

# As I See It

## 'Brides' May Have Bright Future

By PAT COSTA

One of the new entries of the television season obviously destined for a long run is the hour long adventure-comedy series, "Here Come the Brides."

Among other plus factors "Brides" has to its credit the talents of Robert Brown who stars as Jason Bolt and in a sub role veteran actress Joan Blondell.

The character of 6-foot-4 Jason is integral to the script. He's the fellow who persuades a hundred girls to leave their homes in New England and sail to the shores of Oregon

to become brides for the lumbermen he employs.

Brown as Jason exudes the kind of likable authority of which television's father figures are made even though he presumably is too young for silver hair. Besides he, too, plays a bachelor and thus is eligible himself for one of the brides.

Thus far the series has seen the girls shipped from coast to coast and set up in dormitories in the burgeoning Seattle. And in the second episode a young woman doctor is brought to the community to oversee the population explosion that is expected to

follow once the marriages take place.

But so far, though the action has included a log jam, a resulting accident and some threats by the villain of the series, Mark Lenhard (Siempel), there have been no nuptial ceremonies.

Long run or no long run, the matchmakers had better get busy. With 100 girls to take through the courting and wedding rites, those scripts alone could account for three years of shows.

Less promising is the new version of the old comic strip "Blondie"

For the children in the audience who don't hear the lifting voice of Penny Singleton or the raucous tones of Arthur Lake in the back areas of their memories, the new characterization by Pat Harty and Will Hutchins may be satisfying enough. Certainly there is no problem in seeing Jim and Henry Backus as Mr. and Mrs. Dutcher.

But the real problem faced by the cast has nothing to do with former characterizations but lack of anything substantial in the way of scripts.

Even lightweight fare such as "Blondie" requires some kind of progressive and logical action if the series is to drum up any viewer loyalty.

## Movies

Here is a list of motion pictures currently playing in Rochester area theaters and the ratings given them by the National Catholic Office of Motion Pictures:

**Paramount**—"Helga" (adults, with reservations); "Planet of Life" (No rating).

**Regent**—"The Heart Is the Lonely Hunter" (Adults and adolescents).

**Cinema**—"For Love of Ivy" (Adults).

**Warning**—"A Lonely Way to Die" (Objectionable in part for all).

**Monroe**—"Finders Keepers" (No rating).

**Riviera**—"Bonnie and Clyde" (Adults, with reservations); "Wait until Dark" (Adults and adolescents).

**Studio 2**—"The Graduate" (Adults, with reservations).

**Loew's**—"Hot Millions" (Adults and adolescents).

**Stoneridge**—"Yours, Mine and Ours" (General); "Fortune Cookie" (Adults).

**Panorama**—"The Odd Couple" (Adults).

**Towne**—"The Thomas Crown Affair" (Objectionable in part for all).

**Stinson**—"The Split" (No Rating).

**Fine Arts**—"Salt and Pepper" (Objectionable in part for all).

**Little**—"The Fifth Horseman is Fear" (Condemned).

**Lyell**—"Oldest Profession" (No Rating).

## Books Worth Reading

### GOD IS WITH US

By Ladislav Boros  
1968 — Burns & Oates — 199 pages.

Here is an entirely new way of presenting the Person of Christ to unbelievers especially. It is what might be called the "existential approach." The author takes ten human experiences: Love, Humility, Speech, Mercy, Estrangement, Repentance, Faith, Hope, Temptation and Silence and shows that Our Lord does not fit into them from a human point of view. Our human way of thinking is inadequate; but the very failure of our attempt to understand, helps us break through to His Reality as God.

Take for example: "Speech provides the first insight into the innermost recesses of a personality. To know someone right one must listen to him. Listening is a great art, one at which very few people are adept. Understanding comes about roughly as follows: when we meet a person we hold a number of assumptions about him, which only cover the most general aspects of his humanity. In the course of a dialogue with him, this general framework is filled in with individual traits of character.

"But if the manner in which a person speaks about quite ordinary matters tells us a surprising amount about him, then the manner in which he speaks about God is the very key to his personality. By God we mean here no more than the final absolute aim of man, towards which not merely a part of his humanity is oriented, but the totality of personal existence: the whole man is considered as one, all that he is seen in a single light. Thus if someone speaks of "God", his personal metaphysical position is clearly seen.

"But in what ways does a

human being speak about God? We should look at the language used by those in whom the human spirit has realized its highest and noblest potentials.

"After these timeless moments of the apprehension of God, the mystics return to everyday human life, and begin to speak of the God of their mystical experience. Augustine says: "Sighing, we returned to the sound of our own tongue, in which a word has both beginning and ending." And something remarkable happens then. Everything that they are able to say about their deepest experience of God seems colorless and empty to them. They look for the most beautiful terms to describe him, but once they have dared to name him, they write a thousand words more, as it were to contradict their boldness. More and more, they preserve a holy silence, which they maintain to the end.

"After this short analysis of human language about God we can not return to the figure of Jesus. How did Jesus of Nazareth speak about God? The way in which Jesus spoke is the complete opposite of anything remotely like a really, contentment or faltering. He constantly spoke of God, out of the depth of an inward experience of God, as though what he said was self-evident and never to be questioned.

"He spoke like one whose manner of speech had no history; there is no trace in what he says of the transformation of which we hear in the language of the mystics, the transformation that takes place before and after the breakthrough to union with God.

"If at the moment of our own failure we think of Jesus, we realize that this man from Nazareth was infinitely more than we are. He spoke calmly and well about God, to us poor humans, because he was God himself. Now we can understand the profound significance of the words of those whom the high priests and scribes ordered to seize Christ, and who returned to those who had sent them with this explanation: "No man ever spoke like this man" (John 7:46).

The Reasonableness of Faith, by Duenes, Allen (Corpus, \$5.50). This book is concerned primarily with the unreasonableness of faith—Karl, R. Bullman, have eroded the traditional Aristotelian Thomistic demonstrations of the reasonableness of belief, the author points out, and there has been no replacement for these deft and secure syllogisms. What he proposes, therefore, is that in determining whether or not a religious position may be adopted, the need of the believer, rather than the objective truth of the belief be the rule against which all is measured. There are distinctions, to be sure, and refinements. A not uninteresting position is developed, and one that obviously will have much appeal for a generation already to make over Christianity in its own image.

New and Recent Paperbacks: "God" Word in Bible, W. J. LaSalle de Decker, \$2.95.

The Message of St. Paul, by Fr. Martin Farrer, \$1.00.

We Neurotics, by Bernard Ransaw, 95c.

Thoughts in Solitude, by Thomas Merton, 85c.

Keeping Your Balance in the Modern Church, by H. J. O'Connell, 1.00.

## TV Movie Ratings

Week of Friday, Oct. 11 - Thurs., Oct. 17

Ratings are those given by the former Legion of Decency, now the National Catholic Office for Motion Pictures, when films were originally shown. A-1: morally unobjectionable for general patronage; A-2: morally unobjectionable for adults and adolescents; A-3: morally unobjectionable for adults; A-4: morally unobjectionable for adults, with reservations; B: morally objectionable in part for all; C: condemned; No Rating: film has not been reviewed by the National Catholic Office for Motion Pictures (formerly the Legion of Decency), N.B. Before A-3 classification was established, A-2 indicated morally unobjectionable for adults.

Movie listings supplied through the courtesy of TV Guide Magazine

Time	Channel	Movie	Rating
4:00 p.m.	8	Christopher Columbus	A-1
9:00 p.m.	10	Jailhouse Rock	B
11:30 p.m.	10	Home in Indiana	A-2
11:30 p.m.	13	Nothing But a Man	A-3
<b>Saturday, Oct. 12</b>			
3:30 p.m.	8	Tall Man Riding	A-2
5:35 p.m.	10	World In His Arms	A-1
9:00 p.m.	8	Help!	A-1
11:00 p.m.	10	Sherlock Holmes Faces Death	A-1
11:15 p.m.	8	Violent Saturday	B
11:15 p.m.	13	No Man Is An Island	A-1
<b>Sunday, Oct. 13</b>			
2:00 p.m.	13	Gunfight at Red Sands	Not Listed
4:00 p.m.	13	Dr. Strangelove	A-4
5:00 p.m.	8	Too Much, Too Soon	A-3
9:00 p.m.	13	Suddenly, Last Summer	A-4
11:30 p.m.	13	Go Into Your Dance	Not Listed
11:50 p.m.	10	Cave of Outlaws	A-2
<b>Monday, Oct. 14</b>			
4:00 p.m.	8	My Darling Clementine	A-2
<b>Tuesday, Oct. 15</b>			
4:00 p.m.	8	Against the Wind	B
11:30 p.m.	13	Full Hearts and Empty Pockets	Not Listed
<b>Wednesday, Oct. 16</b>			
4:00 p.m.	8	Les Miserables	A-2
9:00 p.m.	13	A Gathering of Eagles	A-1
11:30 p.m.	13	The Long Shadow	Not Listed
<b>Thursday, Oct. 17</b>			
4:00 p.m.	8	The Story of G.I. Joe	B
9:00 p.m.	10	Youngblood Hawke	A-3
11:30 p.m.	13	The Phantom of the Opera	A-1


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## Take Abe to Mass



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### Fund-Raiser May Win Prize

Catholic Press Features Chicago — The slogan "Take Abe to Mass" was seen and heard all over the Chicago Archdiocese last Spring — on billboards, buses, TV, radio and even lapel buttons — during the Catholic Charities fund-raising drive.

Not only did the slogan help to put the campaign well over the top but it's now also up for a major advertising award.

The Institute of Outdoor Advertising has announced that the "Take Abe to Mass" advertisement is among three finalists—chosen from among hundreds of entries—for top prize in the "public service" division of the Institute's annual awards competition.

The other two finalists are a police-recruitment billboard by the City of Detroit ("There are never enough big men to go around") and a Salvation Army billboard showing the familiar red kettle and the words, "For Christmas, some people will have to take pot luck." The winner will be announced in New York Oct. 31.

The "Take Abe to Mass" campaign was prepared by the J. Walter Thompson advertising agency in Chicago, which donated its services. George Hnat, an art director with the agency, came up with the "Take Abe to Mass" idea.

"The Fathers came over to visit us and they said they'd like to get a bigger denomination — instead of one-dollar bills — so I took out my wallet and pulled out a five-dollar bill, and there he was," said Hnat.

Maybe next year they'll get Alexander Hamilton into the ad.

### Poll Breaks Down Vote by Religions

Princeton, N.J. — (RNS) — A Gallup Poll taken from Sept. 3 through Sept. 22 in 320 localities showed that 40 per cent of Catholics polled would vote for Vice President Hubert Humphrey — only 4 per cent more than the total for Richard Nixon.

The vote by religious affiliation was:

Protestants — 47 per cent for Nixon, 24 per cent for Humphrey, 22 per cent for Wallace, and 7 per cent undecided.

Catholics — 40 per cent for Humphrey, 36 per cent for Nixon, 16 per cent for Wallace, and 8 per cent undecided.

Jews — 51 per cent for Humphrey, 31 per cent for Nixon, four per cent for Wallace, and 14 per cent undecided.

The poll was based on personal interviews with 3,011 adults in 320 communities across the country.

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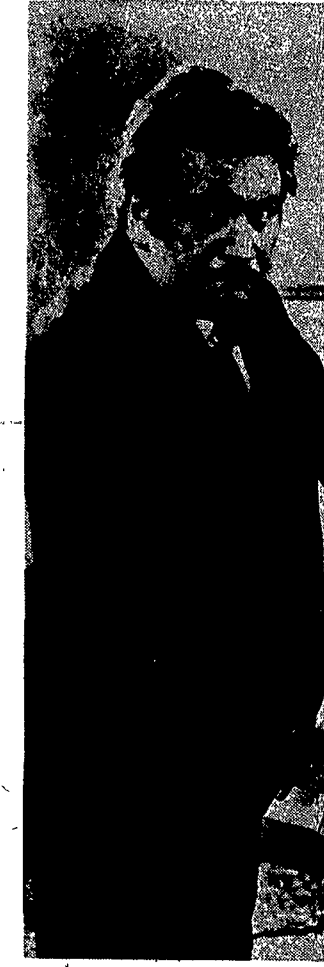
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Peter Ustinov as a computer rig a computer

## There's A For Family NCOMP

(Catholic Press Features) New York—There would many more family-type films once Hollywood realizes television's grip on the family audience is not what film makers fear it is, according to the National Catholic Office for Motion Pictures.

"As 'Sound of Music' demonstrated, the audience is there for general entertainment films. But most movie-makers are simply not willing to take the chance on investing money and skill in trying to lure family from the living-room screen," NCOMP complained.

NCOMP made its objection in its "Catholic Film Newsletter," where it lauded three entertainment-type films — "Hot Millions," "Finian's Rainbow" and "Funny Girl" — and again criticized Hollywood's recording the area of children's films.

The Catholic film office gestured that when Hollywood does set out to make a family film, it wrongly assumes it has made one that children will enjoy.

"The American movie tradition has always been that the 'family film,' which really means something every body regards as whether the whole film satisfy any one particular level," said NCOMP. "From purely business point of view it is understandable as simple question of box-office economics based upon the wide possible audience for maximum profit. For children, however, such films mean boring half of the time."

NCOMP also accused American film industry of knowing how to promote worthwhile children's films.

"It is unfortunate that films of Robert Radnitz, instance, never reached potential audience for ed for them, primarily because of their unimaginative distribution and promotion," Radnitz has made films "Mist Dog of Flanders," "Mist

### New Office Mak

New York—(RNS)—The National Catholic Office for Radio and Television, which has been handed a major assignment, will have to study its situation and resources before announcing detailed future plans. NCORT executive director Charles Reilly said here.

Reilly's office, a part of new communications department in the recently reorganized U.S. Catholic Conference has been given the responsibility for regularly scheduled national radio-television religious programming which had for 38 years been assigned to the National Council of Catholic Men. It will assume new role on Jan. 1, 1969.

The three-year-old NCORT served so far not as a productive agency for radio and television broadcasts but as a consultative body. It has advised Catholic organizations which were seeking

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