

Century Honors For Wanderer

Minneapolis — (RNS) — Wanderer Forum awards were presented to five Roman Catholics at a dinner marking the centennial anniversary of the conservative Catholic weekly, the Wanderer.

They were honored for service to the Catholic Church and for devotion to the principles of American patriotism.

Recipients were James Francis Cardinal McIntyre, Archbishop of Los Angeles; Msgr. Victor T. Suren, pastor of St. Stephen's church, St. Louis; Sister Mary Margaret McCarran, teacher at the College of the Holy Name, Oakland, Calif.; writer on Fabian socialism; Clarence Manion, former dean of the Notre Dame Law School and speaker on the Manion Forum radio program; and Eleanor Schlafly of St. Louis, executive secretary of the Cardinal Mindszenty Foundation.

The Wanderer began as "Der Wanderer," a German Catholic weekly, and was launched by Benedictine priests at Assumption Church, St. Paul. The German weekly was discontinued in 1957. The English weekly, The Wanderer, began in 1931.

Present circulation of the weekly is about 30,000.

It advertises that it is "solidly Roman Catholic" and "but a small voice against the raucous cries of innovators, experimenters, speculators and underminers who have seized most of the platforms, microphones and publications of the secular and Catholic communications media."

Nicaraguans At Vatican

Vatican City — (RNS) — A group of public officials from Nicaragua was received in audience by Pope Paul VI, who addressed them expressing his hopes for peace and prosperity in Latin America and sent a message of good wishes to Nicaragua's new president, General Anastasio Somoza.

Present at the papal audience were Nicaragua's vice president and public works minister, Caltejas Deshon; Dr. Robert Soler, president of the National Bank of Nicaragua and Pablo Dodero, consul general.

Can Science-Fiction Films Offer More Than Gadgets?

New York—A science-fiction film has been cited by the Catholic Film Newsletter for refusing to stress the futuristic gimmicks that are found in most pictures of that type and choosing, instead, "to probe the nature of what might be the human situation" in the world to come.

The film, "Fahrenheit 451," is based on a novel by the noted science-fiction writer, Ray Bradbury, and tells of a society in which the written word is banned, where book-owners are hunted like criminals and where confiscated books are ceremoniously burned.

"Science fiction is usually associated with attempts at prophetic visions of how future life will be affected by technological change," commented the lead article in the latest issue of the newsletter, which is published by the National Catholic Office for Motion Pictures. "As a result, science-fiction films have indicated futurity by emphasizing special effects, gadgets and set design. They have neglected to probe the nature of what might be the human situation."

Praised for "going against this tradition" is the film's director, Francois Truffaut, known as one of France's "New Wave" directors—his most famous film is "The 400 Blows"—but who made "Fahrenheit" in English.

"Fahrenheit 451" (the title is the temperature at which book paper catches fire) stars Oskar Werner as a fireman whose sole mission is to help keep his land free of print by putting fire to contraband books. He conscientiously and efficiently does his job until, out of curiosity, he smuggles home and reads a copy of "David Copperfield."

His personality gradually changes—one of the reasons books are outlawed in this future society is that they make men "different"—and soon he himself is pursued by the firemen. He takes refuge in a forest, where "the book people" hurriedly try to memorize their treasured volumes before the books are seized and destroyed.

"The film is not a political allegory about a present or future totalitarian regime engaged in destroying the individual's capacity to think for himself," observed the Catholic Film Newsletter. "If it is anything more than a simple exercise in balloon-film comic-strip fantasy, it is an attempt to make us see what might happen if we were cut off from the literary heritage of the past."

"A society is pictured in which life is artificially stimulated by wall-television and drugs," the newsletter continued. "Books are forbidden because they might cause the in-



In a futuristic society, "firemen" confiscate books in a scene from "Fahrenheit 451."

dividual to be disturbed by thoughts contrary to the public good. The Captain (Werner) explains how doubts about life come out of the theater and go can be acquired by reading comic books. The people go inside to run your fingers of 'Fahrenheit 451' are shielded across the bindings. And the by their omniscient government sight of a library might make from the dangerous freedom of judging ideas for themselves."

"One of the unusual facets of the film is that, in keeping with the anti-print theme of the story, the opening credits are not seen but are given orally while the camera rams over roof-top TV antennas."

"Truffaut's control of the whole film is masterful," the newsletter said. "As with all his works, the editing is taut and purposeful. The very first sequence from its shots of the firehouse, to the series of customer endings in a close-up of the man being warned to flee the firemen, to the ritual bookburning in slow motion—presents the whole nature of the society. The shots of books going up in flames evoke a visceral effect in viewers."

This was the same observation made by film critic Edward Fischer in "Ave Maria" magazine. A leader in film education and author of several books on the visual arts, Fischer noted:

"Fischer also makes two other interesting observations: one about the scene in which Werner reads his smuggled copy of 'David Copperfield.' 'While reading, he wears an interesting bathrobe designed as a monk's robe to help the audience recall that monks kept the printed word alive during the Dark Ages' and the other about a scene in which a woman chooses to be burned alive with her books rather than abandon them. 'It is then that the audience realizes why the firemen's helmets are modeled after the helmets worn by Roman soldiers in the days of the Christian martyrs.'"

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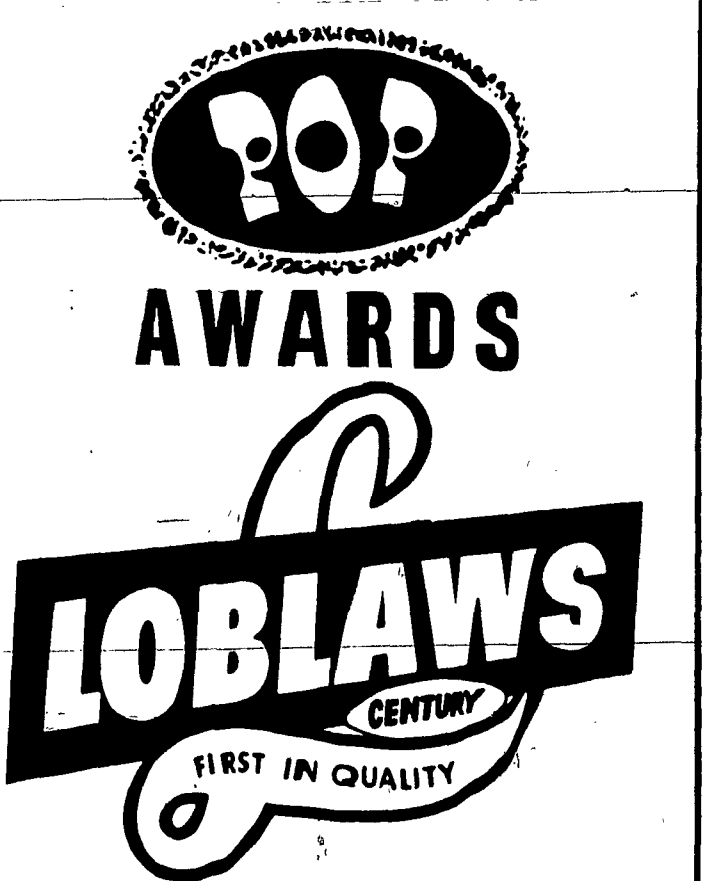
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POP TOPICS

Now that summer has officially arrived (unofficially it's been with us for some time!)—we should start to think about saving for that rainy day. Children especially should be encouraged to develop the thrift habit.

If your boy has a paper route, for instance, why not have him bank some of his weekly profits? Though the account may seem small, it's amazing how, with regular deposits, it will grow and grow through the years. By the time he's ready for college, he should have a nice fat nestegg.

And what better place to choose for this saving than Columbia Banking. Founded in 1884, Columbia is Rochester's oldest saving association. Its first place of business was Florsack's Hall, a neighborhood center located on the south side near St. Boniface Church.

Most of the officers at the time served voluntarily. In fact it was not until 1928 when Columbia moved to the Granite Building (E. Main at St. Paul) that regular hours of business were established.

During the past two decades it has "branched out" considerably with its main office (a reconstructed building of the 1880s) now at 31 Main St., and a thoroughly modern Bank-in-the-Round in Brighton near the former Erie Canal. The well-known time-temperature clocks distinguish other Columbia branches: at Mt. Hope and Crittenden Blvd., at N. Clinton near Sibley's, and in Newark and Lyons.

Columbia also opened a Yates County office in Penn Yan this past January and is planning a substantial building program there early next year. This summer still another branch will be opened in Greece—at 2750 Ridge Rd. W. For this second Bank-in-the-Round, a landmark time-temperature clock has already been erected on the site.

Now the largest state-chartered savings association in New York State, Columbia has assets close to \$200 million.

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So be sure to visit Columbia soon and be a double winner. While you're building up dollars for yourself, you'll also be gathering valuable POP Points for your organization. All hail, Columbia!

For shame, for shame, we goofed in last week's POP Topics. In noting the origin of potato chips, we credited their invention to an Indian "chief" when we really meant to say "chef." But chief-of-chef, housewives hail him as one of the greats.

Here's a recipe which in Wise fashion uses his masterpiece. It's a quick-n-easy gourmet treat... to serve hot or cold.

BAKED CHIP CHICKS

- 2 1/2 lb. chicken legs or breasts (equal 8 to 8 pieces)
- 1 small can (1/2 cup) evaporated milk
- 1 (8 oz.) bag Wise Potato Chips, crushed

Place chicken pieces (breasts skin-side up) on lightly-oiled baking sheet or shallow dish. Brush with evaporated milk and sprinkle generously with crushed Wise Potato Chips. Bake in moderate (350°F.) oven for about 1 hour or until chicken is tender.

Serve hot as main dish; or serve cold as appetizer with Cranberry Dip (recipe below)

Colorful, Tasty, No Drip SPICY CRANBERRY DIP

- 1 (1 lb.) can jellied cranberry sauce
- 1 cup commercial sour cream
- 1/4 cup prepared horseradish
- 2 tablespoons prepared light mustard
- 1/2 cup finely crushed Wise Potato Chips

Blend ingredients in order indicated; chill for at least 2 hours before serving. Yield: about 3 cups dip.

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Noted Jesuit Defends 'Selective Objection'

Westminster, Md. — (RNS) — The issue of selective conscientious objection must be argued apart from the war in Vietnam, Father John Courtney Murray, S.J., told the graduating class at Western Maryland College here.

The noted Jesuit theologian said that the issue would become "muddled and confused, or even misused and abused" since it has been raised "in the midst of the war in Southeast Asia."

Father Murray repeated his plea that the right of conscientious objection to particular wars be legally recognized. Such a right is "incontestable," he told the 156 graduates.

The theologian originally made his recommendation that a new or revised selective service law recognize selective conscientious objection at a symposium at Manhattan College in New York.

Then, and again here, he related how he has made the recommendation as a member of a panel of citizens, the President's Advisory Commission on Selective Service. A majority of the commission had rejected his position.

Father Murray, a professor at Woodstock (Md.) College, and the Rev. Donzel C. Wilkey, executive director of the Mary-

land Council of Churches, received honorary degrees at the graduation ceremonies.

In his commencement address, Father Murray said:

"The issue of selective conscientious objection must be argued on its own merits. It is not a question of whether one is for or against the war in Vietnam, or for or against selective service, much less for or against killing other people."

Father Murray maintained that a distinction between the two issues can be made.

"I make it myself," he said. "I advocate selective conscientious objection in the name of traditional American political doctrine on the rights of conscience."

"I am also prepared to make the case for the American military presence and action in South Vietnam."

"I hasten to add that I can just about make the moral case. But so it always is. The morality of war can never be more than marginal," he said.

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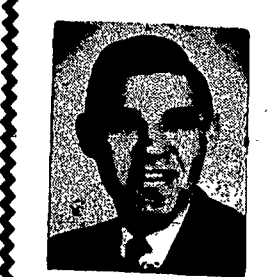
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