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BUSINESS REVIEW COLUMNS

**Appeal for P. R.
Hurricane Aid
Made by Bishop**

(Continued from Page One)

According to information received, three hundred were killed, a thousand injured, and many thousands left homeless.

The sufferers from the hurricane are far more numerous than the injured. Because of the flimsy wooden construction of the houses of the poor in Puerto Rico, a hurricane unroofed them and reduced them to ruins in a short time, so that many thousands of people are exposed to the elements, and epidemics of influenza, malaria and other diseases break out in consequence of this exposure unless medical aid is quickly given.

After the hurricane of 1928, the Catholic Medical Mission Board sent out a similar appeal through the Catholic press, which was generously answered, and during his recent visit to Puerto Rico to see the Medical Mission work there at the invitation of Most Reverend Aloisius Willinger, C. S. R., of Ponce, Puerto Rico, the Rev. Edward F. Garascho, S. J., Director of the Board, was told of the effectiveness of the aid given and of the great gratitude of the people for the generosity of American Catholics. He would like therefore to give similar aid during the present calamity, and requests that contributions be sent to him at the above address. The more promptly these funds arrive, the more effective will be the aid that can be furnished to the hurricane sufferers.

**People in
the News**

Mr. and Mrs. William J. Woerner of Morrison Street left Rochester Saturday for a two weeks' motor trip to Washington, New York and Boston.

John W. Mattie of Rochester has been elected president of the National Funeral Directors Association and Rochester has been selected as the place of meeting for 1933.

W. Earl Smith, 412 Raines Park, special assistant in the office of Attorney General Mitchell at Washington has been presented for admission to practice before the United States Supreme Court.

**Lyell Ave. Garage
Eliminates Hazards**

There is one habit more than any other that costs motorists millions every year and results in the loss of a large percentage of life in automobile accidents.

And that habit is neglect of the automobile.

The average car owner is too prone to drive past a garage and think of all his car needs after he is past. It seems too much effort to get the car stopped at a garage. But when the brakes fail, or the motor lacks the power to pull rapidly around the slow driver, in a moment of miscalculation when a car is coming in the opposite direction, the force of his need for repairs is brought home to the car owner.

The habit may be termed a vicious one, for it results in fatalities and expense. But too many drivers would rather put off repairs to the car until they can buy a new one, and in the meantime the accident occurs.

The fact that you drive hard and that in a few months the car will be as bad as ever is no excuse, for if repairs are once made, of course the period of safety and of efficiency are set ahead that much.

It isn't worth while to take the gamble. Drive your car to the Lyell Ave. Garage and have them inspect your car, tell you what it needs and make the necessary repairs. What ever the trouble it will be fixed and you will be more than ever pleased with the performance of the car after it has had a "doctoring" at the Lyell Ave. Garage.

Auto parts and used tires are sold at the Lyell Ave. Garage and Auto Parts, 73 Lyell Avenue.

**Garvey's Display
Attractive Furniture**

Persons seeking attractive and well built furniture for their homes will find their quest for bargains rewarded at Garvey's, located at 301 Genesee Street, conducted by J. R. and F. Leo Hogan. You will find a complete line of custom built upholstered furniture of display at their new show rooms.

The stock at Garvey's includes lounge chairs, occasional chairs, day-ports, living-room suites, or anything in the line of upholstered furniture that the housewife or homemaker with discerning taste can desire. Many choice styles are carried in stock by Garvey's but if the exact piece is not available on their showroom it can be made to order without delay and without extra cost.

As for coverings, the almost unlimited stocks at Garvey's insures the customer that his most particular desires can be carried out when upholstery needs are taken into consideration.

A brief visit to Garvey's show rooms at 301 Genesee Street will bring pleasure and profit to the householder who delights in furniture with taste.

They are open evenings and the telephone number is Genesee 7637.

As long as a soul has not given itself wholly to God, it is in danger of losing Him and losing itself.

We cannot serve two masters; let us then free ourselves from the yoke of the tyrannical world and give ourselves generously to God—all to God, without pretense, for He is our own God and beholds the most secret folds of our hearts.

He: I think your family name is She: Do you really? I am getting dreadfully tired of it.

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Text of Encyclical on Mexico's Church Laws

Vatican City.—Following is the complete official English text of the encyclical letter of Pope Pius XI, dealing with present conditions in Mexico and addressed to the Archbishops, Bishops and Ordinaries of Mexico as made public Friday of last week in The New York Times.

The concern and sorrow which we feel at the present sad plight of human society at large do in no way lessen our special solicitude for our beloved sons of the Mexican nation and for you, venerable brethren, who are the more deserving of our paternal regard because you have been so long harassed by grievous persecutions.

From the beginning of our pontificate, following the example of our venerable predecessor, we endeavored with all our might to ward off the application of those constitutional statutes which the Holy See had several times been obliged to condemn as seriously derogatory to the most elementary and inalienable rights of the church and of the faithful. With this intent, we provided that our representative should take up his residence in your republic.

But whereas other governments in recent times have been eager to renew agreements with the Holy See, that of Mexico frustrated every attempt to arrive at an understanding. On the contrary it most unexpectedly broke the promises made to us short by writing, basing itself repeatedly on our representatives and showing thereby its animosity against the church. Thus a most rigorous application was given to Article 130 of the Constitution, against which, on account of its extreme hostility to the church, as may be seen from our encyclical Iniqua, of August 25, 1926, the Holy See had to protest in the most solemn manner.

Fresh affront to hierarchy
Heavy penalties were then enacted against the transgressors of this deplorable article, and as a fresh affront to the hierarchy of the church, it was provided that the confederation should determine the number of priests empowered to exercise the sacred ministry, in public or in private.

In view of these unjust and intolerant injunctions, which would have subjected the church in Mexico to the despotism of the State and of the government hostile to the Catholic religion, you determined, venerable brethren, to suspend public worship, and at the same time called on the faithful to make efficacious protest against the unjust procedure of the government.

For your apostolic firmness, you were nearly all exiled from the republic, and from the land of your banishment you had to witness the struggles and martyrdom of your priests and of your flock, while those very few among you who, almost by miracle, were able to remain in Mexico in their own dioceses succeeded in effectively encouraging the faithful with the splendid example of their own undaunted spirit.

Of these events, we took occasion to speak in solemn allocutions, in public discourses and more at length in the above-mentioned encyclical Iniqua. Afflictions, and we were comforted by the world's admiration for the courage displayed by the clergy in administering the sacraments to the faithful, amid a thousand dangers, and at the risk of their lives, and for the heroism of many of the faithful, who in the face of unnumbered sufferings and enormous sacrifices gave valiant assistance to their priests.

Resistance Encouraged
Meanwhile, we did not forbear to encourage with word and counsel the lawful Christian resistance of the priests and the faithful, exhorting them to persevere, by penance and prayer, God's justice, that in His merciful Providence He might shorten the time of trial. At the same time we invited our sons throughout the world to unite their prayers to ours in behalf of their brethren in Mexico, and would we were the ardor and wholeheartedness with which they responded to our appeal.

Nor did we neglect to have recourse, besides, to the human means at our disposal, in order to give assistance to our beloved sons, while addressing our appeals to the Catholic world to give help and generous alms to their persecuted Mexican brethren. We urged the governments with whom we have diplomatic relations to take to heart the abnormal and grievous condition of so many of the faithful.

In the face of the firm and generous resistance of the oppressed, the government now began to give indications in various ways that it would not be adverse to coming to an agreement, if only to put an end to a condition of affairs that it could not turn to its own advantage. Whereupon, though languidly and with hesitations, we felt obliged to ask ourselves whether it was for the good of souls to prolong the suspension of public worship.

That suspension had, indeed, been an effective protest against the arbitrary interference of the government; nevertheless, its continuation might have seriously prejudiced civil and religious order. Of even greater weight was the consideration that this suspension, according to grave reports we received from various and unimpeachable sources, was productive of serious harm to the faithful.

As these were bereft of spiritual helps necessary for Christian life and not infrequently were obliged to omit their religious duties, they ran the risk of first remaining apart from and then being entirely separated from the priesthood, and in consequence from the very sources of supernatural life. To this must be added the fact that the prolonged absence of almost all the Bishops from their dioceses could not fail to bring about a relaxation of ecclesiastical discipline, especially in times of such great tribulation for the Mexican Church, when clergy and people had particular need of the guidance of those "whom the Holy Ghost has placed to rule the church of God."

When, therefore, in 1929, the Supreme Magistrate of Mexico publicly declared that the government, by appointing the law in question, had no intention of destroying the "identity of the church," or of ignoring the ec-

clesiastical hierarchy, we thought it best, having no other intention than the good of souls, to go on by the execution, which seemed to offer a possibility of having the rights of the hierarchy duly recognized.

Seeing, therefore, some hope of remedying greater evils, and judging that the principal motives that had induced the episcopate to suspend public worship no longer existed, we asked ourselves whether it were not advisable to order its resumption. In this there was no intention, certainly, of accepting the Mexican regulations of worship, nor of withdrawing our protests against these regulations, which were of course to combat them. It was merely a question of abandoning, in view of the government's new declarations, one of the methods of resistance before it could bring harm to the faithful and of having recourse instead to others deemed more opportune.

Unfortunately, as all know, our wishes and desires were not followed by the peace and favorable settlement we had hoped for. On the contrary, Bishops, priests and faithful Catholics continued to be penalized and imprisoned contrary to the spirit in which we had written, basing ourselves on the promises made to us short. To our great distress we saw that not merely were all the bishops not recalled from exile, but that others were expelled without even the semblance of legality.

In several dioceses neither churches, seminaries, bishop's residences nor other sacred edifices were restored; notwithstanding explicit promises, priests and laymen who had steadfastly defended the faith were abandoned to the cruel vengeance of their adversaries. Furthermore, as soon as the suspension of public worship had been revoked, increased violence was meted out to the clergy and God Himself, and it is well known that the Holy See had to condemn one of these publications, which in its sacrilegious immorality and acknowledged purpose of anti-religious and slanderous propaganda had exceeded all bounds.

Add to this that not only is religious instruction forbidden in the primary schools, but not infrequently attempts are made to induce those whose duty it is to educate the future generations to become purveyors of irreligious and immoral teachings, thus obliging the parents to make heavy sacrifices in order to safeguard the innocence of their children.

We bless with all our heart these Christian parents and all the good teachers who help them and we urge upon you, venerable brethren, upon the clergy, secular and regular, and upon the faithful the necessity of giving utmost attention to the question of education and the formation of the young, especially among the poorer classes, since they are most exposed to atheist, Masonic and communist propaganda, regarding yourselves that your country will be as you build it up in the children.

An effort has been made to strike the church in its most vital spot, namely, in the existence of the clergy and the Catholic hierarchy, by trying to eliminate it gradually from the Constitution. Thus, as we have several times deplored, while proclaiming liberty of thought and conscience, prescribes with the most evident contradiction that each State of the Federal Republic must determine the number of priests to whom the exercise of the sacred ministry is allowed, not only in public churches but even in private dwellings. This enormity is further aggravated by the way in which the laws are applied.

In fact, the Constitution lays down that the number of priests must be determined, but orders that the religious needs of the faithful and of the locality. It does not prescribe that the ecclesiastical hierarchy is to be ignored in this matter, and this point was explicitly recognized in the declarations of the modus vivendi.

Now in the State of Michoacan one priest was assigned for every 33,000 of the faithful, in the State of Chiapas one for every 60,000, while in the State of Vera Cruz only one priest was to exercise the sacred ministry for every 100,000 of the inhabitants. Everyone can see whether it is possible with such restrictions to admitable the sacraments to so many people scattered for the most part over a vast territory.

New Limitations Set
Indeed, the persecutors, as though sorry for having been too liberal and indulgent, have imposed further limitations. Some Governors closed cemeteries, and destroyed the sacred buildings and the territory to which the ministry of the approved priest would be restricted.

The clearest manifestation of the will to destroy the Catholic church itself is, however, the explicit declaration published in some States that the civil authority, in granting the license for priestly ministry, recognizes no hierarchy, on the contrary positively excludes from the possibility of exercising the sacred ministry all of hierarchic rank, namely, all Bishops and even those who have held the office of Apostolic Delegates.

We wished briefly to rehearse the salient points in the grievous condition of the church in Mexico so that all lovers of order and peace among nations, on seeing that such an unheard-of persecuting of certain States, and especially in certain States, from the Mexican Church, may from this iniquitous similarity of purpose conceive fresh ardor to stem the torrent that is subverting all social order.

To establish the reasons and norms that all who glory in the name of Catholics are under the obligation of obeying.

In this connection we are anxious to recall to mind that when we issued these instructions we gave due consideration to all the reports and advice that came to us either from the hierarchy or the faithful. We say all reports, those that appeared to counsel a return to a severer line of conduct, with the total suspension of public worship throughout the republic as in 1926.

Tactics Planned
Consequently, therefore, the conduct of the church, since the number of priests is so severely limited in every diocese, the rights of the ecclesiastical hierarchy everywhere equally disregarded, it is evident that, according to the different applications of the various decrees, different tactics must be the conduct of the church and its Bishops.

It seems just to pay a special tribute of praise to those Mexican Bishops who, according to advice received, have wisely interpreted the instructions we have incalculated time and again. To this we wish to call attention, for if some, urged rather by zeal for the defense of their own faith than by prudence so necessary in delicate situations, may from diverse conduct in diverse circumstances have concluded to contradictory judgments on the part of the Bishops, let them now be certain that such an accusation is utterly unfounded.

Nevertheless, since any restriction whatever of the number of priests is a grave violation of divine rights, it will be necessary for the Bishops, the clergy and the Catholic laity to continue to protest with all their energy against such violation, using every legitimate means. For even if the persecutors have no effect on those that govern the country, they will be effective in persuading the faithful, especially the uneducated, that by such action the State attacks the liberty of the church, which liberty the church can never renounce, no matter what may be the violence of the persecutors.

And, therefore, just as we have read with satisfaction the protests recently made by the Bishops and priests of the dioceses that are victims of the deplorable measures of the government, so we join, our prayers and in a special manner before the rulers of the nations, to make them realize that the persecution of Mexico, besides being an outrage against God, against His church and against the conscience of a Catholic people, is also an incentive to the subversion of the social order, which is the aim of these organizations that profess to deny God.

Orders Keep Faith
Meanwhile, in order to remedy to some extent the calamitous conditions that afflict the church in Mexico, we must avail ourselves of those means which we still have in hand, means which are as far as possible in every way the light of faith and the sacred fire of charity may not be extinguished among those unhappy populations. Certainly the laws are iniquitous; they are impious, as we have already said, and consequently they would do us no good if they were not equally and impiously derogatory from the rights of God and of the church in the government of souls.

Nevertheless, it would be a vain and unfounded fear to think that one is equating with these iniquitous legislative ordinances which oppress him, the exercise of public worship, and hence to hold that it is one's duty to refrain absolutely from making such a request. Such an erroneous opinion and conduct might lead to a total suspension of public worship, and would without doubt inflict grievous harm on the entire flock of the faithful.

It is well to observe that to approve such an iniquitous law, or spontaneously to give to it true and prompt cooperation, is undoubtedly illicit and sacrilegious. But, on the other hand, different is the case of him who yields to such unjust regulations solely against his will and under protest, and who on the other hand does everything he can to lessen the disastrous effects of the pernicious law.

In fact, the priest finds himself compelled to ask for that permission, without which it would be impossible for him to exercise his sacred ministry for the good of souls; it is an imposition to which he is forced to submit in order to avoid a greater evil. His behavior consequently is not much different from that of one who, having been robbed of his belongings, is obliged to ask his unjust neighbor for at least the use of them.

In truth, the danger of formal cooperation, or of any approval whatever of the present law, is removed, as far as necessary, by this Apostolic energetic expression by the whole episcopate and by the people of Mexico. To these are added the precautions of the priest himself, who, although already appointed to the sacred ministry by his own bishop, is obliged to ask the government for the possibility of holding divine service, and far from approving the law that unjustly imposes such a request, submits to it, materially, as the saying is, and only in order to remove an obstacle to the exercise of the sacred ministry; an obstacle that would lead, as we have said, to a total cessation of the possibility, and hence to an extremely great harm to innumerable souls.

Cites Priests of Early Church
In much the same manner the faithful and the sacred ministers of the early church, as history relates, sought permission by means of gifts even to visit and comfort the martyrs detained in prison, and to administer the sacraments to them; yet surely no one could have thought that by so doing they in some way approved of or justified the conduct of or justified the conduct of the persecutors.

Such is the certain and safe doctrine of the church. If, however, the setting of it into practice should cause scandal to some of the faithful, it will be your duty, venerable brethren,

to enlighten them carefully and exactly. If, after you have performed this office of explanation and persuasion, according to these directions, any one should cling stubbornly to his own false opinion, let him know that he can hardly escape the reproach of disobedience and obstinacy.

Let all, then, continue in that unity of purpose and obedience that we have praised in the course of our another occasion at length and with lively satisfaction. And putting aside all uncertainties and fears, easily understood in the first moments of the persecution, let the priests with their proved spirit of abnegation render ever more intense their sacred ministry, particularly among the young and the common people, striving to carry on a work of persuasion and of charity, especially among the enemies of the church, who combat her because they do not know her.

And here we recommend anew a point that we have greatly at heart, namely, the necessity of assisting, and furthering to an ever greater extent Catholic action, according to the directions communicated at our command by our Apostolic Delegate. This is undoubtedly a difficult undertaking in its first stages, and especially in the present circumstances, and undoubtedly taking slow at times in producing the desired effects, but necessary and much more efficacious than any other means, as is abundantly proved by the experience of every nation that has been tried in the crucible of religious persecution.

Orders Cooperation
To our beloved Mexican sons, we recommend with all our heart the closest union with the church and the hierarchy, manifesting it by their docility to her teachings and directions. Let them not neglect to have recourse to the sacraments, sources of grace and strength, let them instruct themselves in the truths of religion; let them implore mercy from God on their unhappy nation, and let them make it both a duty and an honor to cooperate with the apostolate of the priesthood in the ranks of Catholic action.

We wish to pay a special tribute of praise to those members of the clergy, secular and regular, and of the Catholic laity, who, moved by burning zeal for religion and maintaining themselves in close obedience to this Apostolic See, have written glorious pages in the recent history

of the church of Mexico. At the same time we exhort them earnestly in the Lord to continue to defend the sacred rights of the church with that generous abnegation of which they have given such a splendid example, always following the norms laid down by this Apostolic See.

We cannot conclude without turning to you in a very special manner to you, venerable brethren, who are the faithful interpreters of our thoughts. We wish to tell you that we feel all the more closely united to you in proportion to the hardships you are meeting with in your apostolic ministry. We are certain that, being so close to the heart of the Vicar of Christ, you will draw comfort and strength from this knowledge, to persevere in the holy and arduous enterprise of leading to salvation the flock entrusted to you.

And that the grace of God may ever assist you and His mercy support you, with all paternal affection we impart to you and to our beloved sons as soon as they tried the apostolic benediction.

Given at Rome, at St. Peter's, on the feast of the dedication of Saint Michael, the Archangel, the twenty-ninth day of September, in the year 1932, the twentieth of our pontificate.

PIUS P. XI
CIVIL LEGION CHAPLAIN
Chicago T. R. Novigis S. Horn of Toledo has been elected chaplain of the U. S. Civil Legion.

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