability to impose upon the free world the idea of the change of communism, the idea that communism was improving, was becoming humanitarian, democratic, respectful of the national independence of all nations; in one word, that as opposed to the only known, bad, Soviet communism, a new brand of communism was emerging — good communism.

Tito played and is still playing the key role in that communist master plan," Dr. Draskovich declared.

THE WRITER asserted that while negotiating for \$37 million in aid from the United States, which was obtained, the Polish communists "gave considerable sums of money to the communist regime of northern Vietnam."

"For eight years," he added, "the West, particularly the United States, had given aid to the communist regime of Yugoslavia, in the vain hope that it would estrange itself from the Kremlin."

"Tito took the American money, goods and military help, consolidated his ruthless dictatorship in Yugoslavia, sided faithfully with the Soviet Union in all international issues, and rendered historical service to world communism in Asia."

DR. DRASKOVICH said "The game being too complicated for many Western observers to grasp, the communists planned and are at this moment performing their well-calculated moves without our understanding what is taking place."

The writer said "the communist doctrine is not a dogma, applicable to all countries at all times." Ever since the Communist Manifesto (1848), he added, communists have never tired of repeating that the communist doctrine is "only a 'guide to action.' Therefore, he declared, the "various roads to socialism" are not heresy but full Marxist orthodoxy.

"The fundamental strategy of Khrushchev, Mao, Tito, Gomulka, etc.," said Dr. Draskovich, "is the strategy of disarming the free world by imposing the belief that communism is changing in the world, that it is improving, becoming democratic, that as opposed to bad, Stalinist communism, which allegedly is today only a bad dream, we are witnessing the rise of 'good' communism throughout the world."

The decisive breach in the mental and political defense of the West was made when the communists succeeded in imposing Tito as the paragon of communist democratic virtues. Tito opened the gates of Asia to Moscow and Peiping. And he opened the defenses of the West to Gomulka. He is now busy destroying the defense of the West for Mao Tse-tung."

Do Differences In Nationality Cause Difficulties In Marriage?

By FATHER JOHN L. THOMAS, S.J.
Assistant Professor of Sociology at St. Louis University

The differences in nationality necessarily create special difficulties in marriage? I never heard of any American man or woman who married a foreigner and thoroughly understood everything was going to be smooth and untroubled. Now our families are bringing up all kinds of objections. We don't think they make sense, but we feel like to be sure, how do national differences show up in marriage?

AS THE FORT Walt Whitman wrote almost a century ago: "We are a nation of nations." Americans from different national backgrounds have been intermarrying throughout the history of the country.

Today, many Americans can count a variety of national blood among their ancestors.

The history of the major national groups settling in this country tends to reveal the same pattern. On arrival they concentrated in more or less separate groups, frequently clustered around their national parishes.

Similarity of language, culture, and religion tended to bind them together for a time, but in the process of making a living their descendants gradually lost their national distinctiveness.

The rate of change varied considerably among different groups. Furthermore, because they arrived at different periods, they now reflect different stages in the process of Americanization.

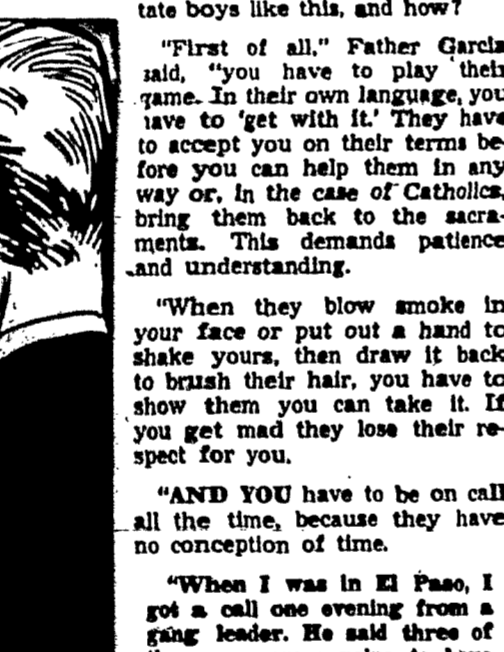
INTERMARRIAGE between the members of different national groups represents the final stage in cultural assimilation.

When people are willing to marry across the boundaries of another group, it means that they no longer consider nationality differences important.

In this connection it is interesting to note that since the country's major differences among different national groups, intermarriage has been increasing steadily since the late 19th century.

Marriage is a partnership in which the two individuals are bound together. It is not a union of two separate entities, but a new entity created by the union of two individuals.

Because national groups may differ in the way they define acceptable marriage relations, even when the relationship is between two individuals, the individual couple may find the social code of conduct.



The Bell Tower

An Easterner was riding with a rancher across a blistering hot stretch of land in Texas. Almost equally as warm was the glowing praise of the rancher for the glories of his home state of Texas. Suddenly a beautifully plumed bird dashed across the highway.

"What kind of bird is that?" asked the Easterner. "Bird of Paradise," replied the Texan.

The Easterner rode along in silence for a few more bumps, then remarked: "A long way from home ain't he?"

• The new minister always had a scripture ready for any question asked him. One day a bug flew into his mouth and he swallowed it. A little boy stepped up and asked: "Do you have a text from the scripture for that?"

"Yes," said the minister. "He was a stranger and I took him in."

• The American in England affords cause for much perplexity and astonishment to his English kinsmen.

A Yankee soldier was being shown over an old church where hundreds of people were buried.

"A great many people sleep between these walls," said the guide, indicating the inscription-covered floor with a sweep of his hand.

"So?" said the tourist. "Same way over in our country. Why didn't you get a more interesting preacher?"

• Visiting the cave of Socrates, in Athens, I heard again the story of how his wife gave him a terrible tongue-lashing one day. He stood there unmoved. To impress her point, she threw a bucket of water on him. The old philosopher, standing there drenched, remarked, "After all the lightning and thunder, I expected a shower."

• Wife: "What happened to that booklet on 'How to Live to Be One Hundred' that came to the door today?"

Her husband: "I burned it for fear your mother might get hold of it."

Daily Mass

Sunday, July 28 — Seventh Sunday after Pentecost (Green vestments). Gloria, Credo, 2nd Prayer of Saints Nazarius, Celsus and Victor, Preface of Trinity.

Monday, July 29 — Saint Martha, Virgin (White), Gloria, 2nd Prayer of Holy Marys, VR.

Tuesday, July 30 — Ferial Tuesday, Mass of the preceding 7th Sunday after Pentecost (Green), No Gloria or Credo, 2nd Prayer of Holy Marys Abdon and Sennen, Common Preface, VR.

OR: Mass of Saints Abdon and Sennen, Martyrs (Red), Gloria, 2nd Prayer of 7th Sunday after Pentecost, Common Preface.

Wednesday, July 31 — Saint Ignatius, Confessor (White), Gloria, Common Preface.

Thursday, August 1 — Saint Peter in Chains (White), Gloria, 2nd Prayer of St. Paul, 3rd Prayer of Holy Macchabees, No Credo, Preface of Apostles.

Friday, August 2 — Saint Alphonsus Liguori, Bishop, Confessor, Doctor of Church (White), Gloria, Credo, 2nd Prayer of St. Stephen, Common Preface.

Saturday, August 3 — Saturday of Our Lady — Salve (White), Gloria, 2nd Prayer of Finding of the Body of St. Stephen, Preface of Blessed Virgin, VR.

— omitted at High Mass.

VR—Votive or Requiem Mass permitted.

you and Ann should find out if you agree on these matters.

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HENCE, IT IS not the fact of nationality itself which matters. Rather, it is the possibility that different training and conditioning in the parental home may have given you different views concerning how your family should function.

I think you must realize that this possibility exists in all marriages.

Every husband and wife have been trained in somewhat different family backgrounds. Trouble arises only when these differences are not received and become elements of conflict rather than of completion.

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TO answer this question you must determine to what extent you and Ann agree in defining family relationships. What does she expect of her husband and the father of her children? How does she define her role as wife and mother? Do you share her views in this regard?

Nationality differences are incompatible ways of defining the statuses and roles of husband, wife and children in the family.

If she has been trained to have one view of how the family should operate and you have been trained to have another, there can be trouble.

Marriage is a partnership in which the two individuals are bound together.

Because national groups may differ in the way they define acceptable marriage relations, even when the relationship is between two individuals, the individual couple may find the social code of conduct.

either because a minority wishes to maintain its national distinctiveness or because it considers other minorities to be inferior. Both these factors may be involved in regard to a given marriage.

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THIS IS THE overall picture, Tom, and I think you should keep it in mind when considering the opposition to your marriage with Ann. However, your question was focused more directly on your own marriage. Will you have to meet any special problems because of your differences in national background?

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