

"DENNIS THE MENACE"



"DID YA BUY ANY GLUE THAT FIXES A BROKEN LAMP?"

Marigold's Best Friend Is Blooming

By FRANK CAREY
Associated Press Science Writer

WASHINGTON (AP) — David Burpee, the greatest friend of the marigold since the raindrop, has burst into bloom again. He is whooping it up all over the flower he contends should become a national emblem.

Just as surely as the crocus peeps through the soil every spring, Burpee, head of a big mail order seed house, descends on Capitol Hill every January.

The horticulturist from Fordhook Farms near Doylestown, Pa., has been trying for years to get Congress to pass a law making the marigold—otherwise known as tagetes erecta or tagetes patula, depending on size—the national flower of the United States.

Consistently, he has had opposition from congressional and other champions of the rose, the carnation, the corn tassel, the dogwood, and even grass. But Burpee, with the help of some congressional friends of his own, has waged the most vocal fight of all. He has even registered as a lobbyist.

Over the years, Congress has often debated the question—with truly flowery speech—but has never voted on it.

Burpee, 67, literally says it with flowers—bringing truckloads of marigolds into Washington, showing the lawmakers and their wives with bouquets and distributing free packets of seed.

He tells anyone who will listen to him: "The marigold should be the national flower because, like the American people themselves, it is characterized by vigor and virility and has a potential for still further development. Moreover, it is native to no other country in the world—and it's not the state flower of any state, so it wouldn't infringe on states' rights."

Burpee's latest move was to present House Speaker Sam Rayburn, D-Tex., with a floral Texas star made of hundreds of marigolds. Strictly bi-partisan in his fight, he named a New 1961 marigold "Mary Helen" in honor of the wife of Rep. Bill Ayres, R-Ohio.

With an eye to international implications, Burpee says the marigold has become one of the most popular flowers in all the civilized countries of the world—which would make it "a great

mouth for centuries. This verbal "tradition" is considered to be a valid source of doctrine alongside the Bible. Many Catholic beliefs about the Virgin Mary are based on tradition rather than scripture.

When a priest or bishop—or for that matter, the Pope—goes clearly outside the realm of faith and morals, and offers advice on a political issue, Catholics know they are free to spurn his guidance. Their readiness to do just that was demonstrated in the recent Puerto Rican elections.

Enshrined by Single Act Non-Catholics are inclined to feel that the authoritative nature of the Catholic Church—symbolized by the dogma of infallibility—subjects Catholics to "thought control" and deprives them of freedom of conscience. To Catholics, however, it is a comforting assurance. Instead of trying to think through every religious question for himself on the basis of his own understanding and insight, as many Protestants and Jews feel compelled to do, a Catholic can embrace the entire body of his church's doctrine by a single act of faith, in which he accepts the church as a divinely established institution "incapable of teaching error."

What role does the Bible play in Catholic teaching? This question is often asked by Protestants who regard Holy Scripture as the only authoritative source of Christian doctrine.

The Catholic Church holds that the Bible is the divinely inspired word of God—a definition that would satisfy even a fundamentalist Protestant.

But it also holds that the church preceded and produced the New Testament, and that the scriptures can be properly understood only when explained and interpreted by the church. "Private interpretation" of the Bible—a basic principle of Protestantism—is strictly forbidden in the Catholic Church.

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'Hot Hearings' Scheduled In Salem

By PAUL W. HARVEY JR.

SALEM (AP)—The public will get its chance this week to get into some of the hotter controversies of the legislature when committees hold hearings.

These include the age at which children should be allowed to start school, income taxes and whether competition between electric power distributors should be limited to what duplication there is now.

Some legislators say their heaviest mail is against a bill to require that children be six years old by July 1 in order to start school the following September. Now, they only have to be six before Nov. 15.

The hearing on the bill, before the House Education Committee at 3 p.m. Wednesday, is expected to bring a heavy turnout of mothers with fire in their eyes. Most probably will be those whose children would be forced to stay home an extra year.

The sponsor of the bill is the Oregon Education Association, which thinks too many immature children start to school now.

Leslie W. Buell, principal of Portland's Riverdale School, will be the chief witness for the bill. He says that 25 per cent of the children whose sixth birthday falls between July 1 and Nov. 15 fail at least one year of school in the first eight grades.

In this falling group, he said, boys out-fall the girls four-to-one.

Buell said he has the backing of most of the school principals. The House Taxation Committee will begin hearings at 1 p.m. Monday on the Legislative Interim Committee's proposals to change the personal income tax law.

These changes would levy a gross income tax of one per cent, eliminate all deductions, and re-

duce tax rates. The state revenue total would not be changed, but some of the tax burden would be shifted to persons with small incomes.

Other important hearings next week: Monday, 8 a.m.—House State and Federal Affairs Committee on a bill to limit legislative sessions to 90 days.

The governor says it is wasteful to have two power systems serving the same area. But some of the peoples' utility districts are expected to oppose it vigorously. They say duplication results in lower rates.

Monday, 11 a.m.—Senate Labor and Industries Committee on activities and functions of the state Department of Employment.

Wednesday, 3 p.m.—House Fish and Game Committee on a bill to permit the state Marine Board to fix speed limits on boats on all inland waters.

SECOND OF SERIES . . .

'The Church' Reference Is Not Merely Arrogance

By LOUIS CASSELS
United Press International

Roman Catholics never speak of "our denomination" and rarely of "our church."

They call it "the church." The distinction is more than semantic. To a Catholic, the worldwide religious organization of 500 million members which has its headquarters in Rome is not simply one of many branches of the Christian Church.

It is the "one true church"—the only institution in the world which can authentically and authoritatively proclaim the Gospel of Jesus Christ.

Catholics are well aware that this claim is regarded by non-Catholics as arrogant, and as a major stumbling block to Christian unity. But they cannot readily surrender or compromise it, because it is directly related to the dogma of infallibility, which is the keystone of all Catholic doctrine.

Catholics believe that Christ commissioned His apostles to establish a church, which was to be not merely a spiritual fellowship of like-minded people but a visible, united organization with definite rules, prescribed beliefs and a hierarchical system of government.

They believe that authority over the church was vested in the apostles, and has passed down to their successors, the bishops. And they believe that supreme authority was vested in St. Peter, and has passed down to each man who has succeeded him as bishop of Rome, or Pope.

Impossible to Err Since Jesus—as fully aware of the weakness of the human beings to whom He entrusted His message, Catholics believe, He took special steps to make sure that they could not lead the church astray. He clothed the apostles (and their successors) with a divine protection which makes it impossible for them to err when they undertake to define the content of the Christian revelation.

That is what Catholics mean by "infallibility."

It should be noted that the "infallible teaching authority" is regarded as being lodged primarily in the church rather than in the Pope as an individual. During the first 19 centuries of the church's history, the basic dogmas which Catholics consider infallibly true were proclaimed jointly by all of the bishops assembled in an ecumenical (worldwide) council, such as the one which will meet in Rome in 1962.

The last ecumenical council met at the Vatican in 1870. It resulted in a dogma declaring that the Pope alone could make infallible pronouncements under certain circumstances.

The circumstances are these: the pronouncement must deal with a matter of faith or morals (not political) or social beliefs or anything else of that kind; and the Pope must make clear that he is speaking to the whole church "ex cathedra"—that is, "from the chair" of St. Peter.

Use Power Sparingly This power has been used very sparingly by the popes. Only once in the past 91 years has a Pope undertaken to define, ex cathedra, an article of Catholic faith. That was in 1850, when Pope Pius XII proclaimed as a dogma the long-held Catholic belief that the Virgin Mary was bodily assumed into heaven at the end of her life on earth.

Are "non-infallible" papal pronouncements, such as those found

in encyclicals, binding on a devout Catholic?

There is much confusion on this point, among Catholics as well as non-Catholics.

Some Catholics look upon a papal encyclical as a piece of fatherly advice which can be heeded or ignored. Some non-Catholics quote from the encyclicals of long-dead popes as though every word of them were current and inviolable law for all Catholics.

The truth is somewhere between these extremes. A Catholic who is both devoted and well-instructed will try to give "positive assent" to all of the religious and moral teachings of the church, and will be particularly respectful of papal encyclicals, even though he does not regard his acceptance of them as absolutely mandatory.

When a priest or bishop—or for that matter, the Pope—goes clearly outside the realm of faith and morals, and offers advice on a political issue, Catholics know they are free to spurn his guidance. Their readiness to do just that was demonstrated in the recent Puerto Rican elections.

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