

Fr. Peyton Issues Rosary Prayerbook

Albany, N.Y.—(NC)—A new volume of practical reflections on the Rosary suggested by a non-Catholic minister and written by a Trappist monk—has been published by Father Paul Peyton, C.S.C., director of the Family Rosary Crusade.

The pocket-size book, "Father Peyton's Prayer Book," contains 180 modern-day thoughts on the age-old mysteries of the Rosary. It is an attempt to give modern meaning and application to the ancient mysteries. Two years of work went into the writing of the 228-page book.

In 1951, while visiting some chaplains in Washington, D.C., Fr. Peyton was introduced to a non-Catholic chaplain, Edward J. Hemphill, who has served on various Navy vessels during World War II. The chaplain described his unsuccessful search for a prayerbook that would meet the down-to-earth needs of servicemen.

A few days later, in a talk to the Trappist monks at Spencer, Mass., Father Peyton asked them to pray that he might produce such a book.

Bishop Kearney Voices National Shrine Appeal

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copy of the Murillo painting in the Prado Museum. When this was accomplished, the Vatican Mosaic Works was commissioned to reproduce the painting in enamels.

The mosaic has been in the National Shrine in Washington for nearly two decades now, and it has been viewed in admiration by thousands of visitors. Viewed from the front, the large mosaic looks like an oil painting, so perfectly have the artists done their work. It is only by standing sharply to one side that the viewer sees it is made up of countless pieces of colorful enamel.

The site of the Shrine, a ten-acre tract given by the trustees of the Catholic University of America, was blessed on May 20, 1920, by Archbishop (later Cardinal) John Bozanzo, then Apostolic Delegate to the United States. The famous James Cardinal Gibbons, then Archbishop of Baltimore, laid the cornerstone for the Shrine on September 24, 1920.

SINCE THAT time the massive foundations, including the magnificent Crypt Church, have been completed, despite many interruptions due to financial depression and war. The Crypt, as the completed portion has long been known, is familiar to thousands of Americans who have visited the National Capital. It is one of the spots that a visitor to Washington is urged to visit. Virtually every one of the Catholic Bishops in the United States has taken part in religious exercises in the Crypt Church, and thousands upon thousands of American priests have received Holy Orders there. This Crypt Church has been the scene over the years of the nation's most colorful religious ceremonies.

The National Shrine of the Immaculate Conception, will be 459 feet long and 240 feet wide at the transepts. The cross atop its dome will be 227 feet high and its campanile, or bell tower, will reach to 316 feet. The outside diameter of the dome will be 108 feet.

It is said of the Shrine that a noble type of American church architecture has been evolved in its design. It has also been said that its architectural inspiration remotely recalls St. Mark's in Venice.

The Shrine's exterior is to be finished in limestone, but 25,000,000 bricks will go into its walls, great piers, etc. The structure above the foundations will call for 170,000 bags of cement and 32,000 cubic yards of concrete.

THERE WILL BE no structural steel beams or columns in the Shrine. Its structure will be entirely of masonry, in the manner of ancient cathedrals that have endured for centuries. The entire ceiling area consists of great vaults and domes that support not only their own weight but that of the roof structure as well. The thrust and weight of these vaults and domes will be carried to the foundation through great piers and massive walls.

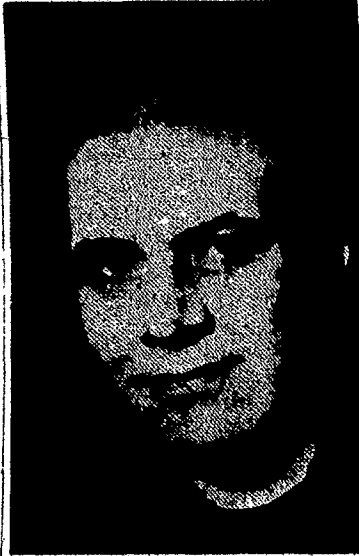
The present foundations below

the Crypt floor are of reinforced concrete. The most conspicuous parts are the four great piers that will support the central dome of the Shrine. Each is about 65 feet square, containing 1,100 cubic yards of concrete, and is designed to carry a weight of some ten thousand tons apiece, or a total imposed load of forty thousand tons.

In the already completed Crypt, fine marbles from a score of countries have been worked into its extensive floor. Splendid marble columns of marvelous hues and shading, also from a score of different countries, support the ceiling. The magnificent main altar of the Crypt was contributed by women named Mary throughout the United States who pooled their contributions to purchase the five-thousand-pound block of semi-transparent golden onyx from Algeria.

Carvings made by early Christians on the walls of the Roman Catacombs furnish the dominating motive for the decoration of the Shrine.

NAMED BISHOP



Chicago—Pope Pius XII has named the Rev. Raymond P. Hilliger, rector of the Angel Guardian Orphanage here, as Bishop of Rockford, Ill. He succeeds Bishop John J. Boylan who died in July at the age of 63. (KNS Photo).

Church-State Separation in U. S. Always Supported By American Catholics

New York — (NC) — Support of separation of Church and State in the United States is not a new attitude of Catholic Churchmen, but one that goes back to the earliest days of American Catholicism.

This point is emphasized by Father John Tracy Ellis, professor of Church history at the Catholic University of America, in an article entitled, "Church and State: An American Catholic Tradition," which appears in the November issue of Harper's Magazine.

"The American Hierarchy," declares Father Ellis, "has always held, and still holds, that separation of Church and State in this country is the practical solution of this age-old problem; and nowhere will the student of American history find that the Holy See has ever rebuked them for their stand."

Father Ellis recalls that on January 25, 1948, the late Archbishop John T. Nicholas, as chairman of the Administrative Board of the National Catholic Welfare Conference, "the most authoritative body in the Catholic Church of this country," issued a statement upholding completely Church-State Separation in the United States.

"NO GROUP in America," he quotes the Archbishop as stating, "is seeking union of Church and State; and least of all are Catholics. We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of Church and State by any endeavor whatsoever."

Father Ellis devotes his article mainly to setting down some "little known and seldom recalled" statements on the Church-State question in the United States by leading Catholic Bishops over a century and a half. He begins by quoting a statement in 1787 by Father, afterwards Archbishop John Carroll of Baltimore, the founder of the American Hierarchy, who he said accepted "wholeheartedly the separation of Church-State in the United States, with its accompanying principle of equal and universal religious toleration for men of all faiths."

In a letter dated September 17, 1825, and addressed to Daniel O'Connell, the Irish Liberator, Father Ellis recalls, John England, the first Bishop of Charleston, wrote declaring: "I am convinced that a total separation from the imperial government is the most natural and safest state for the Church in any place where it is not, as in the papal territory, a complete government of churchmen."

In 1844, Father Ellis states, John Hughes, fourth Bishop of New York, who later became the first Archbishop of the fastest-growing of American Bishops, declared that union of Church and State in the United States was something that every patriot should feel bound to "resist to the utmost. Two and a half years later, the same prelate, Father Hughes, was reported, told a New York audience that he regarded as the worst provision of the Constitution one which stipulated that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

One of the most memorable statements of the kind of the American Catholic press on Church-State separation, occurred in the Times, N.Y. in connection with the passage of the 1886

New Philippine President Attends Thanksgiving Mass

Manila — (NC) — President-elect Ramon Magsaysay attended a Mass of Thanksgiving at the Malate Church here after his rival, incumbent Elpidio Quirino, conceded his defeat.

The President-elect of the Philippines said he wished to thank God not only for the decisive victory—he scored a more than two-to-one triumph—but also because the polling was generally peaceful and orderly throughout the country.

Accompanying President-elect Magsaysay at the Mass were his wife and three children. After the Mass he was met and congratulated by the school children of the Maryknoll Parish school.

THE RELIGION of Mr. Magsaysay played a major role in the heated pre-election campaign. Born and raised a Catholic and educated in the Catholic high school of his hometown of Iba Zambales, the Nacionalista candidate was nevertheless accused of being a Protestant, a mason and a member of the heretical sect "Iglesia ni Cristo" (Church of Christ).

Mr. Magsaysay time and again issued press releases stating that he is a Catholic and a practicing one as shown by his public record of Catholic activities. Yet many false documents were circulated right up to election day allegedly showing that the President-elect was a member of the "Iglesia ni Cristo" sect.

Catholic Action, the Church's lay arm, did not come out in support of either candidate. But it tried to implement the urgent

appeal of the Philippine Bishops that everybody vote, vote according to his conscience and that the ballot box be not tampered with.

CATHOLIC action flooded the country with posters and handbills urging the people to vote on election day. It even requested parish priests to accompany their flocks to the polls in those areas where it was feared fraud and violence might take place.

While the Catholic Action campaign was carried-out to implement the wishes of the Hierarchy and without any party bias, it is credited by some independent observers as largely responsible for the smashing victory scored by President-elect Magsaysay.

The President-elect's three children attend Catholic schools. His son is a student at La Salle here. His two daughters attend Santa Scholastica.

ND Alumni
Notre Dame, Ind. —(NC)—One hundred thirty-nine alumni of the University of Notre Dame are listed in the 1952-53 edition of "Who's Who in America," according to a survey just completed by the A. N. Marquis Company, publisher of the standard reference volume.

Home Communities Dedicated To Mary

Kankakee, Ill. — (NC) — The Marian Year will find thousands of American families moving into home-communities dedicated to Mary under the name Marycrest. A Catholic businessman from this city, Romy Hamrnes, realized in 1946 the acute need for adequate housing. The result was the first Marycrest—a complete community of homes, priced within the range of Kankakee's growing families. Since then, Marycrests have helped to relieve the housing shortage in Las Vegas, Nev., Joliet, Ill., and in Fort Lee, N. J. In each of his Marycrest communities, Mr. Hamrnes has made

provisions for churches and for Catholic schools. In Kankakee, he donated land and buildings for St. Theresa's parish; in Las Vegas he gave the diocese land for a new high school, and in Joliet he gave land for a parochial school.

Northernmost Isle
Maryknoll, N. Y. (NC) — The Maryknoll Fathers will staff a mission area in the Diocese of Sapporo on Hokkaido, Japan's northernmost island. It has been announced. They were invited to the diocese by Bishop Benedict Tomizawa of Sapporo.

A New Father Raymond Book

The famous Trappist author of *The Man Who Got Even With God* and *God Goes to Murderer's Row* again probes the mysterious workings of the Holy Ghost in men, as he vividly recounts the life of Dom Frederic Dunne, the first American Trappist Abbot of Gethsemani. \$3.50

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