

Life Clue Found In Stardust

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New York — (NC) — Belief that life exists on other planets was voiced here by two Fordham University chemists and a scientist in private industry.

Their opinion is founded on a careful analysis of the chemical nature of a meteorite that fell in France in 1864.

THE METEORITE was found to contain compounds closely akin to cholesterol, the material many scientists believe plug the arteries and result in heart attacks and strokes. Another hydrocarbon is a chemical cousin of a sex hormone.

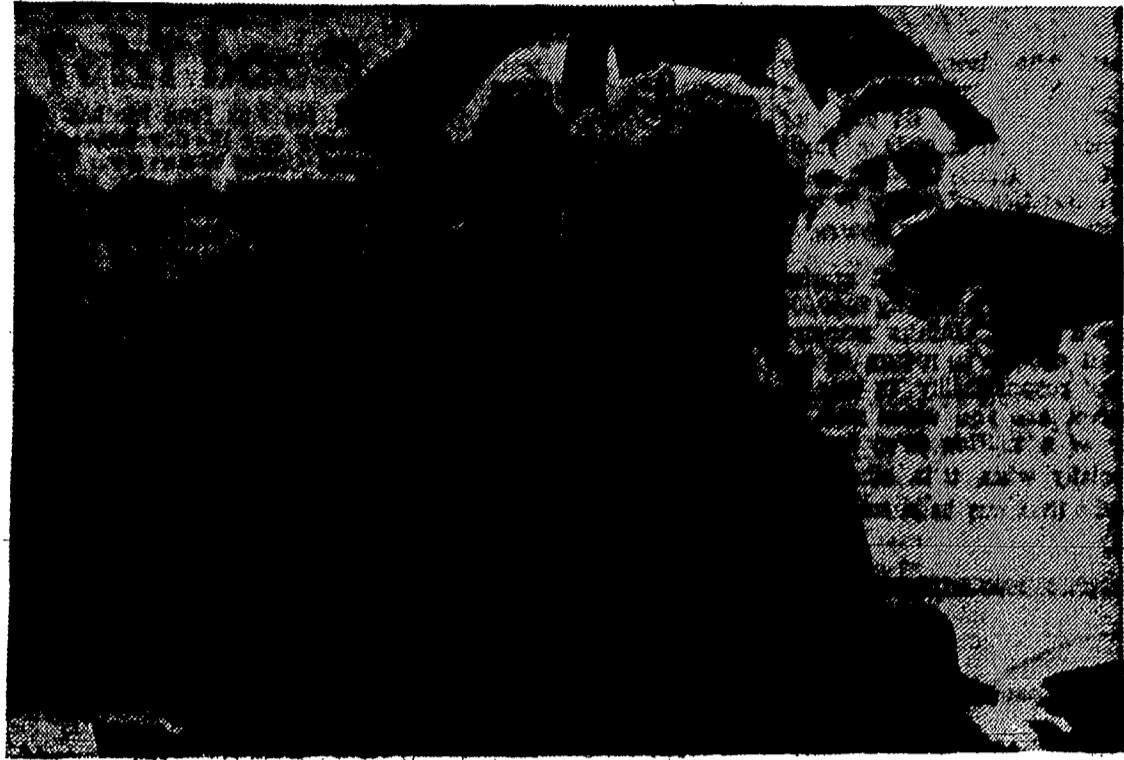
In presenting their findings at the New York Academy of Sciences, the scientists said: "We believe that wherever this meteorite originated something lived."

They termed the discovery the first physical evidence of life beyond the earth.

The three men are Dr. Bartholomew Nagy and Dr. Douglas J. Hennessey of the Fordham graduate school department of chemistry and Dr. Warren G. Meinschein of Esso Research and Engineering Co., Linden, N.J.

Other scientists, including Brian Mason, curator of minerals at the American Museum of Natural History, and Harold Urey, chemistry professor at the University of California, said the interpretation that life existed on other planets should be accepted with caution.

"Personally, I am skeptical. I think we should have more evidence that these hydrocarbons were not formed by some inorganic process," Mason said.



Evacuated From Terror

Leopoldville — (RNS) — Belgian Catholic nuns and priests are shown on their arrival here after being evacuated from Kivu Province in the Congo. Archbishop Gastone Mojaisky-Perrelli, Apostolic Delegate to the Congo and Ruanda Urundi, greets the refugees who told of terror erupting in Kivu after the reported death of ex-Premier Patrice Lumumba. They said troops loyal to Lumumba went berserk and subjected missionaries and other white residents in the area to mistreatment and humiliation.

Egypt Ousts Missioners

By FATHER PATRICK O'CONNOR
Society of St. Columban

Cairo — (NC) — The United Arab Republic (Egypt and Syria) government intends to remove missionary teachers from Christian schools as soon as U.A.R. citizens, who may be Moslems, can teach in their stead.

Once the replacement is available, the missionary teacher will lose his or her work permit and will have to leave the country.

This, in effect, appears to be the policy declared by Sayed (Honorable) Ahmed Naguib Hashem, Minister of Education for Egypt, in an interview here. "It is our intention," he told me, "to replace the foreign teachers in 'private' schools by our own nationals, when these are ready."

A law made six months ago requires all working foreigners — including priests, Brothers and nuns — to obtain a work permit. This is issued to missionaries for no more than one year at a time. I had asked if the minister did not think that teachers should be sure of a longer tenure in order to do their best work.

His reply indicated that President Gamal Abdel Nasser's U.A.R. government intends to force missionary teachers out of the Christian schools and out of the country as soon as possible.

Law 160, passed in 1958, requires that 85 per cent of the teaching staff in every school be Arabs. Schools conducted by missions may carry out this requirement in stages, year by year. By now only 50 per cent of their teachers may be foreigners.

The work-permit law will enable the government to eliminate even the 15 per cent of foreign teachers that Law 160 would authorize for a "private" school.

Law 160 also requires that the director and vice-director of every school be an approved citizen of the U.A.R. "Not necessarily a Christian Arab for a Christian school," the Minister told me on another occasion.

"The owner of a school must also be an Arab," he said. "A citizen of another Arab country, if approved by the Ministry of Education, might be the owner, but not director or vice-director."

Christian schools have been allowed to put this law into effect in three stages, to be completed by September, 1962.

I asked the minister about the 800-pupil school conducted by the Jesuits in Kolali, Cairo, and taken over by the government last December. I reminded him that last year he had assured me that "there was no intention" to take over private schools that observed the laws.

"This school was taken over

In Congo — (NC) — Father C. Donnelly, Catholic chaplain to the Nigerian forces with the United Nations in the Congo, reported during a visit here that more than a third of the Nigerian soldiers in the Congo

minister agreed with my remark that "the state is not divine," but apparently the once-Catholic school in Kolali is to remain forfeited.

Cairo newspapers had reported that the government would appoint Moslem "religious attaches" to its embassies abroad and would establish a "Voice of Islam" radio station to broadcast Moslem teachings to other countries. I asked the minister about these reports.

"That is just newspaper talk," he answered. "Neither statement is true."

Cairo newspapers, however, are conducted by the government's National Union and are tightly controlled. The reports were repeated and some details published about the radio "Voice of Islam" within a week of my interview.

The U.A.R., according to its provisional constitution, is supposed to have no state religion.

The minister said it was "absolutely not true" that Christians are regarded as second-class citizens in Egypt and are discriminated against in daily life.

SERMONETTE

TAKE IT EASY ON OUR JUNIOR!

By Rev. Richard Madden, O.C.D.

It's ridiculous but it's true. This mother actually sent a note to the teacher which read, "Please, teacher, don't hit Johnny in school. We hit him at home only in self defense!"

Certainly a bad situation, but there are mothers who will not even hit Johnny in self defense. "He must not be repressed." "His spirit must not be broken." With this kind of philosophy gaining ground it is not strange that Johnny grows up to be a first class hood.

This is the case of the middle playing both ends against itself. Johnny is the middle. He plays the teacher against his folks and the folks against his teacher with the result that everyone involved loses . . . and Johnny most of all.

What we need is an organization to get the parents and the teachers on the same side. When I was a kid every difficulty with the teacher at school meant that I would automatically have a greater difficulty at home. Today, many well intended Parent-Teacher Groups have deteriorated into pressure groups. And even in the best managed groups not enough parents take part.

During the past 25 years some of our modern educators have driven ever widening wedges between parents and teachers. Too often do they compete with each other rather than back up the authority of God. Propaganda published by many so called progressive educators tends to keep parents and teachers on a perpetual scalping party. With feelings of animosity set up, the parents resent the teachers and the teachers resent the parents' interference in the school activity. The end result is that in the struggle, everyone, including the student loses.

Parents haul teachers into court for paddling their "Junior". Often they feel like breaking little Johnny's back themselves. The parents may be much more severe in their own punishment, but they resent a teacher's chiding hand. Yet the teacher must put up with Junior's antics all day.

Parents and teachers, let's get together. Either everyone gets together on this deal or everyone gets hurt. And Junior gets hurt most of all.

Shrine's Lost Century

By MICHAEL DERRICK

London — (NC) — The English national shrine of Our Lady, at the Norfolk village of Walsingham near the North Sea, is celebrating its ninth centenary this year or perhaps its eighth centenary.

Somewhere along the line, confusion adding up to a hundred years slipped in.

Another cause of confusion is the presence of two shrines at Walsingham, one Catholic and one Anglican.

Yet Walsingham remains one of the most famous and most loved shrines of Our Lady in the world.

The story of the shrine is that either in 1081 or in 1181 a Norfolk widow had a vision of the Mother of God. In it she was bidden to construct for England a house like the one in which the Holy Family once lived at Nazareth.

The date ascribed to the event in a 15th-century ballad and in a Book of Hours now preserved in the University Library at Cambridge, is 1081. This is therefore the date traditionally accepted.

Celebrations begin on March 25, the Feast of the Annunciation. They reach their climax on August 15, Feast of the Assumption, when there will be a national pilgrimage to Walsingham organized by the Catholic women of England.

From the time of Henry III, in the 13th century, up to the Reformation, almost every king of England made the pilgrimage to Walsingham. Edward I did so no fewer than 12 times. Throughout the Middle Ages many of the most powerful figures in the land, went to Walsingham. Kings and princes from overseas went as well, and many of them became benefactors of the shrine.

The little wooden Holy House, England's copy of that in which Our Lord spent His boyhood at Nazareth, was enclosed within a magnificent Lady Chapel, and a community of Augustinian canons became its guardians.

Today all trace of the Lady Chapel has vanished. A noble Gothic arch survives as a memorial to the priory church of the Augustinians, and remains of the priory buildings may still be seen.

Of the roadside chapels marking the pilgrim path that converged upon Walsingham still stands this little chapel of St. Catherine, about a mile from the site of the shrine. To this day it is known as the Slipper Chapel, because there the pilgrims of bygone days were accustomed to leave their shoes to walk the last mile barefoot.

Towards the end of the 19th century the Slipper Chapel was purchased and restored by a Catholic lady, who gave it to the diocese of Northampton, in which the little town of Walsingham lies. At the Slipper Chapel in 1897 gathered the first Catholic pilgrimage to Walsingham since the Reformation.

A new statue of Our Lady of Walsingham, as similar as possible to that venerated before the Reformation, was enshrined in the Slipper Chapel in 1934. All Catholic pilgrims to Walsingham now are directed to that chapel.

Meanwhile, the Church of England has also seen a revival of pilgrimages to Walsingham, and there is a beautiful Anglican shrine there. One of a number of Anglican clergymen recently received in audience by Pope John was the guardian of the Anglican shrine at Walsingham.

Many families of Irish descent who come from the United States have already visited Walsingham. A large number of Catholics serving in the United States armed forces in Europe made a memorable pilgrimage of thanksgiving to Walsingham at the end of World War II.

Catholics of other allied nationalities — French and Polish, Belgian and Dutch — made their pilgrimages to Walsingham when they were based on Britain during the war. Italian prisoners-of-war went there when a hostility ended in thanksgiving for the liberation of their country.

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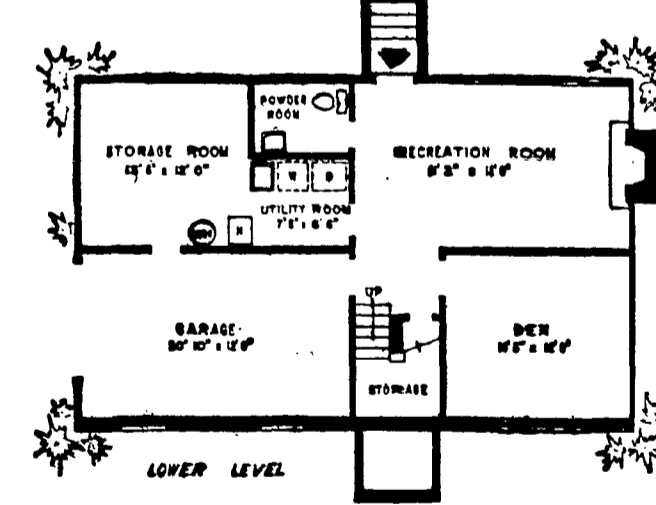
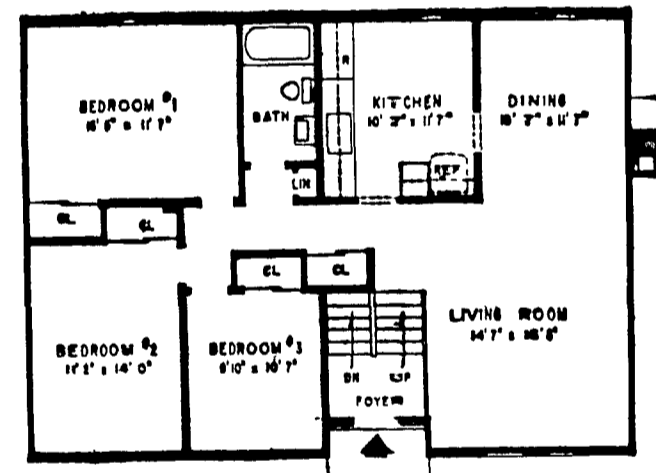
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