

Archbishop's Role In Gutenberg Bible Comes To Light With New U. S. Stamp

Washington, D. C.—(RNS)—For the first time in history a member of the Catholic hierarchy is pictured on a United States postage stamp.

The honor goes to Archbishop Adolf of Mainz, Germany, whose picture appears on the three-cent commemorative stamp honoring the invention of printing issued by the Post Office Department on Sept. 30.

The stamp, which commemorates the 500th anniversary of the Gutenberg Bible, carries a vignette showing Johann Gutenberg and an assistant giving a page proof of the new Bible to Adolf II of Nassau, elector of Mainz, who was one of Gutenberg's patrons.

When the stamp was announced, it was not at first realized that Adolf of Nassau was a Catholic prelate. But research at the Library of Congress establishes beyond doubt that he was Archbishop of Mainz from 1462 to 1475 and at the time Gutenberg was printing the Bible in Mainz was canon of that city's great cathedral.

Confusion arose because the artist, Edward Loring, from whose mural in the New York City Public Library the stamp illustration is taken, pictured the prelate in lay garb.

The rules of the Church were not as strict then as now and it is possible that Adolf II may occasionally have worn lay dress. It is recorded that during his primacy in the archdiocese, Adolf tightened discipline and morals among the clergy. However, it is more likely that the artist was in error, and that Adolf should have been pictured in priestly garb.

LITTLE IS known of the prelate's early life, just as there are gaps in the historical record concerning Johann Gutenberg before he came to great fame as a result of his Holy Book of 1452. It is known that for some time Gutenberg was a Franciscan tertiary of the Third Order.

Records here make clear, however, that the Roman Catholic Church took a spirited interest in Gutenberg's project from the very beginning.

In 1441, through the encouragement of the Bishop of Strasbourg, Alsace-Lorraine, the parish of St. Thomas of that city agreed to loan Gutenberg a considerable

sum of money to undertake his work of printing the Bible.

THE LOAN was executed Nov. 17, 1442, and according to parish records Herr Gutenberg paid interest on it until 1457, but, beset by debts as he was in later years, never was able to repay the principal.

The loan was a good investment, however, and the bishop need never have regretted his advice to the parish to sponsor Gutenberg's effort to create movable type.

Gutenberg at this point dropped from the sight of the historians but in 1448 appeared in his native city of Mainz, where he had been invited to return.

Adolf II of Nassau was at this time canon in charge of the Cathedral of Mainz. It was there that he took an interest in Gutenberg's rapidly progressing work. Johann Faust, a wealthy goldsmith, provided Gutenberg with 800 guilders, a very substantial amount of capital for the day, with which to complete his monumental work.

IN 1462 THE first of a number of Bibles which Gutenberg was to print was delivered to the Cathedral of Mainz.

Unfortunately for Father Adolf, Faust and other financial backers of the project, the printed Bible was a success but the market was poor. Few persons could read and even fewer could afford the relatively high price of the Bible. Faust sued Gutenberg in 1455, but could collect little. Ultimately, the printer was reduced to poverty.

By this time Adolf had come to the archbishop's chair and once again showed his interest in Gutenberg. By letters patent on Jan. 17, 1465, he invited Gutenberg to join his band of gentleman pensioners at a handsome annual stipend. Thus, Gutenberg died in 1468 honored by his benefactor and fellow townsmen.

It is one of the remarkable turns of history that Archbishop Adolf is now to find his lasting fame not for his great deeds for Church and country, but for his patronage of the world's first struggling printer, who gave mankind a great blessing and whose first use of that blessing was to give the world a Bible that could be distributed to the masses of the people.

Further, the first public recognition of Archbishop Adolf's

role in the printing of the Bible comes from a nation on a continent that was not discovered until 17 years after his death.

POST OFFICE officials here confirmed that this is the first time a member of the Catholic hierarchy has appeared on a U. S. postage stamp, although two priests have been shown on stamps. They are the priest who was among the Four Chaplains honored in 1945, and the missionary priest who appears on the Cadillac Expedition commemorative issued last year on the occasion of the 250th anniversary of the founding of Detroit, Mich.

Credit for the discovery of the identity of Gutenberg's benefactor belongs to the Rev. Aloysius S. Horn of Fremont, O. Father Horn is one of the nation's outstanding authorities on religion in stamps. He is continuing his research into the career of Archbishop Adolf.

Columbus Bones In Cathedral Crypt

Ciudad Trujillo, Dominican Republic—(NC)—Columbus Day, October 12, is no where more solemnly celebrated than in this capital of the country which Christopher Columbus chose for his final resting place and of which he once wrote: "There is no finer land than this under heaven."

Following traditional custom, the bones of the Great Navigator will be exposed to public view on the annual holiday, October 12, in the white marble crypt of the Cathedral of Santo Domingo, the oldest cathedral in the New World, where they have lain since 1542.

Santo Domingo was the original name both of the Dominican Republic and of its capital.

Emigration Outlets Needed By Italy

Rome—(NC)—There has been notable recovery in Italy since the war, largely due to outside assistance. However, the situation is destined to remain grave unless some satisfactory emigration outlets can be established for the heavy population which cannot find sufficient work at home.

CHRISTOPHER COLUMBUS DAY



Columbus (top left) pleads for financial aid from Queen Isabella. It was her help that enabled him to make the first voyage to the New World. Below: one of Columbus' three ships and a portrait of the great Admiral of the Western Sea, himself.

Negroes Good Neighbors

Cleveland—(NC)—An essential to healthy racial relations is "color blindness," Msgr. Robert B. Navin, president of St. John's College here told the Catholic League.

Sound community life can be achieved, Monsignor Navin said, by accepting the basic fact "that we all are sons of the One God, brothers of Christ Redeemed by His Precious Blood, and children of the same loving Mother."

CHAIRMAN OF Cleveland's Better Housing Association and a member of the Mayor's Committee on Housing Monsignor Navin scored the double standard imposed by some landlords. He insisted that Negroes make good tenants and neighbors.

Marinoff Taken Into Custody As Impostor

Washington—(NC)—The Federal Bureau of Investigation announced here today that Richard G. Marinoff was arrested by FBI agents in Baltimore on September 19.

He was taken into custody, it was said, on the basis of a warrant issued by the United States Commissioner at El Paso, Texas, on a complaint which alleged that Marinoff had violated the "impersonation statute." It was stated that he would be returned to El Paso for trial.

EARLIER THIS year, Catholic publishers issued a warning that a man using the name of Richard G. Marinoff (or simply R. G.) Marinoff was reported to be collecting money on the pretense that he was a subscription agent of the publishers. The Catholic publishers said the man was unknown to them and that he had no authority to represent their publications or to take subscriptions for them.

Japan Church Art Entering New Era

Tokyo—(RNS)—Japanese religious art, particularly church design, is entering a new era, an American art dealer said here.

Maurice Lavanoux, secretary of the Catholic Liturgical Arts Society, and editor of its review, Liturgical Arts, said the new phase will be characterized by simplicity.

It will be "an intelligent and functional merger of the elements of simplicity in the best of Japanese architecture, with those elements of similar simplicity to be found in the best modern work," he added.

Mr. Lavanoux, who spent three weeks inspecting Catholic churches and discussing artistic developments with churchmen and artists in Japan, declared that old Japanese forms are not acceptable to some converts here.

"They remind them too much of their former pagan allegiance," he explained.

He said that in ecclesiastical art circles he found a greater willingness to accept "present-day standards of construction and modern conception of design."

A LOOK AT LABOR

By A. C. Tuohy

It is difficult to understand how a corporation as large and as successful as General Electric can go on making mistakes in the moral order which, if made in the economic order, would put them out of business.

GE for more than a dozen years has been plagued with the most successful and richly endowed Communist unionism in the country in the UE, led too treasonably by the Fitzgerald, Matless-Emspak axis.

Some of the best trained Communist labor leaders were trained as shop stewards at GE. Since 1949 the IUE-C.I.O., the non-Communist electrical union, has taken over most of UE's contracts, but the red-infected international, which financed so many Muscovite causes before and during World War II, still is quite strong, particularly in the Schenectady (N.Y.) Works.

THE WAR BETWEEN the two rival unions has now become a war between the GE and the non-Communist IUE. James Carey, ebullient and scrappy leader of the right wing union, feels that the corporation, which does so much government work of a high priority and secret nature, is jeopardizing the security of the nation, as well as the welfare of its workers, by not rendering the IUE assistance in its fight to destroy once and for all the red-led UE.

Certainly, the attitude of GE in this matter is strange. In September, 1948, General Electric published an advertisement, "A Flag on Both Your Houses," in which the company asserted: "We honestly believe that the top leaders on both sides in UE (i.e. the Communists and the anti-Communists) are consciously or subconsciously working in a direction opposite to our better understanding of our free system and to our better use of that system. We do not think being termed an 'anti-Communist' in the case of one, or a 'door-opener for the Communist party' in the case of the other, makes any difference."

How blind can a \$50,000 executive be?

An Executive So How Blind Can

ACCORDING TO the judgment of the editor of Fortune, "G.E. has argued that it is not 'Communist' to judge who is a Communist and what is party line activity... Having failed to make the necessary distinction between a powerful party line union and an aggressive but anti-Communist C.I.O. outfit, G.E. has allowed Carey full scope for the wild charge that the corporation is abetting Communists."

Of course, Carey is not the first one to charge that GE was playing footsie with the Communist clique in its plants, not out of sympathy for the Marxist ideology, but for the practical purpose that Communist union leaders are more prone to make deals with a corporation in exchange for some security.

In one GE shop some years ago, management permitted a union election on company time as a favor to known Communist leaders, permitted Communist shop stewards the freedom of the shop while imposing restrictions on the freedom of right wing stewards to service grievances on company time, and three weeks before an election broke the back of the anti-Communist rank and file movement by publicly praising the Communist leaders of the local.

GE still somehow believes that any union is bad for the company. It talks union on one level and on another level tries to influence its employees independently of the union. But only men with stars in their eyes or sawdust in their skull area could not see the importance of the distinction between a Matless and a Carey.

Says Jubilee Mass

Du Bois, Ill.—(NC)—The same priest who offered their nuptial Mass in 1902, chanted the Golden Jubilee Mass for a couple from St. Charles' parish here.

The jubilarians are Mr. and Mrs. John Andrews who were married in St. Charles' Church. The pastor is Msgr. Joseph Cerasinski, who came here in 1898, first and only pastor of the Southern Illinois community.

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