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ARE BOXER-DAYS RETURNING?

Thirty-one years ago the ancient soil of China was reddened by the blood of many thousands of Christian martyrs. The Emperor Kwangsiu, modern in soul and apirit, sought to modernize his land and and its people. The terrible Boxer rebellion resulted, accompanied by a terrible rage against all Christians. The Emperor was dethroned, and there followed a saturnalize blood and torture. The Rev. D. Donnelly, S.J., of Rome, Italy, writing of this tragedy in the magazine, Catholic Missions, says:

Those were sad days for the Catholic missions. Five Bishops, many priests, and about 24,000 Christians were massacred, often under circumstances of the utmost crualty. Priests were tortured, burned alive, beheaded; Christians were offered the choice between apostasy and a death in torments. The Boxers made no secret of their intention to sweep China clear of this hateful foreign creed. It seemed as if the growing seed of Christianity were doomed to utter distriction.

But Catholicism is not a "foreign creed" in China; it is God's own creed, for China as for the West. Those days of torment passed, and passing proved, if indeed proof were needed, that the Chinese Church was strong in faith and sacrifice. They revealed to seeing eyes that the Faith had at last struck strong root in China; and from that hour the steady growth of the Church in numbers and in fervor, the increase of the Chinese priesthood and the speedy establishment of a Chinese episcopate was assured.

Less than thirty years later, on October 28, 1926, Pope Pius XI himself consecrated the first six Chinese bishops in St. Peter's at Rome. The 740,000 Chinese Christians of 1900 had become 2,400,000 in 1926, an increase of over threefold in a quarter of a century. And with the consecration of a native episcopacy, a new are for the Catholic Church in China dawned. Altogether, thisteen Chinese bishops have been consecrated within the past five years. Of these, three are dead, and one does not possess an independent diocese, but is auxiliary Bishop to the Vicar Apostolic of Canton.

There are now in China fourteen native Dioceses, with Chinese Bishops at their head. In spite of years of civil warfare, terrible floods and dreadful famine, the number of Catholics has grown by leaps and bounds. The call of native to native has been strong; the response fruitful.

But now there is a situation far more desperate than the Boxeer rebellion-China and Japan virtually at war, and godies Russia throwing all her influence with China. If a giant conflict should come, and Russia enter the fray on China's side, it would mean desolation and death to all religion in China, the work of years destroyed, the dreams and hopes of ages shattered. Prayers move mountains sometimes mountains of sorrow, grief and woe. Let us pray that the terrible days of the Boxer rebellion are not to be repeated in China, that Soviet Russia will not be permitted to fasten her reptile fangs upon the land, but that peace, its silent glory and silvered beauty, may come to this harassed ancient land, to bless its people and to bless religion.

"Right of Divorce Taken From the Church," a daily newspaper tells us in an article about Spain. It's tough on the Church to lose something she never had, and wouldn't accept if offered to her.

Dear inge of St. Paul's Cathedral, Leadon, Shipoiness that he foresees the file of the British Empire. He will have say for good irishmen asking him for the leads this morthette glasses, spectacles or

"WERE WE BORN TO DIE?"

What rights do birth give the individual? Only last week the columns of our morning paper carried an extracted speech of a professor of Neurology, delivered before the Women's City Club of New York. Declaiming-against-the attempts of psychiatrists to lessen human weakness and insanity, Dr. Foster Kennedy was responsible for such erroneous statements as the following:

"The only right of birth, is the right to

"Nature intends to kill us."
"Humanity's belief that it has a right to happiness is a fallacy."

From this premise our medical friend would conclude that the weak and mentally deficient are a detriment to society, an enemy of our civilization, "a burden to the strong." His conclusion, arguing in a logical and orderly manner, is indeed a startling revelation to intelligent creatures. The weak children must be left to die.

To better understand his contentions, let us tear away the verbage of his argument and cite an imaginary concrete example. A doctor is symmoned in consultation to the bedside of an unhealthy child. Around his crib stand the mother and father. Anxiously they follow the skillful hand of the physician in his search to centralize the ailment. Finally he looks up, his diagnosis completed. Grief-stricken parents demand an account. "The child has infantile paralysis. Yes, we can bring him around, but truthfully the child must be a cripple for life." Do you for a moment, imagine that these parents, their hearts affine with an unquenchable filial love, would not willingly sacrifice that every possible comfort might be brought to this child? Yet our eminent professor would have it otherwise. Medical alleviation must be denied, the child must die. -- Had such a radical philosophy been

proposed by the iconoclastic genius of Red Russia, America's voice would be the first raised in protest. We might with justification term this system "Chinese Philosophy." For it we were to follow his direction, we would adopt an ancient custom of uncivilized China, where children, especially girls, are abandoned by their parents and left along the roadside to die. We call them inhuman. Yet when a recognized scholar proposes an identical mode of action, he is invited to air his claims before a gathering of our supposedly better people.

What does the Catholic Church, the pillar of Truth, teach regarding the preservation of life? Is death the only resultant effect of birth? We do admit death, as a foregone conclusion citing the passage from St. Paul's letter to the Hebrews: "It is appointed unto men once to die." Death is the inevitable termination of human life, but it is not a right. God, in His first economy, never intended death; He gratutiously conceded to our first parents bodily immortality. Death entered the world as a penalty for the first sin of the moral representatives of humanity. Had Adam and Eve remained faithful to God, death in the human order -would have been unknown. Therefore, the Catholic believes that other rights are

- Prescinding from the teachings of one with divine authority we discover three instluctive characteristics, which have their foundation in the law of nature, namely, the right to expansion, the right to self-preservation and the right to propagation. Man naturally attempts to preserve his life, to protect his body from injury. This, because he instinctively realizes that his living body is the gift of his Creator, the foundation gift of all God's gifts to man. Over it he has no property rights. It has been given to use in accordance with the laws governing his rational nature. Does a man, for example, peacefully drop his hands to his side when an aggressor attacks? No more should we cast psychiatry to the winds in its efforts to ally the pangs of weakness of insanity.

If we are bound to safeguard our own lives, we have a concomitant obligation in justice to respect this heavenly gift in others. The murderer is the outcast of society. Civilized nations are unanimous in reprobation of his deed and almost universally punish him with death. The precept "Thou shalt not kill," was unknown before Mt. Sinai, but already with the dawn of creation it was indelibly written"

on the fleshy tablets of our hearts.

The preservation of our own and the lives of others finds its obligatory source not only in the positive Divine Law but an-

teriorly in the tenets of Mother Nature. In view of these ordinances, then, can the weak be demied the benefits of medical research? And again the Catholic answers in the negative. These persons enjoy the same favors from the hand of the Almighty as do the strong. Their life is a gift from above, and must be treated as such. If medicine or psychiatry can lessen their pains and preserve the spark of life within their bodies, relief must be sought. Now the question arises with regard to the extent of our obligation. And here we quote from Thomas Slater, an American theologian: "We are obliged to take ordinary means to preserve our lives, for to do otherwise would be virtually to commit suicide." There is no obligation to take extraordinary, unusual or very painful or expensive means to preserve our Wherefore, if the means necessary to prolong life's breath in the weak or mentally deranged child are ordinary, we are oblixed to seek the same, otherwise, we are guilty of a grave injustice. This we must

adopt as our principle...
This ludicrous opponent of humanitarian relief, then, is toying with a delicate and precious object, life. "It is not

On the Silent Field Afar

Dream they did mayhap in boyhood, Of a hero's deathless fame.
Won smid the din of battle, And the cannon's flashing flame.
But their wirit voiced a calling,
To the Master's holy war,
And they Joined His struggling soldiers
On the silent field afar.

They hear not the blare of trumpets And the shouts of cheering men, Not to them the igurelled poet Lends the power of his pen. They can show no captured standards, Their's not e'en a battle-sear, but the Angels know their valor On the silent field afar,

Ceaseless toll their daily portion, In that arid barren field.
Burning woe the only barvest
That their labors seem to yield.
But they let no mean escape them,
For the Master's work 'twould mar,
So they struggle, smiling gally,
On the stient field afar.

God alone can know the angulah, Of their lonely exiled years. As alone He knows the harvest. Watered by their secret tears. But they show no fear, nor faiter, For God's noblest heroes are They who battle for His Glory On the silent field afar.

-F. J. Melvin, C. Ss. R.

mere chattel, not a plaything to be used for a day or as long as it amuses us, and then carelessly thrown aside. Dominion over human life belongs solely to God." Life is a spaced thing, and one who trifles with it, trifles with an exclusive possession of God. His entire argument is only a revamped phase of Darwinism, "the survival of the fittest." The strong are to be preserved, but the weak must be denied all aids. Where is the difference between this man and the Levite who preceded the Good Samaritan along the Road to Jericho?

In conclusion, then, and as a last thrust, we wonder if humanity's distinguished adversary has become so deeply altruistic in his attempt to lessen the burden of the strong, as to forget his particular job. If this be true, we take it upon ourselves to remind him that neurology is the science of the nerves, and therefore a part of medicine. Should his system find favor, unemployment will be his lot.

THE CAREFUL USE OF WORDS

Ted Husing, radio announcer for the Columbia roadcasting system, broadcasted the recent Harvard-Dartmouth football game at the Harvard stadium. He speke of the playing of Barry Wood, star quarterback of the Harvard team as "putrid." Immediately there was a great uproar from Harvard fans all over America, with the result that, Harvard officials have announced that never again will Mr. Husing be permitted to do any broadcasting from the Harvard stadium.

The use of one word, "putrid," stirred up this furore. It is not such a terrible word. It merely didn't fit the occasion, or the individual, with nicety or correctness. So protests are made, condemnation expressed, interviews given, a radio announcer banned. Correct words must be used, or the big stick will be wielded. Food for thought is here. Supposing similar uproars were made when Christian menradio announcers for religion, in a large sense—use profane, vulgar, indecent language; coupling the sacred name of Christ with lascivious profanity; taking in vain God's holy name, shocking their hearers by blasphemous words of the worst kind. What a commotion there would be in this world if this were done! What spiritual shocks, surprises, tragedies!

But it will not be done. Yet it is a thousand times worse for a Christian to use the holy name of Jesus in blasphemy than it is for any radio announcer to call a football player "putrid." We can find in this a good lesson—the lesson of the careful use of words. How quickly an unkind or ill-chosen word cuts to the heart a friend; how quickly a blasphemous word grieves the tender heart of God, who loves clean language, pure thoughts, reverence in the use of his name! Watch and pray lest our language become "putrid," followed by an uproar of protest from the havenly host, and a demand that we be banned from the stadium of Heaven!

We are not going to say an unkind word over the recent arrest of President Hoover's brother-in-law on the charge of bootlegging. It pleased us to know that the President has a brother-in-law who is human.

- RELIGION IN THE ARMY

Guns, bayonets, swords, bullets, bombs, blood and desolation on these soldiers are fed, according to the belief of many persons. We have before us the annual report of the chief Chaplain of the U.S. Army to the Secretary of War for the year ending on June thirtieth last. It is good to read that our soldiers are fed things not redolent of the saturnalia of slaughter, the science of killing, the psychology of desolation.

There were 18,267 religious services conducted on military reservations during the year, with an approximate attendance of 1,639,040. This does not include the very large number of soldiers who attended services in nearby churches, nor the many thousands who attended services conducted by army chaplains at National Guard camps. It is rather a new thing, we take it, for the Army to be exploiting its praying side instead of its fighting side. But it is a healthy and happy sign...

New Army Chaplains in the future are to be given special training at some designated military post on practical duties and necessary military subjects, with experienced Chaplains of their own faith as instructors, before they are permitted to do regular Army work. Better results are expected from new men under this plan. New chapels were completed during the year at the Army Medical Center and the Presidio, San Franciso. Funds have been appropriated for another new chapel, two others have been authorized and twenty-three othrs are included in the War Department building program. Fire destroyed two chapels, and with them valuable pipe organs, the gifts of the soldiers out of their small pay, indicating that the n.en love music of a far different sort than that provided by screaming shells and whining bullets, -

Where there are a sufficient number of boys and girls at an Army post, Chaplains are taking the initiative in providing helpful societies and inspiring leadership, with results that are said to be most uplifting.

In all of this work, of course, Catholic Chaplains in the Army are doing their full part. The importance of religion has never been forgotten by our Church or its priests. But Governments, again and again, have forgotten it and have repented their transgression in blood of sacrifice and ashes of bitterness. The World War gave military leaders everywhere an overpowering understanding of the sustaining morale of religion, its strength and its solace to the men. Religion, of course, never should be used, and we believe it never will be used, for the sole ourbose of adding power to a great war machine. That is unthinkable. But religion has a great field in army camps and posts. Men of lonely life, men of martial mood, men tempted to break away from the harshness of rigorous training and discipline, men who may be inclined to read on the skyline of life: "To-morrow we may be dead"such men will find sweet comfort and sustaining strength in religion and in God. It is good to read, therefore, that the United States Army is giving respectful attention to the work of Army Chanlains and what they represent in the work and lives of the soldiers of America.

THE CATHOLIC UNIVERSITY

Under the direction of three Special Committees of the American Hierarchy, the attention of Catholics throughout the United States is directed this month to the general subject of Catholic education for Catholic youth, with special emphasis on the service to the Church and to the Catholic educational system in this country of the Catholic University of America.

Too few members of the Church throughout the country understand and appreciate the extent and value of the service which the Catholic University of America has given and is giving to our Church and to the Catholic educational system. During its brief but very influential life, our national University at Washington has given to the Church hundreds of scholars, adequately prepared for their work as leaders and teachers in the various fields of Catholic education. There are in America, 94 major Catholic seminaries, which have a total enrollment of 6,855 young men students. A substantial proportion of these are being taught on the University campus, where 34 religious orders aren ow regularly represented. In 47 of our American seminarles having an enrollment of 3,335 students, there are almost 200 Catholic University alumni teaching. There are about 919,500 young men and young women enrolled in our Ameri-

AN ENCHANTED LAND

Next June many thousands of sons and daughters of the Gael, by blood and by birth, will go back to the home land for the great International Eucharistic Congress that is to be held in Dublin. We wonder if all of them will carry back in their hearts and souls what a stranger to Ireland carried after his first visit there—the feeling that Ireland is, in very truth, an enchanted land.

H. V. Morton made his first visit to Ireland not so long ago. He was a stranger in a strange land. He started at Dublin, and instantly loved the city and its people so that he found it hard to leave. So he stole away in the night and left notes of regret. It must be impossible for anyone ever to be left alone in Dublin, he thinks, the people are so hospitable and friendly. All over Ireland he found the same spirit. One place he saw a ilttle old man sitting all alone on a pile of stones, looking very sad. He whispered to him a message given to him by a friend: "Mike O'Flaherty's black cow died on him last night." Instantly the little old man beamed radiantly, and instantly Mr. Morton found in his pockets a bottle of "poteen"—a drink with "fire and smoke in

The impressions of Mr. Morton are recorded in a delightful book: "Up and Down the Old Roads of Ireland." He says many beautiful things of the fand and of its people, and at the close is this tribute:

I came to the Hill of Tara, as a man should, at sunset, and alone, to say good-bye to Ireland. * * * And as I stood there in this queerly alive place memories of Ireland came to me, little happy pictures sharp as in sunlight: the homes of Ireland, the kindness, the laughter, the music, cabins of the west white on the hill, the smell of turf fires * * * the wild wind of the moor and all the little winding roads among the hills. When my feet first trud Irish soil I felt that I had come to a magic country and now, as I said good-bye, I knew it truly as an enchanted island. That minor note which is like vibration in the air, something that lives in the light and in the water and in the soil, runs through every Irish thing, but, like the cry of a bat, it is too high to be heard. But a manis conscious of it everywhere.

can institutions of higher learning. Of these, 60,050 are in the 73 Catholic colleges for men, on the faculties of 54 of which, a total of 750 Catholic University alumni are teaching. More than 4,000 teaching Sisters have received their graduate training at the Catholic University of America. Many of these are now teaching in 53 of the Catholic colleges for women, in which are registered 11,463 students out of a total of 18,981 women students, enrolled in Catholic colleges for women throughout the country. Almost two-thirds of the 2,-195,000 children enrolled in the Catholic elementary schools are receiving their early education under the direction of Catholic University of America alumni, who are serving the various Dioceses as Diocesan directors of education. In 94 Dioceses are religious orders of women which have sent Sisters to the University.

This service to the Church has been accomplished despite the inadequate financial resources of our national Catholic University, which is the property of all of the Dioceses in America, and which is under the direct control of the Bishops of the United States.

The annual collection which is taken in practically all of the parishes of the country each year is the life-blood of the University's financial structure. Special emphasis is being made this year upon the annual collection because of the emergency of the situation at the University, which necessitates the raising of \$1,686,210 by June, 1932. Of this amount, almost half must come from the annual collections, the generous support of which is urged by the members of the Hierarchy sponsoring the University development program.

WAYSIDE WHEAT

By the Managing Edito

How many of us remember W. Bourke Cockran, great orator, magnetic friend, aggressive Irishman and vigilant American? None who knew will ever forget him. It was good to read the other day that his widow celebrated her "assigned" birthday. She was born, Annie Ide, on Christmas Day. In 1891 she was in Samoa with her father, and they became fast friends with Robert Louis Stevenson, the great English author who so valiantly defended Father Damien, apostle of the lepers, from the defaming tongues of bigots. Mr. Ide mentioned to Mr. Stevenson that Annie felt cheated out of a real birthday because its celebration was inextricably mixed with Christmas, and her birthday gifts were in a sense Christmas gifts. So Mr. Stevensen sat down, wrote a long legally-worded document and duly assigned his birthday, November thirteenth, to Annie Ide, to be hers forever, providing she celebrated it as such without failure each year. For two years Mr. Stevenson joined her in celebrating her new birthday. Then he died, and for thirty-eight years since she has never missed celebrating it. For it became something dear and sacred to her after the great novelist died: something to be loved and treasured, and she proposes to observe it until death makes its observance necesi sary no more.

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 \$\frac{1}{2}\], 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.