

Missing Links In Outer Space

From Mars Or A Monkey?

Newsweek magazine missed the news in a recent issue when it roused from the grave the long dead dispute between evolution and religion.

The magazine gives details of the Chicago centenary observance of Charles Darwin's "Origin of Species" during which 72 year old British biologist Sir Julian Huxley, a professed atheist, maintained that humans evolved from lower life forms, that there was no such event as creation.

A concluding paragraph in the story quotes Jesuit Father J. Franklin Ewing, "God is the Creator of man, body and soul."

Intentionally or not, the article gives the impression that scientists believe in "evolution-without-God" and Catholics (those remnants of the Middle Ages) believe in "God-without-evolution."

Father Ewing, to quote him completely, said, "Whether God used the method of evolution for the preparation of our human body or created it from unorganized matter is not of primary importance. In either case He is the Creator."

It should also be pointed out that there is a growing number of scientists who hold the opinion which is still going on at the frontiers of space and the even more astounding theory that we humans are refugees from the planet Mars — that if evolution did take place we will have a hard time proving it until we can excavate the archeological evidence on that neighboring planet.

The Chicago meeting drew 2,500 scholars and students to discuss the theory of evolution which for the past century has caused sharp conflict between extremists on both sides of both science and religion.

Dramatic climax of the split came in 1925 when John T. Scopes, a high school teacher in Tennessee, was fined \$100 for teaching evolution. His conviction backfired and created widespread sympathy for the theory.

The Catholic Church has never made any definitive decision on the subject. As a matter of fact, neither have the scientists since they still insist there is not only one "missing link" for which they are looking but a whole host of "links" to change the theory into fact. Catholic scholars have more and more accepted the evidence in favor of the theory and it is taught as such in most Catholic high schools and colleges today.

Like Father Ewing, these scholars necessarily insist that whether we came from Mars or a monkey, there is still the question of where did Mars and the monkey come from and ultimately, philosophically, we come face to face with the need for a Creator to start the evolution process into motion.

Father Ewing said that Christian thinkers by and large have been reserved about evolution but currently more and more theologians are showing themselves favorable to it.

"One reason for this," he explained, "is the piling up of evidence, particularly paleontological, which makes human evolution more and more credible.

Moreover, the Jesuit scientist added, "God is continually creating His creatures — if He were to withdraw His creative power for a second from you and me and the worm and the elephant, all would disappear into nothingness. This means that God created not only all human beings, but also all potentialities for evolution."

In a recent article in America, national Catholic magazine, Father Ewing noted that the most recent papal document dealing with the evolution of man is the encyclical of Pope Pius XII, Humani Generis, which appeared in 1950.

"Here," he wrote, "it is briefly pointed out that the question of the evolution of the human body is left open for examination and discussion by experts of all kinds, sacred and scientific. As we should expect, the Pope tells us that we must hold to the spirituality of the soul, which is a defined dogma. In another passage, the origin of present mankind from more parents than the original pair, Adam and Eve, is rejected."

Another Jesuit scholar who commented on Sir Julian's views was Father Francis L. Filas, chairman of Loyola University's Department of Theology, who said that "in all charity, I believe Prof. Huxley is a scholar pitifully mixed up. . . . He follows the old dodge of the professional atheists in knocking down straw men of religion which never existed."

Safety Sunday

Hazard Season

The Ghost of Christmas Past is no longer a charming specter out of a Dickens novel. It is the haunting record of accidents, injuries and death which tell a tragic holiday story.

A nation-wide safety campaign moves into high gear this Sunday to enlist the strength of the country's churches to slow down the soaring toll of victims.

Ingredients intended to develop the Christmas spirit too often combine to spell sudden, stunning tragedy.

Chief menace is too much alcohol.

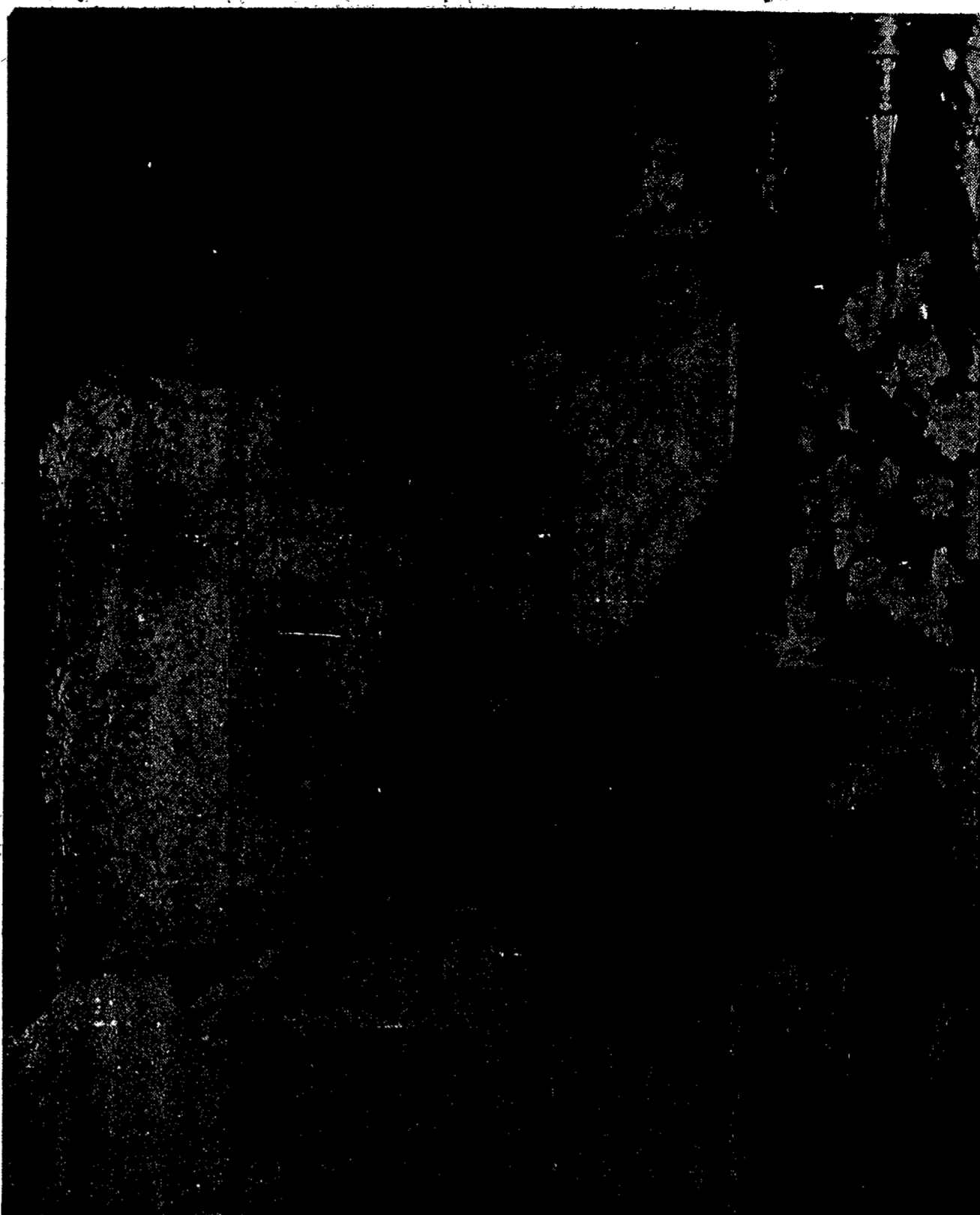
Fire, falls over toys, untended little children and decorated Christmas trees, and other factors all mount up to make this season a hazardous time.

An extra bit of caution, in most cases, could have averted a good portion of tragedies in past years. If we take to heart the Christmas message of "good will" and sincere concern for all men, we will save both ourselves and others much needless grief.

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Midnight Mass at the Vatican

Vatican City — (RNS) — This intimate close-up view of Pope John XXIII shows the Holy Father offering Midnight Mass on Christmas Eve in the Mathilde Chapel of the Vatican Palace in the presence of the Vatican diplomatic corps. The scene, enacted shortly after the Pope's enthronement, will be duplicated this Christmas as the Pontiff again leads Catholic world in celebrating the birthday of the Prince of Peace.

Jesuit With A Volkswagon

Christmas Time In Alaska

By EDWARD FORTIER

Seward, Alaska — (NC) — The spirit of Christmas came a week early this year for pioneering Catholics on Alaska's rugged Kenai Peninsula.

It came despite wild moose and icy mountain roads, thanks to Father Arnold L. Custer, S.J., and his trusty Volkswagon.

Headquarters for the broad-shouldered Jesuit is this seaport town where he serves as pastor of Sacred Heart church.

His parish, however, includes all of the more than 10,000 square miles of the Kenai Peninsula — an area larger than Delaware, Connecticut and Rhode Island combined.

In celebrating its first Christmas as a state, Alaska will have many pioneering priests ministering to pioneering Catholics. They will travel by dogteam, boat, plane, car and on foot to serve their far-flung flocks.

Father Custer's travel log for the week starting Dec. 13 tells the story of Catholicism on an segment of the "Last Frontier."

On Wednesday, Dec. 16, he flew across Kachemak Bay by small plane to Seldovia, an isolated fishing town. On Wednesday evening he celebrated Mass in a private home for the town's 16 Catholics. Confessions were heard in the kitchen. A dining room table served as base for the altar.

Back to Homer on Thursday's plane and more roadwork. His next stop was Anchor Point, 15 miles north of Homer on his return route. Mass was at 5 p.m. in a private home, but attendance is growing and a need for larger quarters is becoming apparent.

On Friday the Priest of the Peninsula starts back to Seward, 160 miles distant. Including visits to the sick and parishioners' homes, he usually travels about 500 miles on each six-day circuit of the parish, which he makes the third week of each month.

Raised in Portland, Ore., Father Custer's pre-Alaska parish was Harlem, Mont.

While night-driving near Kenai in 1956, Father Custer had a bout with a bull moose which he describes as his "biggest excitement" in Alaska. The huge animal smashed the windshield of his car.

"We all survived," says the Jesuit, "but the car took a worse beating than the moose."

Never knowing when he may be isolated in a sub-zero blizzard in the wilds, Father Custer has equipped his

Volkswagon Micro-Bus with sleeping bag, ax, and repair tools.

The Priest of the Peninsula finds much more adventure in the devotion of his parishioners than in his travels to reach them.

"Most of these Alaskan pioneers — new and old — get a chance to receive the sacraments only once a month. Their devotion and deep appreciation of their religion is most rewarding," he says.



Use Christmas Seals

SERMONETTE

Are All Mothers Mean?
By Rev. Richard Madden, O.O.D.

When I was 16, I didn't think my parents were with it at all. They were good, of course; parents just didn't come any better. But their origins had gone back too far. They were of another era. They just didn't understand us modern kids. The life in which we were living was just too fast and too vastly complicated for them.

Now, 18 years later, I realize what a pompous little jackass I was. My parents didn't become smart since I was 16. They always were. And one of the most shocking statements of the year is: Parents are always smart and rarely wrong.

All of us owe just about everything we are to our parents. They saw to it that we were well fed and well watered through the years. They always arranged their budget so that our clothes were just a bit better and newer than theirs. They watched through the night when we were sick. And whenever we disagreed them, their hearts broke because of it.

What we need today is a big peace treaty between parents and children. Last summer I was part of a little true-confession session being carried on by four girls, all high school sophomores. One of them, in tears, said, "But my mother is so mean." And her friend by way of offering some consolation said, "But, Mary, all mothers are mean." This I can't take. I violently contest the statement that all mothers are mean.

We owe our parents love, which under ordinary circumstances, should be a relatively easy task for us. We owe them respect. It doesn't matter how much money they have, or how fine their clothes, or how broken their English. They're our parents. Nothing else counts.

We owe them obedience and we owe them help. They are the voice of God. And when they need a little help around the house, it is not below our dignity to pitch in.

Let's take care of our parents. They are only on lease to us. Someday God will take them away. It is not a nice thing to think about, but on that sad day when we stand beaten and lost at the side of their graves, I hope no one of us has any regrets for having helped put them there. That's all I hope.

Daily Mass Calendar

- Sunday, Dec. 20 — Fourth Sunday of Advent (purple), Creed, Trinity Preface.
- Monday, Dec. 21 — St. Thomas, apostle (red), Gloria, 2nd prayer of Sunday, Creed, Preface of Apostles.
- Tuesday, Dec. 22 — St. Francis Cabrini (white), Gloria, 2nd prayer of Sunday.
- Wednesday, Dec. 23 — Mass as Sunday except no Creed, common preface; VR. Fast, abstinence.
- Thursday, Dec. 24 — Vigil of Christmas (purple), Mass as in missal.
- Friday, Dec. 25 — Birthday of our Saviour (white), three Masses as in missal, special Canon prayers.
- Saturday, Dec. 26 — St. Stephen, first martyr (red), Gloria, 2nd prayer of Christmas, Creed, Preface and Canon prayers of Christmas.

Press Freedom Has Limits

Vatican City — (NC) — Pope John XXIII has called for laws to curb the abuse of freedom of the press.

The Pope has also told Catholics that they have a duty to shun publications that harm the religious and moral well-being of a community.

Pope John spoke to Italian Catholic jurists taking part in their national congress, whose theme was "Freedom of the Press."

It was one of the most frankly worded and severely critical statements a pope has ever made on the press.

Catholics, Pope John declared, "should not buy or give credit to or favor the errant press."

Quoting Pope Pius XII, he continued:

"The protection of (personal freedom) is the aim of every juridical order worthy of the name. . . . One would legalize licentiousness if one allowed the press. . . . to undermine the religious and moral foundation of the life of the people."

Pope John then told the jurists that a sense of responsibility should be an incentive "to act quickly and to act well."

He said that "it is better to be explicit in this matter, without regard for human respect." When he finished his address he told the jurists that the expression of deep concern regarding press abuses had "given us some relief, like a person who has rid himself of a great burden weighing on his soul."

THE POPE submitted three points for the attention of parents, educators, statesmen, legislators, publishers and industrialists "trusting in the good will and rectitude of each one of them." He said: "First, each individual must above all keep his own conscience clear. He must be inspired by a just balance without being insensitive or lax. . . ."

"Second, this clear conscience by itself calls for and assumes those due limitations which must restrain the rights of the press in regard to respect, order and legality. . . ."

"Finally there must be clearcut positions and a positive program." The Pope revealed that he is an avid reader of newspapers and made it clear that he had drawn the impressions expressed in his speech from that fact.

Pope John began his address by saying that the problem of freedom of the press "is one of the truly crucial points of today's social life." He added that it is a matter to which he has given much thought for many years, but especially since his election to the papacy. He recalled his youth and how he had been reared in a tradition that was always

direct the new society, but Mother Connelly rejected his claim. Within a short time he abandoned the faith and began to attack the Catholic Church, and in 1940 instituted a civil suit to compel his wife to return to him. The case — a trial which was a sensation in both Europe and America — was ruled in Connelly's favor on grounds that the papal separation decree was invalid in England. Mother Connelly appealed to the Privy Council, which in effect ordered a new trial. Pierce had by now run out of funds, and did not proceed with the case. Eventually he took up the Anglican ministry again, and died in Florence, Italy, unrepentant to the Catholic Church. His death preceded his wife's by four years.

Before her death 80 years ago, Mother Connelly saw her congregation moved to her native United States. It now has foundations in eight American archdioceses as well as in many parts of Europe. Evidence concerning Mother Connelly's life was first collected through a historical commission appointed in 1953. It presented a preliminary report in 1958.

In opening the diocesan court in the case, Bishop Cowdry confirmed the appointment of the officers of the tribunal. These include Father William Sewell, judge delegate; Father Desmond McCarthy, promoter of the Faith — the office commonly known as that of "devil's advocate" — and Father James Walsh, S.J., diocesan postulator.

Petrie Connelly sought to

London — (NC) — The first formal step has been taken toward the possible beatification of Mother Cornelia Connelly, American-born foundress of the Sisters of the Holy Child Jesus. A diocesan tribunal for the beatification cause was opened here by Bishop Cyril C. Cowdroy of Southwark. MOTHER CONNELLY, while born in Philadelphia in 1806, spent most of her religious life in England, and is buried at the provincial house of her society in Mayfield, Sussex, which is within the Southwark diocese. Mother Connelly, whose maiden name was Cornelia Peacock, was raised an Episcopalian and at the age of 22 was married in Philadelphia to the Rev. Pierce Connelly, an Episcopal minister. Moved to study Catholicism in 1835 while Mr. Connelly was serving as rector of a church in Natchez, Miss., both were received into the Catholic Church. The Connellys went to Rome, and after making provision for the upbringing of their four children, received papal permission for a marital separation so that Pierce could study for the priesthood and Cornelia enter a convent. Mrs. Connelly first tried her vocation with the Religious of the Sacred Heart, and her husband his with the Jesuits. He later decided to become a diocesan priest, however, and was ordained in 1845. He offered his first Mass at the Rome convent where his separated wife was staying. CORNELIA CONNELLY shortly afterward got approval of a project to begin a new teaching order, founding her society here in England in 1848. Petrie Connelly sought to