



"London is a man's town with power in the air."

London Full of Catholic Landmarks

London — London was for 600 years a totally Catholic city, one of the most loyal to the papacy in Christendom. It remains full of Catholic things.

For the Catholic visitor on vacation the usual things the tourist seeks — the strange, beautiful, venerable and historic — can be a pilgrimage. It can be an education in Catholic history.

Disaster hit the Church in this country as in few other countries in history, bringing persecution, heroism and for a time extinction. But with all the tragedy, London still carries that Catholic touch.

Guide books and history books on London would stock a library. But Catholics themselves have not bothered to write one. A modern comprehensive Catholic book has still to be written. For the tourist with not much immediate time for reading, however, the Catholic Truth Society provides a series of brief, sometimes bright ten-cent paper booklets on the major landmarks for the Catholic — Westminster Abbey, Westminster cathedral, the Tower of London — and has interviewed the London background into similar booklets on its saints and martyrs.

The Catholic Truth Society has a big store right outside Westminster cathedral where all this is available. There are, too, regular one-day or half-day Catholic tours around the main places of interest arranged by the Guild of Our Lady of Ransom, which works for the reconversion of this country.

These are public coach trips open to anyone who books in advance, but the guild also arranges special tours for Catholic parties at their convenience. This is the ideal way to see the Catholic sights easily and under expert Catholic guides. Information can be obtained from the guild, whose master is Magr. Laurence Goulder, at 2, Clement's Inn, London, W.C.2. (telephone: Holborn 1242).

For centuries pilgrims struggled across Europe facing danger and suffering, possibly death, or if lucky just weeks of hard travel at the cost of their life savings to visit London's Westminster Abbey. Today the Catholic visitor with a couple of hours to spare can ride there for less than \$2 by taxi from the West End and the big hotels — or preferably travel there on top of a London bus — and make a brief pilgrimage to one of Europe's greatest shrines, the scarred, battered but still unbroken tomb of St. Edward the Confessor, King Edward I of England.

This tomb and this abbey now celebrating the 900th year of its foundation are a landmark in the history of the English-speaking nations. Edward, patron of England until his replacement by St. George by the fighting knights of the Crusades — was a builder of the English nation. He and the Benedictine abbey he founded helped start that process toward public and personal freedom, marked in its course by Magna Carta, of which the English-speaking nations of the West are the inheritors.

Westminster Hall nearby, built by the monks as their chapter house, saw the beginnings with the Church's guidance of modern parliament. Here England's first House of Commons met and under the benign eye of the Church continued for some 200 years before moving over with the House of Lords to the nearby Houses of Parliament.

Of all the Catholic monuments in Britain, Westminster Abbey, ironically now the cherished "Mother Church" of Anglicanism, is the most significant. Founded originally by St. Dunstan in quiet pastoral land alongside the River Thames, well away from the turbulent old city of London, it was rebuilt on a grandiose scale by St. Edward, beautified by Middle Ages Gothic, plundered and only saved from destruction at the Reformation because of its royal tombs and coronation chair, and disfigured by post-Reformation additions.

But the tomb of St. Edward, though stripped of all its rich adornments remained intact. Once a year on Oct. 13, St. Edward's feast day, Catholics go in silent pilgrimage to pray before his tomb standing high behind the main altar in soil brought from the Holy Land.

At Westminster Abbey Catholics should remember too St. Benedict, founder of the Benedictine order. His skull was a prized relic at the abbey in the Middle Ages. But it disappeared during the suppression of the Church by Queen Elizabeth I, reportedly secreted away by the last monks before they left. It has never been found and may still be hidden somewhere in the church, possibly in one of the tombs. The monks of Durham similarly hid the body of St. Cuthbert, Apostle of the North, the secret of whose whereabouts is said still to be known to the English Benedictines.

London in its old loyalty to Rome dedicated its two principal churches to St. Peter — Westminster Abbey's patron — and to St. Paul. The Catholic visitor will feel more than emotion too in London's other great Protestant church, St. Paul's cathedral, Sir Christopher Wren's contrasting 17th-century masterpiece on Ludgate Hill in the heart of the original walled city on the eastern center of the present capital.

The first bishop of London, St. Mellitus, built his cathedral on the spot several hundred years before the founding of Westminster Abbey. There for centuries his tomb and that of his successor, St. Erconwald, for long the capital's patron saint, were revered as places of pilgrimage. They no longer exist.

The third cathedral, begun in 1087 and even bigger than the present building, was totally destroyed in the Great Fire of London in 1666. All that remains are two buttresses in the grounds.

Wren is supposed to have taken his idea for St. Paul's from St. Peter's, Rome. The similarity is obvious. It is said he even wanted to lay out the surroundings after the style of Bernini's colonnade in Rome, but the land was too expensive.

When the great steeple of old St. Paul's crashed into the ruins of the heart of London just 300 years ago — Wren's building almost miraculously survived the blitz of the same district in World War II — it took with it a relic of the True Cross atop its spire.

But a relic of the True Cross still stands high over London — in the cross above the 273-foot campanile of bell tower of London's third great church, Westminster cathedral, seat of John Cardinal Heenan, Archbishop of Westminster. Westminster cathedral, half a mile from Westminster Abbey and till the recent advent of land-saving skyscrapers one of the tallest buildings in London, is again in striking contrast to both the Gothic abbey and the baroque Anglican cathedral. It is Byzantine in style, built of red brick — some three million of them — with three great domes and a long narrow campanile rising high above the London streets.

Built just around the beginning of this century on what was once marshland originally reclaimed by the old monks of Westminster Abbey, its exterior is not to everyone's taste, but its interior is tremendous. Slowly over the years the rough brick interior walls are being covered in Byzantine style with beautiful sparkling mosaic and marble. The nave, the greatest in England, provides for a seated congregation of 2,000 to see all that takes place on the white marble sanctuary with its 12-ton high altar of solid granite and its huge overhanging crucifix.

Here a Catholic visitor at the side chapel dedicated to St. George and the English Martyrs can see the most emotional sight in London — the remains of Blessed John Southworth who was hanged, drawn and quartered 112 years ago in London. The remains of this West-

minster priest, above five feet long, and enclosed in glass, are dressed in Mass robes. The face and hands are covered with silver.

In the crypt, not normally open to visitors, is preserved a relic of Blessed Oliver Plunket, archbishop of Armagh, martyred in London on July 11, 1681, and the last person to die for the faith in England.

At the top of the bell tower is a chart not only showing the principal London landmarks to be seen but also the direction and the distance away of the world's big cities. New York is 3,471 miles away, Montreal 2,284 miles, Jerusalem 2,226 miles and Rome 850.

The fourth must on the timetable of any Catholic tourist with time to spare is the Tower of London. Built by William the Conqueror, it has remained ever since a royal palace — though not a popular one these days — and a prison for high state prisoners. For Catholics the special interest lies in its connections with the English Martyrs.

During the Reformation this grim fortress housed before their execution England's two great modern saints, St. Thomas More, Lord Chancellor of England and St. John Fisher, Bishop of Rochester, and a long list of martyrs. St. Thomas More and St. John Fisher, because of their high status were not tortured and were executed with comparative dignity by beheading.

But for hundreds the Tower was a place of terrible prolonged torture before being dragged on hurdles through the streets to be publicly hanged, cut down before death, disemboweled and disemboweled — the penalty for treason. Great English martyrs, including Blessed Edmund Campion and Blessed Robert Southwell and other Jesuits — the underground resistance leaders of those days of religious persecution — were among the long list of Catholics who in nearly 150 years of terror languished painfully in the Tower.

It was a place of heroism and prayer, the evidence of which can be plainly seen today in visiting the grim cells and torture rooms, the exhibited instruments of torture, and most impressive of all, the prayers, pious inscriptions and drawings carved on the stone walls by the prisoners.

The excellent Catholic Truth Society guide on the Tower should be read before a visit.

On Tower Hill outside can be seen the site where St. John Fisher and St. Thomas More were executed. St. Thomas More, mounting the scaffold a fortnight after his friend St. John Fisher, said with a smile to the sheriff: "See me safe up, I pray you. At my coming down I shall be with you."

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Former Fisher Prof Heads Houston College

Father William J. Young, C.S.B., Ph.D., a former member of the staff at St. John Fisher College, Rochester, has been appointed President and Chief Executive Officer of the University of St. Thomas, Houston, Texas. He takes over his new office immediately. Father Young succeeds Father John F. Murphy, C.S.B., Ph.D., who will assume the newly created position of chancellor at the University.

Father Murphy was first president of St. John Fisher College and for many years on the staff at Aquinas Institute.

Father Young has been at the University of St. Thomas since August, 1958, where he has served successively as chairman of modern language department, academic dean, dean of faculty and vice president.

Father Young was born in Toronto, Canada. He took his B.A. and M.A. degrees at the University of Toronto, majoring in Modern Languages and History.

He was ordained in Toronto, June 29, 1951, by Cardinal James McGuigan. His postgraduate studies were made at Laval University and the University of Paris. He received his Ph.D. degree in French Literature in 1955 from Laval University.

Father Young is past president of the Houston Alliance Française, and currently president of the Houston Council of Foreign Language Teachers.

Prior to coming to Houston, Father Young taught at St. Michael's College in Toronto, and St. John Fisher College. He becomes the third president of the University of St. Thomas, which was founded in 1947 by Father V. J. Guinan, C.S.B.

olic significance. Even the English Houses of Parliament are designed as chapels, with the members sitting facing each other in stalls across an aisle with the chair of the speaker (chairman) at one end. At the Reformation, St. Stephen's chapel at Westminster was taken over by the House of Commons, the speaker's chair was put on the original altar and the Members of Parliament sat in the chapel stalls facing across the aisle. The design has been retained.

Tourists wandering into the peaceful squares and gardens of the "inns of court" set around the London high courts at the east end of the Strand, and now the homes of solicitors and barristers, may catch a glimpse of their Catholic origins. They were inspired by the Church, as was the law itself, and remained there during the worst days of persecution a stubborn center of resistance to the new religion.

In 1585 members were warned that they were known to harboring "seminary popish priests" and that Masses were still being said there. In the hall of Lincoln's Inn, which St. Thomas More knew, Mass is still celebrated once a year in his honor.

Beautiful Hampton Court, tourist showpiece on the west side of London, was built by the great Cardinal Wolsey, and further west still at Windsor Castle is the Chapel of St. George whose many relics are said to include a portion of the True Cross, a piece of Our Lady's veil, a portion of St. Veronica's towel and the right leg of St. George.

One more is the Immaculate Conception, Farm Street, in the West End, popularly known just as "Farm Street" and the London headquarters of the Jesuits. Here one can be sure of a good sermon on Sundays.

In London almost everything linked with the past has a Catholic significance.

Why Wait? Catholic Adults Schedule Picnic

Rochester Catholic Adult Club will hold a picnic Sunday, July 17 beginning at 3 p.m. in Mendon Pond Park (Hopkins Point Lodge). Supper will be served at 6 p.m.

Price is \$2.50 for members, \$3 for guests.

For reservations call Gladys LaCrosse, GL 8-6418.

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FATHER YOUNG
 COURIER-JOURNAL
 Friday, July 15, 1966

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"Employment Prayer"

Pittsburgh — At noon on Tuesday in downtown Pittsburgh, small groups of men met for lunch in various taverns. They eat. Then they talk about the prayer. Then they talk about the prayer. Then they talk about the prayer. Those who have listened, and try to help.

This is "Employment Anonymous," a local interfaith project that began when a group of Protestants and Catholics looked for a way to bring Christians into their weekday world.

In the last four years, men been helped by "Employment Anonymous." Of those 60 per cent went out and got jobs on their own, but they were helped just as much as the per cent who made important contacts during the luncheon. Because one of the "pledged" unemployed had to pray upon joining EA was a prayer to pray for 30 days.

"This — all sounds crazy," says the Rev. Donald T. Jarrett, an Episcopal clergyman who helped organize the EA sessions. "But it works. Most men, unemployed for a long time, become almost unemployable. Their attitude when applying for a job almost says: 'I don't have a job for me, you!'"

"The 30-day prayer experiment seems to lift a burden from the unemployed person and to give him more confidence in himself. It teaches two things: God cares about you and didn't create him to be unemployed, and the men at meetings also care."

The "Employment Anonymous" project has particularly been attractive to members of the St. Vincent de Paul Society who are assisting ex-convicts in finding work. "Employment Anonymous" is just basic Christianity in action," comments Tom O'Brien, who is directing the project.

Book Review

Catherine
 by SISTER MARY PETRUS
 (Sister Mary Petrus, a member of the Order of the Most Holy Trinity, is the author of "Catherine" and "The Hymns of the Princes of the Church.")

Simply, vividly, with crystalline artlessness combined with wisdom, Sister Petrus chronicles the life of the "changeling and virtuous woman," the "holiness and heroism" Catherine McAuley.

A young lady of 19, beautiful and beautifully good, knelt before the Blessed Sacrament one day in the city of Dublin in the faint pre-dawn of the nineteenth century.

Catherine McAuley was an Irish heiress, with all the courtliness and civility of the aristocracy and a new, timely tincture of the novelistic hero (except a good singing voice) and for this, we are sure, reimbursed her in good measure by that delicious funny-bone she possessed.

Catherine McAuley was a woman of her 19th century. The adoring child, faithful Irish Catholic, who was extraordinarily tenderhearted for the poor, she followed in his footsteps.

Her awareness of "desperately needed social work" was blind, unintentionally, one might say, unwillingly, the formal organization of religious orders and a new, timely tincture of the novelistic hero, an active order of enclosed religious women.

"Women religious simply not roam the streets after looking for influenza victims in the Dublin of 1851."

Rather, as Sister Mary Petrus illuminatingly describes, was customary, "when the bells rang — all the good Prater nuns prepared to snuff into their white percale hair with more or less unconcern for the social and economic ills of the city of Dublin. No offense intended, good friends! — We'll explain later."

How relevant this new endeavor was to its day we gather from the response on all sides: from the "welcome of a parish priest from a Vatican message, the young ladies who were attracted to its purpose, from distressed who said "God you!" And, no less, from one hundred and thirty of marvelous growth of Orders, at once so "difficult and so hesitatingly accepted" — by its founders.

Yes, the 19th-century's perate need was social work, shelter, clothing, food, and nursing care for the protection of poor women from dangers to virtue, aspects of the spiritual and moral works of mercy rightly ascendant. In course, the 19th-century way to the 20th century last year's Harvest Queen, and bestows recognition upon, her successor.

And the frame of reference which constituted the challenge for Frances Ward, "emerging" to America in the 19th century, to that which the 19th-century religious community was young biographer is a valiant member.