

Fr. Hunter Guthrie Succeeds To Georgetown Presidency

Washington—(NC)—The Very Rev. Hunter Guthrie, S.J., dean of the Graduate School of Georgetown University since June, 1943, today became the university's new rector and president, succeeding the Very Rev. Lawrence C. Gorman, S.J., whose six-year term had expired.



Very Rev. Hunter Guthrie, S.J., philosophy and theology and joined the faculty of Fordham's Graduate School of Philosophy in 1940.

Crippled Editor Who Decried Euthanasia Is 'Man of Year'

Akron—(NC)—"Once we make mercy-killing lawful, soon we will be begging mercy for our lives. For once we start taking human life, who is to say where to stop? No one's life would be safe for the value of human life would be lost. We would simply be at the mercy of those in control."

The man who wrote these words last year in answer to a group of New York physicians who backed euthanasia has been chosen "Outstanding Young Man of 1948" by the Akron Junior Chamber of Commerce. He is Vincent Kunkler, "hopelessly crippled" with arthritis and given up to die 27 years ago, now the founder and president of Handicap Action and editor of its monthly, The Helm.

Notre Dame Receives Gifts of \$614,939

Notre Dame, Ind. — (NC) — Gifts totaling \$614,939.42 were received in 1948 by the University of Notre Dame from alumni and friends. It was announced by the Rev. Robert H. Sweeney, CSC, assistant to the university president.

Courier-Journal Bookshelf

Msgr. Sheen Suggests

By REV. MGR. FULTON J. SHEEN I have been asked by a committee of Catholic publishers to offer a list of twenty-five outstanding religious books of the past year as a guide to Catholics selecting religious reading for the Season of Lent.

The great advantage of spiritual literature over all others is its profundity. For the soul in its eternal relations to God demands not only objective study of Divine reality but also a moral disposition which is sometimes called virtue.

"The City and The Cathedral," by Robert Gordon Anderson—(Longmans). The 13th Century described in terms of the Cathedral of Notre Dame.

"Seven Miracles of Gubbio," by Raymond L. Bruckberger and Gerold Lauck—(Whitlsey House). The followers of Aristotle who believe in the transcendent God will find in this treatise a 60 page parable of a wolf, who given the power of miracles by St. Francis, squanders some of them at the suggestion of a beautiful girl.

"Lord, Teach Us To Pray," by Paul Claudel—(Longmans). This greatest of living French poets shows how the soul may grow from a dim yearning to a final identity with His Divine Will.

"The Mass of the Future," by Gerard Ellard, S. J.—(Bruce). To love the Mass one must know it. He who does, will no longer be a spectator but an actor in the greatest of all.

"The Admirable Heart of Mary," by St. John Eudes—(St. John Eudes steps out of the 17th Century to give us his background of devotion to the Immaculate Heart of Mary.

"A Treasury of Russian Spirituality," edited by G.P. Fedotov—(Sheed & Ward). This survey of pre-Bolshevik Russian mysticism will make us love Russia and pray for its return to the Faith.

"The Faith Makes Sense," by John Carmel Heenan—(Sheed & Ward). Young people who are asked questions by our modern pagans, the answers to which were not set down in books, will at last find them here as a girl in love has her uncle, Father Sinclair, tell her how to meet her boy friend's objections against the Faith.

"St. Francis of Assisi: The Legends and Lauds," by Otto Karrer—(Sheed & Ward). True lovers of St. Francis, weary of second-hand sources, will find in this book for the first time, an anthology of the writings of St. Francis himself, as well as accounts of those who knew him.

"The Mass in Slow Motion," by Ronald Knox—(Sheed & Ward). A reader who does not like to hear about the Mass explained to children will miss a double reward: first, the Kingdom of Heaven from which the old are excluded and secondly, this book which will make even liturgists feel they have missed the deeper meaning of the Mass.

"The Old Testament," translated by Ronald Knox (Vol. I: from Genesis to the Book of Esther)—(Sheed & Ward). The first volume of the Old Testament written by one of the world's great scriptural scholars. Like reading the original in the original tongue.

"Saint Margaret of Cortona," by Francois Mauriac—(Philosophical Library). The story of a worldly woman, so beautiful that a convent refused to accept her, but who eventually proved that "the beauty of the King's daughter is from within."

"A Fire Was Lighted," by Theodore Maynard—(Bruce). Nathaniel Hawthorne's daughter, Rose Hawthorne Lathrop, after a European education and an unhappy marriage, finally falls in love with the poor, founding one of America's new religious orders, The Servants of Relief for Incurable Cancer.

"Exile Ends in Glory," by Thomas Merton—(Bruce). A Trappist poet and writer reveals the hidden life of a French Trappistine who, self-exiled from her own country, saved the foundation in Japan.

"The Seven Storey Mountain," by Thomas Merton—(Harport, Brace). An autobiography of a modern Augustine, who, after tumbling with Communism and slipping the superficial draughts of modern education, finally discovers "the Beauty that leaves all other beauty pale," enters a Trappist Monastery and now under obedience writes the Odyssey of his soul.

"The Good Pagan's Failure," by Rosalind Murray—(Longmans, Green). The story of the failure of the modern man, or the good pagan, who tried to build a brotherhood with tears and without grace.

"Sermons and Discourses," 2 vols. by John Henry Newman—(Longmans, Green). The sermons of Cardinal Newman were psychological in their insight and soul-stirring in their analysis—they are most fitted for our soul-weary age.

"The Greatest Story Ever Told," by Fulton Oursler—(Doubleday & Co.). A romanticized development of the Life of Our Blessed Lord in which the imagination of the author fills out the verses of the Gospel to make the greater melody.

"The Letters of Pope Celestine VI," by Giovanni Papini—(Dutton). Soothing letters to an imaginary Pontiff, addressed to the rich, to the poor, to the historians, to the pagans, to the faithful.

"Priest-Workman in Germany," by Henri Perrin, S. J., translated by Rosamund Sheed—(Sheed & Ward). Father Perrin, disguised as a mechanic, bridges the gap between the masses in the name of Christ, and makes the reader wonder how many can really call themselves Christian.

"Sacred History," by Daniel Ploes—(Longmans). A French-Jewish convert, now a spiritual Semite, writes movingly of the history of his people until the time of Christ.

"At the Head of the Santa Fe Trail," by Sister Blandina Segale—(Bruce). Will you ever remember a courageous missionary activity and deep spirituality are fused into one in this journal of a Sister of Charity written between 1870 and 1882.

"The Glory of Thy People," by Father M. Raphael Simon—(Macmillan). The spiritual pilgrimage of a Jewish Doctor and psychiatrist who discovered the spiritual Israel of the Church and is now a Trappist.

"Transformation in Christ," by Dietrich von Hildebrand—(Longmans). A magnificent treatise by a distinguished philosopher on the pursuit of spiritual perfection through humility, recollection, confidence in God, patience and meekness.

"Saint Peter the Apostle," by William Thomas Walsh—(Macmillan). A moving biography of the most humbly weak and divinely strong of all Apostles.

"Young Mr. Newman," by Mairia Ward—(Sheed & Ward). The long gap in Newman's life to the age of forty is here filled in by the powerful author of the life of Chesterton.

Serious 'Comic'



A well-known nun historian, Sister M.E. Lilliana Owens, S.L., (above) looks over the proofs of her latest work, done in comic-book style, presenting highlights in the history of the Sisters of Loretto at the Foot of the Cross. Titled, "Loretto—The Movement of Nerioka," the 16-page book is published by the Cathedral Guild, St. Paul, Minn.

China Missioner Heals, Converts

Canton—(NC)—A Maryknoll missioner, with a little black bag, has led his success in bringing Christianity to heathen Chinese villages.

He is the Rev. Bernard Meyer, of Davenport, Ia. Caught in Hong Kong during the war, he was interned in Stanley Prison by the Japanese.

In 1947 he was appointed to Honan, an inland suburb of Canton. He started his work by caring for the sick in the villages. So he gathered some of the more common medical remedies in a little black bag and set forth.

"I found that the best way to make contact was to innocently inquire the way to the next village, stating that I was going there to give out medicine," said Father Meyer.

"Thus I would indirectly arouse the interest of the people in the immediate town. And soon they would ask me if I could heal their sick ones."

"In a few short months I had become widely known. The fact that I had gone directly to them and was interested in their welfare made a great impression. One of my assistants would explain to them why I was called 'Father.' He would tell them that I had a father's love for them people."

"From this it was an easy translation to explain that I did this in imitation of Christ, that the Catholic Church was founded by Christ to show us Christ's love, which makes for their a natural and comprehensible introduction to the Faith."

Parents Term Public School Non-Christian

Carrington, Ill.—(NC)—A Greenfield, Ill., couple who kept their daughter out of public school because of their religious beliefs have been found guilty in county court here of violating a State law.

The parents, Mr. and Mrs. Lincoln Leuten, Seventh Day Adventists, were held to be in violation of compulsory school attendance regulations. They refused to send their seven-year-old daughter to public school because they believe that the competition there produces a pernicious character counter to the teachings of Christ.

The Leutenes, both college-educated, argued that they were providing the needed instruction for their child at home, with the assistance of a correspondence course supplied by a Seventh Day Adventist school.

Advertisement for W.M. J. Hickey eye glasses, featuring a portrait of a man and text: 'When Your Ophthalmologist Examines Your Eyes HAVE MR. HICKEY MAKE YOUR GLASSES'.

Advertisement for St. Jude help: 'LET SAINT JUDE HELP YOU. Ask: His Aid in Trouble, Danger or Necessity. He Will Not Fail. Join NOW in— SOLEMN NOVENA TO ST. JUDE'.

Advertisement for Catholic U. To Give Fifty Fatty Scholarships: 'Washington—(NC)—Fifty fellowships and scholarships for graduate work during the next academic year will be granted by the Catholic University of America. It has been announced by Msgr. Patrick J. McCormick, rector.'

A Look at Labor Labor Faces Law

How should the Congress of the United States deal with the question of nation-wide and industry strikes?

In all the discussion on the repeal of the Taft-Hartley Act this looks large as the basic question. The man who answers this question correctly deserves the gratitude of the nation. It is unlikely, however, that any one man will provide the one correct answer that will be needed. The question is too complex for a simple answer.

The morality of a strike is determined in part by the evil that it causes. The greater the evil resulting from the strike, the greater must be the cause that would justify it.

A NATION-WIDE or industry-wide strike undoubtedly causes great evil. A coal strike, for example, is bad enough in itself, but the harmful results are compounded by layoffs that might result in steel. In automobiles, in the railroad industry as a result of the coal strike.

Is the solution, therefore, to be the banning of nation-wide and industry-wide strikes? Some see in such a ban the complete answer. However, such a ban would create more problems than it would solve. As long as this is a free nation, such action by Congress is unthinkable.

Preventing workers from striking does not remedy the worker problems. Better wages, security, old age pensions, health benefits, unfortunately, have come to workers only by striking or by the threat of a strike. The power of the strike is an important instrument for securing justice for workers.

Denying workers the right to strike, therefore, is equivalent to giving aid to employers by improving their bargaining position. Nonetheless the government of the United States cannot stand idly by and see the American economy paralyzed and the public terrorized because a small group of unions and employers cannot get together. The government has the obligation to protect the community and to grant the right to strike in the interests of that community.

WHAT IS BEING proposed toward this end? President Truman thus far has expressed willingness to rely on voluntary measures. He would

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St. Bona Writer Has Law Article

St. Bonaventure, N. Y. — Statesman and publicists are giving increasing emphasis to a moral rather than a materialistic code as a basis for understanding among the nations of the world, according to Anthony H. Count O'Brien of Thomond professor of Social Sciences at St. Bonaventure College.

Writing on "Positivism and Monism in International Law" in the current issue of Franciscan Studies, Count O'Brien contends that the material interest of states, believed in the late 19th century and early 20th century to be an adequate basis of union, have proved to be unstable foundations.

Hence, he claims, publicists and statesmen, recognizing that the most urgent need is a stronger sense of unity within the community of states, have come to emphasize more and more the necessity of drawing upon the moral resources of Christian nations as a more compelling argument for the unity of purpose essential to the establishment of a true community of nations.

The same principles of moral conduct, it is declared, apply to states as corporate groups that apply to the individual men who compose the corporate group, the Count writes.

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