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Friday, July 10, 1981.

POPE PIUS SPEAKS OUT

With the shadow of a mailed fist upon him, Pope Pius XI has issued a vigorous Encyclical in defense of the Catholic Action clubs of Italy, recently closed by arbitrary order of Mussolini. An Encyclical mot only in defense of the Catholic clubs, their work and their ideals, but a stern expose of the methods and motives of a leader against whom no other man in all Italy dare raise his voice or hand in product against the autocratic tyranny of his dictatorial rule.

"That which was desired, and that which was attempted, was to tear away from Catholic society, and through this process to tear away from the Church, the young and all the young." Pope Pius says. Catholic Action was but a blind, a pretext.

Mussolini, once a Socialist, pretended to out Socialism out of existence. But, says Pope Pius, he has brought back Socialism and other anti-religious organizations and has made them stronger than ever before, because they are hidden mow, and protected, by their new uniform—the Fascist shirt. Boys and girls are not only asked. but are obliged to take oaths that they will execute Fascist orders without discussion. "Theirs not to reason why; theirs but to do or die." Right or wrong, legal or illegal, thonest or corrupt, helpful or murderous, even little boys and girls are obliged to take this oath. And for what purpose? Because Mussolini—the great Mussolini says so. An authority, as Pope Pius points "which can give orders against all truth and justice."

"Such an oath, as it stands, is illicit,"
Pone Pius declares.

If any other man in Italy made that statement the chances are his back would be against a firing wall in no time. For Mussolini's pathway already has been made sombre by the bones of dead men.

Disbanding of Catholic Action, the Pontiff says, was carried out as if "action was being taken against a dangerous organization of criminals." Mussolini, in other words, acted as if it were a great crime against the new Italy to teach the ideals, and truths of the Church and of Cod. "The child, as soon as he is old enough to learn, belongs to the State alone," he proclaims. He will not permit anybody—"absolutely anybody"—to teach him, to mold his character, to train his mind, to implant religious truths in his soul. All this belongs to the State. And who is the State? "That's nee!" says Mussolini. And every boy and every girl—"even little boys and girls," the Pope says—must take a solemn oath to obey all or

ders without question.

This, then, is what confronts the Supreme Pontiff of our Church. This is what Mussolini seeks—supremacy! Supremacy of the state supremacy over the mind and supremacy over the soul—ideas and practices which cannot be

And so, with the shadow of the mailed fat upon him. Pope Pius proclaims the truth to the world. It takes courage to do that, when by keeping allent, he could sit and beak in the golden friendship of the reat Massoini, when by keeping silent, se could unite with this main in bringing later to Fally her succent streingth and her streing glory, and share with him the rich twarfs. But where the Tibeer flows to the sea here flows, too, invisible, the river of the blood of marryrs, who died for the falls long long conturies ago. And he would have chair of Peter, lives works all the chair of Peter, lives works are the lives with the spirit of Peter, the lives works are the lives with the spirit of great legions of the lives and him. Their flows are lives works around him. Their flows are lives works are the lives with the spirit of great legions of the lives with the spirit of great legions with the lives with the spirit of great legions of the lives with the spirit of great legions with the spirit of great legions

The Dreamers

The sypsies passed her little gate—
She stopped her wheel to see—
A brown-faced pair who walked the road,
Free as the mind is free;
And suddenly her tidy room
A prison seemed to be.

Her shining plates against the walls, Her smilt, sanded floor. The brass-bound wedding chest that held Her linen's snowy store, The very wheel whose humming died, Seemed only chains she bore.

She watched the loot-free gypsies pass;
She never knew or guessed
The wistful dream that drew them close—
The longing in each breast
Some day to knew a home like hers,
Wherein their hearts might rest.

—Theodosia Garrison.

WHO WILL DETERMINE WHAT IS RIGHT AND WHAT IS WRONG?

For the past six years a Commission of carefully selected clergymen of the Protestant Episcopal Church in America has been studying the divorce question. This Commission recently made its report, favoring an amendment to the canon of the church on divorce, permitting the marriage of divorced persons by Episcopal clergymen in church edifices, and under the services of the Book of Common Prayer. A minority report favors the remarriage of divorced persons by civil authority, but not by a minister of the church. Such unions may be blessed by a minister of the church, in his own discretion, and the marriage will not be an impediment to full membership in the church.

The report of this Commission, a dangerous step towards full approval of divorce, will go before the general convention of the Episcopal Church in Denver, Colorado, on September sixteenth next. Bitter opposition to this suggested amendment has already been expressed by many Episcopal clergymen, and the warden of St. Stephen's College, affiliated with Columbia University, the Rev. Dr. B. I. Bell, has publicly declared that the adoption of this amendment will "certainly result in such a schism as no religious body has yet seen in America."

Bishop Herman Page of Michigan, chairman of the Commission which favors this revision of the Episcopal Church canon on divorce, issued a lengthy statement in connection with the report of the Commission. In this statement he says, pathetically:

"Who is to determine what is right and what is wrong? Obviously it is necessary that some one should interpret the mind of Christ."

mind of Christ."

But the Bishop, finding no one to interpret the mind of Christ, turns logically to the proper authority. He says:

"The traditional attitude of the Roman Church in regard to marriage and divorce has been accepted by the entire Anglican Communion, and indeed has become more or less basic in the civil law of the whole Western world."

Then he gives utterance to this sturdy Catholic thought:

"If the Church is to make effective the Christian ideal of the indissolubility of marriage, it must do everything in its power to uphold at every cost the idea of the sanctity of marriage; and there is grave danger that if we begin to allow exceptions they will become more and more numerous and that divorce will be accepted by the rising generations as an act quite as moral and justifiable as marriage itself.

But in spite of the very grave warning to which he himself gives utterance, Bishop Page falls into indecision again, and says:

"On the other hand, many devout Christians believe that the Church should make more provision for the remarriage of many innocent people who have been divorced, emphasizing their conviction that when Christ was talking about marriage and divorce, as usual He was laying down principles and not rules."

principles and not rules."

Dr. Bell of St. Stephen's College an-

swers this with:

"What the Commission recommends is directly contrary to the explicit command of Jesus Christ, and repudiates Christian ethical theory for the past nineteen centuries, apparently to conciliate a contem-

porary paganism."

Dr. Bell is, of course, absolutely right. It would be a splendid thing—and they would not be asking; "Who is to determine what is right and what is wrong?"—if all of the delegates to the Episcopal convention at Denver would read in advance of that convention a copy of the recent Encyclical by Pope Pius XI on "Christian Marriage." They will find there the answer to the question: "Who is to determine what is right and what is wrong?" And they will find, too, consolation in the fact that there is some one in the world qualified and authorized to "interpret the mind of Christ."

THE MISSION CRUSADE

The seventh biennial convention of the Catholic Stidents Mission Crusade, held last week at Niagara University, brought in a striking way before the Catholics of America the great work that is being done

The Catholic Church

has been the pioneer of Church unity. She looks with dismay and regret at the multiplicity of Christian denominations, and invites them all into that unity for which Christ came into this world, suffered and died. I Cor. I, 10: "Now I be seech you, brethern, through the name of Our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment." GOD SPEED THE DAY!

RELIGIOUS LIBERTY WAS FIRST GRANTED IN AMERICA BY A CATHOLIC, LORD BALTIMORE, IN 1649

by the missions of the Church. Missionaries from all parts of the world were present at this convention, and there were many exhibits illustrative of the life and work of the men and women who are carrying the Cross into pagan lands.

Dog sleighs and igloos from Alaska and other regions of the Far North, Eskimo trinkets from the land of perpetual ice and snow, treasured keepsakes from China and Japan, from Oceanica and Russia, from India and the Philippines, and handiwork from many other lands and peoples—all these brought home to the delegates to the convention heart-touches of the practical side of missionary life and sacrifices.

One of the exhibits was the original letter from a Chinese bandit leader demanding \$20,000 ransom for the Rev. Edward Young, C.M., a prisoner of the bandits, and threatening death to the missionary if the demand was not complied with. The ransom could not be paid, of course, and that Father Young escaped death was due more to his own alertness of mind than to any other cause.

From Hunan province in China—scene of many a martyrdom—there was a striking exhibit in charge of a Passionist priest, the Rev. Theophane Maguire, who for five years worked and walked in the midst of death. His friend and comrade in service, the Rev. Clement Seybold, C.P., of Dunkirk, died a martyr's death in that province two short years ago.

These and many other exhibits made a deep and lasting impression upon the great reperesentation of Catholic students in attendance at the convention. The recital of them should make a deep and lasting impression upon us all. For the missionaries, many of them our own friends and neighbors, go out from peaceful and happy homes, from the safety and security of Christian civilization in this and other lands, to carry the Cross into China. into Japan, into India, into Africa and elsewhere. They live and work among all kinds of peoples, savage and pagan, hostile and friendly, making unceasing sacrifices, enduring poverty, and privation of the most amazing nature, giving medical as well as spiritual care to their charges, helping them to walk the better and happier ways of civilization, and to adopt sanitary methods—all for the love of God, and for the betterment and advancement of re-

ligion.

For these "Marines of the Church" we should and do have great admiration. We help them, and rightly so, whenever possible, and especially through that splendidly organized promoter of the Missions, the Society for the Propagation of the Faith. The Catholic Students' Mission Crusade, growing by leaps and bounds, is certain to become an outstanding factor in the promotion of mission work the world over. Its recent convention has given the country much food for thought, and the results of that convention are bound to be felt in many lands and among many peoples. For thus does Faith grow and the flowers of religion blossom.

CAPITAL AND LABOR STUDY

Courses of study on the relations between capital and labor, unemployment, socialism, communism and the division of wealth will be prepared for the ninety-one Catholic colleges and universities having membership in the National Catholic Educational Association, under resolutions adopted by the association at the recent annual convention of that body in Philadelphia.

The courses will be conducted in accordance with the portifical encyclical on social and industrial subjects. A commit-

tee has been appointed to prepare a syllabus for a six-semester course of social problems in the light of Christian principles" and the encyclicals of the present and former Popes. This syllabus will be distributed to the member colleges for incorporation into their courses of study.

This is a practical step, and a commendable one. The mere reading of the great encyclicals on labor by Pope Leo XIII, and the more recent one by Pope Pius XI is always helpful, of course. But when these encyclicals are studied by many thousands of young men and young women in colleges; when the spirit of fair play, of honest dealings, of living wages, of the justice and right to which all workers are entitled-God-given rights-when these things are implanted year after year by sympathetic teachers in the hearts and minds of college students, the good that will be done is almost beyond calculation. This is what our Catholic educators now propose to do, and we may expect excellent results from the work. It is good for all of us to be taught that every worker is entitled to a living wage, and that every worker is likewise expected to do an honest day's labor for his employer. This the Church teaches, and this the new coursewill teach, along with many, many other things both interesting and helpful.

THE BREW OF HATE IN SPAIN

The brew of hate is boiling in Spain. Anarchists and Communists, enraged beyond all expression because leaders of the new Republic have not joined them in efforts to kill religion in the land, are determined to go to every extreme to hurt religion and show their detestation of it. Secret meetings are being held, with threats of another revolution to overthrow the present Government, and with unprincipled orators urging their listeners to attack churches and corrvents without fear. In some recent instances their advice has been carried out in part. But such heroes are cautious. It is one thing to attack and beat defenseless nuns, burn their homes and destroy their labors of years. It is another thing to face determined friends of these nuns. For men and women all over Spain have made it plain that church burning will bring swift resentment

Spain is Catholic at heart, even if too passive in times of stress. Its Anarchists and Communists are a noisy, rowdy, lawbreaking murderous minority. They showed their true colors in May when they attacked and burned many churches. Then, in some mysterious manner, they were made to understand that this must be stopped. There was no violence, no bloodshed. But the mobs were made to realize that nuns and priests, convents and churches were to be let alone. The brew of hate has been boiling bitterly ever since. It may boil over and do some damage. But we doubt it. The new Government is pretty well established now. The rulers know to what winds the sympathy of the great mass of the people bends. They know that the destruction of religion would hurt immeasurably, rather than help their cause. And their seems to be a very emphatic understanding that religion must be pro-

This is why the Communists rave. They want blood, like Russia. They want tortures, like Russia. They want destruction of churches, obliteration of priests, sacrilege of God, like Russia. But we will be greatly amazed if they get even the slightest consideration in these matters. There may be some sporadic outbreaks, but Spain will keep, we believe, the cross firmly implanted by the flag of the new Republic. God still lives and reigns in the land of Ferdinand and Isabella!

BOGUS PATRIOTISM

The Rev. James M. Gillis, editor of "The Catholic World," said some good things about "bogus patriotism" in an address to the Knights of Columbus in New York City on Independence Day. He made a plea that America try and live up to the high opinion recently expressed of her by Premier Ramsay MacDonald of Great Britain—the leading nation in the world.

"Let us see what we can do to maintain that eminence," Father Gillis said. "When we were inflicted with an inferiority complex, it might have been correct to boost ourselves, but we don't have to do it any more. Among the dangers to our eminence is a misconcept of patriotism. There has arisen a body of superpatriots—100-per-cent Americans.

"They say the only true American is of a certain race they are pleased to call Anglo-Saxon. And now they have dropped Anglo-Saxon and say the only genuine American is the Nordic. They rule out Italians, insisting that all Italians, are undesirable aliens, and, since the war, the Germans. The Irish they reject as aliens. They have detestation for every race but their own, whatever that is."

The enemies of America, Father Gillis rightly says, are those who stir up hatred at home and abroad. "Beware of hysteria and prejudice," Father Gillis warned his hearers. "The true American does not confuse his country with the Peity. He separates patriotism and religion. Patriotism is an adjunct of religion. The genuine American patriot is a man who thinks for himself, studies out problems for himself and does not confuse his government with religion."

WAYSIDE WHEAT

By the Managing Editor

There were 35,805,632 automobiles in the world on January first, according to an automobile census just made public. The United States had 26,697,398 of these. France came next with 1,459,650; England, 1,308,272; Canada, 1,224,098; Germany, 679,300; Australia, 563,657; Argentina, 366,324; Italy, 291,587; Brazil, 199,570; and Spain and the Canary Islands, 189,650.

The U.S. figures are consoling. A lot of us will be able to keep ahead of the Sheriff if the gas holds out.

A total of 483 persons lost their lives on the Fourth of July this year. Six were killed by fireworks; 160 by automobiles; 181 were drowned; 24 died from over-exertion in the heat; 14 were killed in airplane accidents, and 98 in various other ways. In addition to the draths, several thousands of injured were taken to hospitals. The sum total contained more casualties than many battles of the Revolution which brought us liberty. If Patrick Henry were alive now, demanding liberty or death, he would be accommodated by death in no time.

The city of New York is building thirty-one new public schools, or additions to schools already built. The estimated cost of this work has been placed at \$20,-273, 521, furnishings and equipment not included. There are approximately 110,000 children in Catholic schools in New York City. If the city had to buy sites and build new schools for these, furnish and maintain the schools and employ teachers, the total cost would run into hundreds of millions of dollars. This tremendous sum is saved the taxpayers of New York City, and other millions are saved all over the United States by Catholic schools. Yet, every once in a while, some brainy jackass bobs up and declares that Catholic Church property should be taxed. The taxpayers of America had better get down on their knees and thank the Catholic Church, and the Catholic people, for saving them not hundreds of millions, but thousands of millions of dollars every year. The Church is the greatest tax saver in America, bar none.

The Pittsburgh Catholic tells of an interview accorded some years ago to the late Alexander Moore, when he was Ambassador to Spain. It was during a visit to the United States that he told the editor of this paper there were many powerful figures in Spain who were posing as Catholics, but who were really nothing of the sort, and that the King had to keep a constant eye on their activities. Mr. Moore said the King had stated that if ever the monarchy fell, "a religious reign of terror would break out that would shame the country."

The reign of terror started immediately after the monarchy fell, but fortunately was checked before it swept the Nation. The danger is not over yet, however, and only the most determined watchfulness and energy on the part of Catholic people will prevent a widespread holocaust of churches and convents. These are days when a good Irish fist is far more important than the proverbial Christian cheek. We have great love and respect for Christian peace, but when a mob of hoodlums and renegades sets out to destroy what generations of Catholic people have built by constant self-sacrifice and generosity, we say put the boots or the bayonets to them, as the case may require. The quicker this done, the better it will be for Spain and for the world.

When You Make Your Will

Always, in every Diocese, there are churches and institutions which have heavy financial burdens, and whose work is handicapped by these burdens. When you make your will, the best way in the world to help these needy ones is to insert a paragraph something like this in the will:

"I give and bequeath to the Rt. Rev. John Francis O'Hern, D.D., Bishop of the Catholic Diocese of Rochester, N. Y., or his successor or successors in office, the sum of \$______, to be used at his or their discretion for the work or the institutions of the Diocese."

If you are interested in some particular church, charity or institution a clause like this may be added: "I am interested particularly in ________. Bequests, large or small, are a great blessing to religion, and it is highly edifying to read of them in any will. No Catholic will should be without one or more such bequests.