

Action Francaise Rebelled Against Advice Of Pope

Formal condemnation by Holy See was forced by French Royalists' Declaration of Resistance—They Assailed Pope's Allocation of Political Interference

By M. Massiani (Paris Correspondent, N. C. W. C. News Service).

Paris, Jan. 11.—Publication by His Holiness Pope Pius XI of the decree of the Holy Office condemning the newspaper "Action Francaise" and some of the works of Charles Maurras and Leon Daudet, heads of the Action Francaise movement, marks the final stage in a matter which has agitated the Catholic world for many months and would appear to be the inevitable answer to the manifesto recently issued by the Catholic leaders of the Action Francaise in which they openly declare their inability to conform with the wishes previously expressed on the subject by the Holy Father, even going so far as to say that "while it is painful for sons to be forced to resist the injunctions of a father, by obeying him we should be forced to commit a sin comparable in gravity to the crime of parricide."

The fact that His Holiness waited until this act of open rebellion before publishing a decree which, it now appears, had been drawn up as long ago as January 29, 1924, under the pontificate of Pius X, and that he had confined himself to issuing repeated and unmistakable warnings and admonishments, shows clearly that every possible effort was made to adjust a very delicate matter without injuring the feelings of the large number of prominent French Catholics who are among the members and sympathizers of the Action Francaise Party.

The manifesto of the directors of the Action Francaise, published in their official organ, stated that the members of the Action Francaise could not bow before the will of the Holy Father who, in the consistorial allocation of December 20, brought Catholics not to belong to their party or to read their paper. The declaration of resistance was formulated in the name of the Catholics as well as the non-Catholic directors of the organization. It has caused a painful impression in Catholic circles. "La Croix," in publishing the text thereof, expressed its "infinite regret" and its "profound sorrow."

In explanation of the event, it may be well to recall briefly the sequence of the happenings which have gone before.

The Action Francaise is a political party of the extreme right, which fights ardently for a restoration of the monarchy in France and which, while preaching scorn for electoral and legal methods of political reform, advises as its direct action "policy of concessions" of the moderate parties and condemns political liberalism. Under the direction of Charles Maurras who personally is not a believer, it has always affirmed its ardent sympathy for the Catholic Church; it has sought and obtained numerous memberships among Catholics who are attached to the principle of authority and hostile to democracy.

Early last September, Cardinal Andrieu, Archbishop of Bordeaux, in a consistorial letter, proclaimed that it was not permissible for Catholic young men to enter the Action Francaise group in which they would be taught by leaders whose philosophical writings were in contradiction with Catholic dogma and doctrine. Pope Pius XI sent a letter of approbation to the Cardinal.

Meanwhile, the Catholic directors of the Action Francaise wrote to the Archbishop of Bordeaux, and later to the Pope himself, to affirm their submission to the doctrines of the Church, maintaining that they would be careful to avoid those doctrinal errors which had been denounced by the religious authorities in the various writings of Maurras and his lieutenants. An account of the discussions which have taken place during the past four months would be too lengthy. The "Osservatore Romano" published several editorials setting forth new objections and complaints against the Action Francaise and, more especially, against two of its leaders, namely, Maurras and Leon Daudet. The Action Francaise replied. Its position in the controversy may be summed up as follows: Rejecting the reproaches of the "Osservatore," it maintained that it remained in obedience to the Pope, but it likewise maintained that the editors of the Roman organ were not speaking in the name of the Supreme Pontiff.

This later statement received a formal contradiction on December 26 when, in the presence of the cardinals gathered for the consistory, the Holy Father spoke in person, declaring that it was not permissible for Catholics to adhere to the program of those who place the interests of party above religion, making the latter serve the former. Nor is it permitted, His Holiness added, "to read papers published by men whose writings are opposed to our doctrine on faith and morals."

Political Interference Charged This allocation was copied by the Action Francaise; the directors of

which admitted, without hesitation, that it was aimed against their party and their organ. It was on this occasion that they published, in reply, the manifesto entitled "Non possumus," which stated, in substance, that the Catholic directors of the Action Francaise (in whose name the manifesto was written) maintain that the act of the Supreme Pontiff is not a religious but a political act; that it tends to bring about the suppression of the Action Francaise in order to compel French Catholics, in effect, to rally to the Republic. But, as it is their opinion that the Republic is the cause of the misfortunes of France, they do not hesitate to declare that if they were to lend themselves to the disappearance of the Action Francaise they would be traitors to their country.

"It is extremely painful for sincere Catholics," they said, textually, "to be in the position in which we find ourselves: it is painful for sons to be forced to resist the injunctions of a father. But, in order to obey him we should have to commit a sin comparable in gravity to the crime of parricide. The father who asks his son to kill or, what comes to the same thing, to allow his mother to be killed, may be listened to with respect, but he cannot be obeyed."

The non-Catholic directors added to his manifesto a statement in which they asserted that they share the opinion of their Catholic friends. It would be painful for them to resist a notice from Rome; they repeat that they are willing to pay a tribute to all the benefits of the papacy, but that they do not hesitate under the circumstances, to say "Non possumus."

Such is the attitude of the leaders of the Action Francaise which, undoubtedly, has had the sympathy if not the support of many Catholics, laymen and clergy alike.

But it is certain that while they may continue to show a preference for any given form of government (the Pope himself has recognized that they have this right) the sincere Catholics who belonged to the Action Francaise group will refuse to follow these leaders in their resistance to the political directions. "La Croix" has appealed to them as follows: "We turn toward the families of the Action Francaise and beseech them to show themselves truly Catholic, to hearken to the words of the Pope, to believe in the Divine Providence which guides him, to reflect on the sacrifices which the faithful of all the centuries have made for their faith and to reply to the Pope not with a 'non possumus' but with that submission."

Moslem World Manifests Passion for Modernity As Old Fanaticism Fades

By Dr. Alexander Mombelli (Jerusalem Correspondent, N. C. W. C. News Service)

Jerusalem, Dec. 26.—The Moslem world of to-day is manifestly different from that of the time past. The religious and social organism of Islam, for centuries the most typical example of popular fossilization, has been undergoing very significant changes. A vehement passion of modernity has begun to dominate the political life of Mohammedan peoples throughout the boundless regions of minarets and mosques. But these aspirations always appear on the background of xenophobia. The event which most seriously damaged the social chart of Islam was the abolition of the Caliphate. The repercussions of the secular gesture of Mustafa Kemal Pasha were enormous. The suppression of the "Moslem papacy" has plucked from the Mussulman world its keystone. The Caliphate was, indeed, from its origin in the foundation of the moral unity among the followers of the Prophet. It is true that Ibn-el-Saud, the new king of Mecca, has recently stated again his intention to form a Society of Moslem Nations, but such a project, even if given effect, would only be a very poor substitute for the traditional solidarity of the Mohammedan peoples, for centuries based more firmly on the institution of the Caliphate.

It may be said that a new mentality is being developed in the Arabs as a result of contact with western science and civilization during the Great War. Above all, one is impressed with the religious changes among Moslems. Much of the old fanaticism has gone. There are many evidences of rebellion against tradition and external authority of the Clergy. Political conditions have favored the introduction of several reforms. The new mandates for the Near East, too, warrant religious freedom.

There has been a neglect of Moslems on the part of Christianity since the Mohammedan invasion of Europe. But to-day the attention of Christians has notably increased towards the followers of the Prophet. The possibility of a greater result for Christian missionary work among Islam is now much more evident than in past years.

In order to remove the most preliminary difficulties for the missionary propaganda of the Gospel, however, it is necessary, above all, that Christian Powers be really Christian also in their diplomacy and political administration in the East, and, then, that the missionaries be not suspected in their activities of working for the political purposes of their country.

Bishop Diaz Made Prisoner By Pres. Calles' Order

Five Other Prelates And Twenty Civilians Also Taken Into Custody—Reported That Government Will Deport Bishop Diaz To Cuba—Press Correspondents Also Held In Custody.

(By N. C. W. C. News Service) Mexico City, Jan. 10.—The Calles Government today arrested Bishop Pascual Diaz of Tabasco, secretary and spokesman of the Episcopate, five other prelates, 20 civilians, and two American correspondents, and occupied the Catholic Episcopate building.

Bishop Diaz is being held, no one knows where. It is reported that the Bishop, who is a native Mexican, will be deported to Cuba. A short while after his arrest he sent to his home for some personal belongings.

Other arrested were Archbishop Ruiz y Flores of Michoacan, Bishop Jesus Echavarría of Saltillo, Bishop Miguel de la Mora of San Luis Potosí, Bishop Nicholas Corona of Papantla and Bishop Ignacio Valdespino y Diaz of Aguas Calientes.

It is said that most of the seven Archbishops and 23 Bishops of the country are now under arrest. Secretary of the Interior Tejada ordered the arrest of Bishop Diaz and is also said to have ordered his deportation. Secretary Tejada has used the pretext that Bishop Diaz was implicated in a movement to overthrow the Government, started by Catholic groups in various parts of the country.

Mexican police descended upon the Episcopate early this morning, placing Bishop Diaz and the others under arrest. Bishop Diaz was quickly led away to some unknown place, while the police remained in the building and arrested everyone, clergyman or civilian, who called during the day.

This led to the arrest of the Associated Press and United Press correspondents. The former went to the Episcopate building to inquire about news when he was arrested. The latter followed and was likewise interned. They were held six and four hours, respectively, without being allowed to communicate with the outside. When their plight was discovered an American Vice Consul entered the Episcopate to aid them but the police refused to release the newspapermen. Upon representations from the American Embassy they were released.

The Vice Consul said that the newspapermen had been detained in accordance with orders issued by Secretary Tejada and that the prelates other than Bishop Diaz were still in the building, but under arrest.

The Associated Press representative went to the Episcopate with a message from his New York office. He made his way into the building and handed the message to Archbishop Ruiz, asking if there were any truth in the report concerning the revolutionary movement.

Immediately a man dressed in civilian clothes, who proved to be a secret service agent, asked to see the message and it was shown to him. It was then that the arrest of Bishop Diaz and the other prelates was disclosed.

Bishop Diaz has been the virtual leader of the Catholic Church in its struggle for religious liberty under the Calles regime. The aged Archbishop Jose Mora y del Rio heads the Episcopate, but because of his poor health Bishop Diaz has acted as spokesman and has served as chief negotiator in the conferences the Government has granted the religious.

He is a full-blooded Jalisco Indian and 50 years old. He is tall, muscular, black-haired and distinguished looking. He is considered one of the most powerful orators in Mexico and, although characteristically smiling, he has the reputation of being able to fight if the occasion demands.

Perhaps his most notable achievement throughout the whole persecution has been that in the face of great trials and suffering, he has consistently opposed every suggestion of a revolt against the Mexican Government. At the same time, however, he has been unshaken in his insistence that the Catholic Church have the rights of religious liberty.

Fr. F. L. Odenbach, S.J. Temporarily Stops Seismologic Work

(By N. C. W. C. News Service) Cleveland, Ohio, Jan. 12.—Pioneer in seismological observation among Jesuit scientists, the Rev. Frederick L. Odenbach, S. J., of John Carroll University has partially abandoned until further notice the keeping of complete scientific record of earthquakes and similar phenomena. The reason for this step, Father Odenbach said, is because the location of his observatory in the John Carroll University building is no longer suitable for accurate and complete observations.

The locality is now a thickly settled residential district and with large manufacturing plants all around.

Father Odenbach has dismantled many of his instruments and stored them for possible use hereafter. He hopes to resume study of earthquakes and similar happenings when John Carroll University builds on its new site in University heights.

More Relics Found In King Tut's Tomb

(By N. C. W. C. News Service) Jerusalem, Jan. 1.—During the present season's activities at the tomb of Tutankhamen a considerable number of sealed caskets have been extracted from the hitherto unopened two inner chambers in the tomb. More than 30 golden statuettes have been discovered, each in its particular casket with folding doors, the whole of the latter being overlaid with gold leaf.

Among the more interesting of other relics brought to light there are stated to be six wooden models of state barges, fully manned with carved figures. Certain caskets have been found to consist of three outer shell cases, with the actual repository in a fourth and innermost case, similar to the series of coffin-shells enclosing the royal mummy used at the burial ceremony. A further startling discovery is stated to be the presence of a hidden crypt beneath the chamber in which was found the royal sarcophagus. The entrance to the unexplored depths of this chamber leads away down directly under the massive sarcophagus itself. From the crypt with which the entrance was concealed beneath the well-nigh immovable weight of stone above, it is conceivable that the examination in due course will be accompanied by further finds of great importance.

Fr. Villalonga S. J. To Head Spanish Jesuit Province

St. Louis, Mo., Jan. 12. The Rev. Joachim Villalonga, S. J., who is a graduate of St. Louis University and head of the province of the Jesuits in the Philippine Islands, has been appointed provincial of the Spanish province of the Society in Aragon, Spain. It is learned here he has been a member of the Society of Jesus about twenty-five years.

While a student at the University here he made what is known as "the Grand Act" in which he defended over one hundred theses covering the fields of theology and Scholastic philosophy. Among those present on the occasion were Cardinal Gibbons and President Theodore Roosevelt.

World War Nurse Will Become Nun

(By N. C. W. C. News Service) Cincinnati, O., Jan. 12.—Announcement is made here that Miss Emma Kreeker, world war overseas veteran of the Red Cross nursing service, would enter the Sisters of Charity community at Delhi, O., to become a nun. Miss Kreeker has recently been chief of the child welfare clinic of the city public health department here.

Miss Kreeker is a graduate of the Good Samaritan Hospital Nurses Training School and was for the past four years has been treasurer of the Nurses' Alumnae Association. She is reputed to be one of the leading clinic nurses for child welfare work in this section.

Vandals For Fourth Time In Last Year Bomb S. F. Church

(By N. C. W. C. News Service) San Francisco, Jan. 9.—For the fourth time within a year, bombers attacked St. Peter and Paul's Catholic Church, in the Latin quarter, here today, blowing down the temporary wood entrance archway and damaging the door. Several granite slabs of the floor were loosened, but services were held as usual. No one was injured.

The bomb was tossed from an automobile shortly after 5 a. m., while a policeman detailed to watch the building was in a park a short distance away, in plain view of the structure. He witnessed the bombing and reported that he fired one shot at the automobile, but had been so blinded and confused by the explosion that he was not sure of his aim. The bombers escaped.

Maryknoll Sisters Depart For Korea

(By N. C. W. C. News Service) Maryknoll, N. Y., Jan. 11.—A departure ceremony was held at the Maryknoll convent yesterday for Sister Mary Genevieve Beez, formerly of Defiance, Ohio, and Sister Mary Dolores Tom of Stanton, Texas, both of whom are going to the Maryknoll Mission in Korea. The sermon was preached by the Rev. Frederick E. Fitzgerald, a member of the Catholic Foreign Mission Society of America.

Sister Mary Genevieve will be superior of the community at Yengyou, a mission in charge of the Rev. John E. Morris, of Fall River, Mass. The Sisters are undertaking the direction of industrial work for the Korean women and girls of this poor hill country. Skilled Chinese workmen from Antung, Manchuria, have been brought to Yengyou to launch the enterprise.

Sister Mary Dolores has been assigned to Gishu, on the Yalu River, the station where the first Korean mission band of Maryknoll Sisters went in 1924. A girls' school is well under way at Gishu and an old folks' home has been opened.

Why is the Statue of St. Anthony in all Catholic Churches?

Almost without exception the Statue of St. Anthony of Padua is found in the Roman Catholic Church everywhere in the United States of America. How is this to be explained? It is the outward and visible evidence of the popular faith of Catholics in the efficacy of St. Anthony as a heavenly intercessor. If the Catholic faithful everywhere did not have recourse to the Wonder-Worker of Padua his statue would not be so universal in Catholic Churches. It is this superstition on the part of Catholics or is their faith in the prayers of St. Anthony well grounded? Abraham Lincoln once said: "You can fool some of the people all the time, and most of the people some of the time; but you can't fool all the people all the time." For seven hundred years Catholic people have been invoking St. Anthony of Padua and more are invoking him today than ever before. All these millions of clients could not have been fooled for so many centuries and still persevere in their delusion. If any non-Catholic is skeptical, let him test for himself the intercessory power of St. Anthony, and he will find that he does not limit his good offices to those within the Catholic Church.

THE WONDER-WORKER'S MOST POPULAR SHRINE The most popular Shrine of St. Anthony in America is in St. Francis Church, Graymoor, amid the highlands of the Hudson. Hundreds of testimonials are received every month by the Graymoor Friars in gratitude for the favors they have received through the intercession of St. Anthony. Just a few follow by way of illustration.

THANKSGIVINGS RENDERED FOR FAVORS GRANTED THROUGH THE INTERCESSION OF ST. ANTHONY

Mrs. W. A. C., Florida: "It became imperative that we sell the home which we bought here last fall, and through Saint Anthony succeeded, although it was nothing short of a miracle. When people ask me how I managed it I never hesitate to say, whether to Catholic or non-Catholic, that Saint Anthony did it for me. So dear Father, I am enclosing the check which I promised for the Bread Fund and I would appreciate it very much if you would publish my thanksgiving."

V. L. B., Minnesota: "The inclosed offering is to be used for some good purpose in thanksgiving for a wonderful favor, namely reconciliation with a very dear friend. I can truthfully state that without the aid of Saint Anthony and your prayers there would never have been any renewed friendship. The dear Saint has done much for me and I will ever remember him and the Friars at Graymoor."

H. M., Bridgeport, Conn.: "Many blessings have come to me since I wrote asking your prayers in the Perpetual Novena to Saint Anthony. My health has much bettered, I received entirely unexpected employment which, thanks to Our Good Lord, I have been able to perform, and I have attained much peace of mind. I have continued the Novenas myself, for I still need many graces, blessings and favors."

A new Novena is begun to St. Anthony every Tuesday. Address all petitions to ST. ANTHONY'S GRAYMOOR SHRINE, Box 310, Drawer 5, PEEKSKILL, N. Y.

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