

The Catholic Courier and Journal

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Friday, June 28, 1929.

ELIMINATING GOD GRADUALLY

Five hundred and thirty-two places of worship were closed in Russia in 1928, we are informed by reliable news dispatches.

Two hundred and fifty-three more places of worship are marked for similar conversion this year. A church is closed only when a majority of the local population favors it.

There were 354 orthodox churches put out of business in 1928, Soviet figures show; 88 monasteries; 69 synagogues; 88 mosques, and 4 buildings belonging to other sects.

The Soviets are becoming psychological in their work. Thus, a certain lady, N. K. Krupskaya, a member of the collegiate of the Commissariat of Education, condemned the practice of discharging workers for the only reason that they happened to be affiliated with some church.

There must be constant activity, too, in the name of God. The All-Russian Board of Political Education recently criticized the Communist Youth League, trade unions and co-operative societies for inactivity in anti-religious propaganda.

This is Russia seeking to eliminate God gradually from the country. It is a big undertaking for mortals. It has been tried again and again in the history of the world—tried by fire and sword, penal laws and persecutions, and it has always failed.

PAINTING LIBERTY BLACK

Our perspective of liberty seems to have been wrong. People who fought and died for it were inspired by the belief that liberty was something big, broad, beautiful, inviting and inspiring.

A gentleman from Kentucky, Sackett by name and a United States Senator by occupation, would like to have liberty painted black. The matter of Congressional reapportionment, long delayed by dilatory Congresses, was being considered in the Senate recently.

Mr. Sackett's idea is not entirely original. It has nestled in peanut brains for years. It has run through small minds like a little stream of water, trickling from a concrete job, it has been fed upon, like mush, by people who have painted halos around their own heads.

That the sacrifice of the Mass and the invocation of the Blessed Virgin Mary and other saints, as now practised in the Church of Rome, are impious and idolatrous.

A Child's Dream

I wish I were the little key That locks Love's Captive in, And lets Him out to go and free A sinful heart from sin.

—Rev. Abram J. Ryan.

them if they love America, and if they love and serve God and do all of this in a sincere and kindly way—these patriots would go away ashamed and humiliated.

CATHOLIC EMANCIPATION

It is hard to believe that one hundred years ago the cry of "No Popery" was a battle cry that inspired victory in British politics. Yet it did, many a time.

The rebellion of '98 had written many new pages of sorrows into Irish history with Irish blood. Robert Emmett had been executed, and his countrymen had been charged, with his dying breath, that no man should write his epitaph until Ireland was free.

But Daniel O'Connell was a Catholic; Grattan was not. O'Connell could not sit in the British Parliament; Grattan could and did. But O'Connell possessed a gift of oratory seldom equalled in the world.

In 1828 Sir Robert Peel became leader of the British House of Commons. He had, as Daniel O'Connell aptly expressed it, "a smile like the silver plate on a casket."

In the heat of the excitement Daniel O'Connell became a candidate for Parliament for County Clare. He was elected, and British battleships and many regiments of troops were sent to Ireland.

That the sacrifice of the Mass and the invocation of the Blessed Virgin Mary and other saints, as now practised in the Church of Rome, are impious and idolatrous.

He was subsequently heard at the bar in his own behalf, and by a vote of 190 against 116 he was rejected. Back again to County Clare he went, to be elected for the third time to the British Parliament, and to Lon-

The Catholic Church Is Reasonable

All the Catholic Church desires is that the truths of Catholicity be investigated. If you do not find the same infallible certainty for the truths of the Catholic Church as for the truths of Mathematics do not accept them.

THE FOUNDER OF THE RED CROSS, ST. CAMILLUS OF LELLIS, WAS A CATHOLIC

don he returned, hammering upon the closed doors of the House of Parliament. Within there was commotion, even fright.

A lofty column on the walls of Derry, Thomas D'Arcy McGee tells us, bore the effigy of Bishop Walker, who fell at the battle of the Boyne, fighting for England.

More than 300,000 Irish people in the city of Dublin attended a field mass in Phoenix Park in celebration of this event the other Sunday, and millions of Catholics in all parts of the British Empire have been celebrating the Emancipation for many weeks past.

So swift does time fly that it seems but yesterday Robert Emmet delivered his matchless speech in the dock and died on the scaffold for the very thing his countrymen are celebrating now.

Richard Lalor Sheil, gifted Irish orator and co-worker with Daniel O'Connell, asked the British Parliament one hundred years ago.

MEXICO'S DRAMATIC STORY

This paper carries in its news columns this week the dramatic story of the persecution of the Catholic Church in Mexico from the beginning of the religious troubles until their settlement in Mexico City a few days ago.

Here is told why the churches in Mexico were closed, and why an entire nation of Catholic people was deprived of religious services and religious consolation for three long years.

Sunday's Liturgy

By Rev. Joseph L. Lord

Today's Mass is inspired by the thought of the work wrought anew in us at Easter and at Pentecost. The beautiful Epistle renews our Easter joy by reminding us that by Baptism "we are buried together with Christ."

This divine life, which Christ has obtained for us by His work of redemption, will languish and die if we neglect to nourish it. Hence Christ's words in the Magnificat antiphon: "I have compassion on the multitude. If I shall send them away fasting they will faint in the way."

show little or no understanding of the enormity of the injustice done to the Church, or of the sweeping attempt of the authorities to destroy every vestige of liberty, every atom of independence, every right to liberty of thought and of action, every particle of ecclesiastical authority—the God-given rights of the Church from the days of Christ Himself.

Many American Catholics, the New York Times says editorially, believed the Mexican hierarchy went too far when they suspended all religious services in protest against the registration that had been ordered by the government.

Priests were not only ordered to register, but every pastor was made responsible to a committee of ten citizens appointed by the government, thus taking every vestige of authority over priests away from the ecclesiastical heads of the Church.

The government claimed the right to intervene in matters of religious worship in every part of Mexico. Religious marriages were declared invalid.

The government assumed the right to limit the number of priests in the various states, ordered that every priest must be of Mexican birth, and denied the people the right to establish new places of worship.

Something here of far more importance than the mere "registration" of priests. Something vital, something worth fighting for, something worth dying for.

These regulations applied not only to the Catholic Church, but to all churches, to all religions.

As God alone can bestow upon us the divine life, so He alone can nourish and foster this life in us. In the Collect we ask God, the giver of all good things, to implant His love in our hearts, to safeguard in us that life which He communicates to our souls and fosters in us.

So shall our feet never stray from the path of God's commandments, and our goings be always on the way of perfection. If we but ask God with a lively confidence in His goodness, and in union with His divine Son, God will not suffer the hope of anyone to be in vain, nor his prayer to remain unheard (Secret).

The Offertory is an earnest petition for help towards the fulfillment of God's will: "Perfect thou my going in Thy path." Activity is essential to all life. Life without activity becomes stagnant and dies.

WAYSIDE WHEAT

By the Managing Editor

We have watched and waited, and with some trepidation, for the pillars of justice to crumble and fall since the resignation of Mabel Walker-Willebrandt from the office of assistant U. S. Attorney General, where she was engaged in the pleasant occupation of trying to dry up America, when she was not roaming the land making bigoted speeches to non-Catholic voters against Al. Smith.

But the pillars of justice have not even wiggled. We conclude, therefore, with a solemn sigh, that Mabel was not a necessity. May she rest in peace, and always keep dry.

Read how churches, centuries old, the pride of generations, the joy of the people of the land, were desecrated, confiscated, converted into museums and theaters, razed to the ground sometimes; how schools and orphan asylums were closed, nuns ill-treated, jailed, deported; how priests were hunted, imprisoned and shot; how every person, man or woman, who criticized the attitude of the government towards religion was declared to be in open rebellion against the government, and how hundreds of people, lay and cleric, were jailed, sent to penal colonies, driven forcibly out of the country, and many of them summarily shot—and all because they sought to exercise their God-given right of freedom of worship.

Something more important here than an objection to "registration". Something, right at our own doors, almost, in our own day and age; that recalls vividly the persecutions of ancient Rome; the abominable penal laws in Ireland; the torturing of missionary priests by Indians in the early days of our own land. Between four and five thousand Catholic people were slain during the long fight for liberty and justice, and many other acts of violence committed, we are told. Bishops exiled, hundreds of nuns driven penniless into strange lands, more than 4,000 priests deported, and no acts of cowardice or of apostasy among them.

What a wonderful story of Faith! And now the night has passed. Peace has come. The churches are to be opened. Te Deums will ring to the skies. Love of God and service of God will not be a crime below the Rio Grande any more. Reason has returned to the government that thought it could crush God from the hearts of the people. And the distracted land, binding up its wounds, treasuring its sorrows, and remembering its martyrs in the great fight for the greatest of human rights—the right to worship the God who created us—will seek to live in common fellowship.

Not yet, by any means, has the Church been granted the full liberty to which it is entitled. But that will come, in time. Inevitably it will come. The first steps, and very important ones, have been taken. Others will follow, peacefully, and with good will, no doubt.

It is good to know that Americans had important parts in the negotiations for peace. Rev. Dr. Edmund A. Walsh, S.J., vice-president of Georgetown University, and the Rev. Dr. John J. Burke, General Secretary of the National Catholic Welfare Conference, acting under the direction of the Church authorities, were good help to Archbishop Ruiz, who represented the Vatican, and Bishop Diaz, who assisted him. U. S. Ambassador Morrow, criticized thoughtlessly by some of our people at times, was a vital factor. His influence was most helpful, and his mediations most tactful and thoughtful. He has earned our deep gratitude, for he has shown that he possesses the fine American sense of justice and fair play.

Take a little time, then, and read this story of Mexico's Golgotha. Take a little time, and be thankful that you live in America. Take a little time, and watch and pray unceasingly that bigoted and un-Christian rulers may never do to you what they did to Mexico and the Mexican people.

June 30 Sixth Sunday After Pentecost

\$6,000,000 Estate Is Left to Establish a Catholic Hospital

Philadelphia, June 27. — Thomas F. Fitzgerald, business man and philanthropist who died in May, has left his entire estate estimated at \$6,000,000 for the founding of a hospital to be administered by a lay board chosen by Cardinal Dougherty of Philadelphia.

The Catholic Courier — A Paper for Catholic Homes