

Press, Radio, TV Cooled Bias In Campaign

St. Louis — (NC) — The mass media played a big role in cooling off religious prejudice in the 1960 presidential campaign, a sociologist said here.

Philip E. Converse, director of the University of Michigan Survey Research Center, said personal information about candidates brought to the public by mass media helped many voters put the religious issue in proper perspective.

He based his conclusion on 1,700 pre- and post-election interviews with voters carried out by the University of Michigan center in the 1956, 1958 and 1960 elections.

Speaking (Aug. 31) at the convention of the American Sociological Association, Converse reported that by mid-September of 1960 almost all Protestant Democrats were aware of Mr. Kennedy's religious affiliation and "were in considerable torment" over it.

Gradually, however, Converse continued, the mass media — particularly through the Kennedy-Nixon television debates — "filled in more fully an image of Kennedy."

"They did not modify cleavages by convincing Protestants that Catholicism per se was not black. But they did serve up a host of other items in information about this man," he said.

"He was not only a Catholic, but was as well—in the public eye, from interview material—quick-witted, energetic and poised. These are traits valued across religious lines and act at the same time to call into question some of the more garish anti-Catholic stereotypes."

Converse said that as "religiously innocuous information" became available, "The Protestant Democrat could come to accept Kennedy primarily as a Democrat, his religion notwithstanding."

IN MAKING their final choices, the sociologist said, both Protestant Democrats and Catholic Republicans were more likely to vote according to their party affiliation than religion.

Nevertheless, he said, his study showed that 80 per cent of Catholics voted for the Democratic presidential candidate in 1960, as compared with a 50-50 split among Catholics in 1956 and a normal 60 to 40 per cent Democratic majority among Catholics.

Converse also reported a trend among Catholics toward a reversal of their attitudes on church involvement in political activities.

He said that a majority of Catholics who in 1956 felt that it was legitimate for church organizations to seek to influence legislation or to back certain candidates regarded such activities as improper for church groups in 1960.

He said this "sudden expression of a desire for high barriers between Church and State" on the part of Catholics reflected "the apprehension brought to the Catholic community by the 1960 religious controversy."

Overall, he said, two-thirds of the Catholics interviewed in 1960 felt that it was not appropriate for legislative organizations to seek legislation or back candidates on religious grounds.

He said Protestant hostility to a Catholic presidential candidate was expressed more frequently among blue-collar than white-collar Protestants; among farm than non-farm people; and at all levels more frequently among white Protestants in the South.

Outside the South, among city-dwellers anti-Catholic feeling was expressed most frequently by those at the top and bottom of the social scale, he stated.

Million Dollar Program For Carmelite Shrine

Milwaukee — (RNS) — Holy climb the hill to the church Hill, popular Catholic shrine and shrine chapel. THE PRIOR said a bout \$750,000 would be spent on new construction and "immediate improvements," among them additional quarters for guests.

Father Columban McGough, O.C.D., prior of Holy Hill, said construction will begin in October and will be completed in the spring.

Two 75-foot high elevators will be installed to take pilgrims to a 80 by 40 foot esplanade which will be built in front of the upper church. Father Columban said the installation of elevators had been considered for several years because of the inability of the elderly and handicapped to have been authenticated.

Does Not Mature Love Overcome A Couple's Religious Differences?

By FATHER JOHN L. THOMAS, S. J.,
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Do you think religious differences are really important if a couple are mature and deeply love each other? I'm going with a wonderful Non-Catholic girl, and we intend to marry as soon as I finish school. We believe marriage is what you make it, so that a sincere couple can work out their differences if they really try. Why do a couple have to be as much alike as two peas in a pod in order to be happy?

To answer your last question first, Phil, I quite agree that some writers on marriage do exaggerate the need for a couple to share similar tastes, attitudes, outlooks, and so on. Only a pair of shallow morons would meet the requirements some of them demand in this regard.

Mature partners can usually learn to adjust successfully to a wide variety of differences, provided these do not directly affect their views concerning the very nature and purposes of marriage itself.

You were correct in stating that marriage is what you make it, but you seem to forget that when two people set out to make something together, they must first agree on what they are going to make. You are old enough to know that contemporary Americans hold widely different views concerning marriage and the family. Religious differences are so significant in marriage because religion plays such a decisive role in defining the moral norms, standards, and goals relating to all marital relationships.

People who make light of religious differences in marriage, Phil, fail to understand both the meaning of marriage and the nature of religion. You must never forget that married love does not exist in a vacuum. If you are sincere, you must carefully examine the context within which it develops. Let us begin by considering some of the ways in which religion affects that context.

Briefly, by giving us our concept or image of man (Where do we come from? What are we? What is our purpose or destiny in life?), religion plays an essential role in defining our norms and goals relating to marriage. For example, if you want to know why people think certain forms of conduct related to sex and marriage are acceptable or otherwise, you have to find out how they define the nature and purpose of marriage if you wish to learn why they define marriage as they do, you must find out what they believe to be the origin, nature, and destiny of man.

Ultimately all definitions of human values stem from some conception of human nature. When people have different ideas about the nature of man, they will logically define the nature and purposes of marriage differently, and they will consequently set up different patterns of conduct relating to marriage.

Further, our Catholic religion tells us that Christ has made the marriage contract a sacrament. As St. Paul reminds us, Christian marriage is a visible symbol or image of the mystical union of Christ with His Church, and Christian spouses are to pattern their relationship after this model of Christ and His Church. This implies loving care and respectful submission; and just as the union of Christ and His Church is the source of sanctification, so the marriage bond becomes a source of grace to Christian spouses.

In a mixed marriage, Phil, your partner would not hold this view of your union.

Now let us consider the meaning of marriage. Happiness in marriage implies an intimacy, a special unity and togetherness through which husband and wife become "two in one flesh." Love leads to the desire to communicate and share. Lovers want to be together, to do things together, to face the future together. But how is this unity possible if they do not think alike on essentials — if they do not view human nature, the purpose of

marriage, the meaning of life itself in the same way?

As lovers you may agree that you will not talk about religion, that you will not interfere with each other's beliefs, that you will allow each other complete freedom to practice religion, but your religious differences will stand like a wall of separation between you because religious training and beliefs color your entire outlook on marriage and life.

Don't deceive yourselves. Religious differences cannot be isolated or pushed aside to some convenient corner of your lives as you can do with divergent views on politics, sports, and other things. Religious differences run much deeper than these, for your beliefs define proper moral conduct, specify the nature and purpose of marriage, clarify your view of human nature, and provide you with a philosophy of life that gives meaning and significance to all your activities.

Love changes none of these things; neither can it resolve conflicts that arise because of them.

For example, since this girl will not share your views concerning the use of contraceptives, if she decides that two or three children are sufficient, how will love solve the conflict, since it is based on opposing religious convictions? Remember, you can build a happy marriage together only if you both follow the same blueprint.



Parishioners Build New Church

Oklahoma City — (RNS) — A labor of love is labor for the church as 160 parishioners of St. Patrick's church pitch in to construct a new church building. Much of the workload is being handled by members of the parish on evenings and weekends. Here a group is shown laying the interior stone floor of the church, an expanse the size of two basketball courts. Msgr. Don J. Kanaly, pastor of St. Patrick's, said the congregation's work is not just to save money, but to gain "a real sense of community" about the church where later they will worship as a community.

Hymns, Prayers OK'd

Trenton — (RNS) — It is their heads, fold their hands, "Considered against the backdrop of the history of the and Hanukkah songs in New Jersey public schools, and it is His merry endureth forever!" The practice is authorized by the Freehold Board of Education to repeat a line from the Old Testament before drinking milk daily.

It is customary for the pupils to sing Christmas carols and certain Hanukkah songs in December. The Goulds' children do not join in saying the verse in their classrooms, but the record shows they generally participate in singing the carols.

The Goulds have two daughters who are pupils in Broad Street Public School, Freehold, where the children are served milk in their classrooms daily. Before drinking the milk, the teacher and the children bow

of the school law. "The Christmas carols and Hanukkah songs are not sung for any religious content but rather because they have enduring value from the very beginning of our nation, the school board had explained in the hearing before Dr. Raubinger.

"The songs are sung to provide pupils with instruction in our cultural and musical heritage and are a necessary part of the school instruction program to develop social growth in children," the board said.

Dr. Raubinger agreed with the school board that the Christmas carols and Hanukkah songs are part of our national culture and heritage.

"To delete becomes extremely difficult to decide when a criterion such as religious overtones is the basis. Under such a test, Wagner, Mendelssohn, Bach, Beethoven, Brahms, and all mysticism in music might be proscribed. In the commissioner's opinion it is not possible to eliminate all music with religious connotation from the school curriculum and still teach music adequately."

Protestant Ministers Make Catholic Retreat

Erlanger, Ky. — (RNS) — Forty-five Non-Catholic clergymen from 16 states attended a three-day, first-of-its-kind retreat here at the Marydale Retreat House of the Covington Roman Catholic diocese.

Bishop John J. Wright, Pittsburgh, episcopal advisor of the National Catholic Retreat Movement, conducted the retreat conferences.

The idea was conceived by the Rev. Thomas F. Middendorf, Marydale director and executive secretary of the N.C.R.M., as a pilot project. Response to the invitations sent out were so encouraging, Father Middendorf said, that other retreat houses elsewhere in the nation will be asked to conduct similar retreats. The one at Marydale is to be the first of an annual series for Catholic and Non-Catholic clergymen.

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