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BUSINESS REVIEW COLUMNS

Catholic World Over

(Continued from Page One)

tion pictures are circulating questionnaires among the mothers of Italy in an effort to find out what they know of the kind of pictures their children are seeing and the possible effects of such pictures on their mental and moral development.

Washington — His Excellency, Pedro Manuel Arcaas, Ambassador of Venezuela, recently presented to the Lima collection in the Library of the Catholic University of America at Washington, D. C., twelve volumes of the "Archivo Del General Miranda," published at Caracas, Venezuela, the first volume printed in 1929. A rare caricature of independence in Spanish America made in the Herbarios in 1808, and called by Dr. Liria "one of the jewels of his collection" is a part of the library of 40,000 volumes and objects of art and historical interest presented to the University by Dr. Manuel de Oliveira Lima shortly before his death.

Buenos Aires — El Pueblo, Catholic daily of Argentina, has protested against the proposed expulsion of the Sisters of Charity from the municipal hospitals and has published, as part of the protest the names of eighty-seven prominent physicians and hospital officials. It has printed in subsequent issues letters from individual physicians who are unopposed in their praise of the work of the Sisters and favor their remaining in the municipal institutions.

Shanghai — The Chinese Government has just recently given its official recognition to three schools maintained at Shanghai by Catholic missionaries. They are the Aurora University, St. Ignatius College and the School of the Morning Star. The two first mentioned are directed by the Jesuits of the Paria Province, and the third is staffed by the Puritan Sisters.

Vatican City — Dispatches sent to secular newspapers in the United States from Rome, telling of elaborate preparations for His Holiness Pope Pius XI to travel by train into Rome on the feast of Corpus Christi.

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have no basis in fact. The Vatican City train described does not yet exist and the Vatican railway station, although completed, has not yet been consigned to the Holy See and, therefore, no plans for its use could have been made.

Loting, South China — The Maryknoll Sisters have opened their Loting convent, which they were obliged to leave five years ago on account of anti-foreign demonstrations. Since that time the founder of the Maryknoll Loting Mission, the Rev. Daniel L. McShane of Columbus, Ind., has died of smallpox contracted from an abandoned Chinese baby whom he had baptized. This baby was number 2483 on the list of those baptized by Maryknoll's "Vincent du Paul." The Sisters now find that a number of the infants they formerly cared for in Father McShane's orphanage have grown to be children ten and eleven years old.

Vatican City — The decrees authorizing the beatification of Mary Pollet, founder of the Sisters of the Good Shepherd, and approving the miracles for the beatification of Gemma Galgani have just been read in the presence of the Holy Father.

New York — At an important meeting of the organizers of the Bronx Nocturnal Adoration Society held at Our Lady of Mercy Church, Sunday, plans were completed for the beginning of nocturnal adoration in the Bronx.

Vienna — The great meeting of Catholics to be held in Vienna, September 7 to 12, in memory of the rescue of Vienna from the Turks 250 years ago, and of the completion 500 years ago of St. Stephen's Cathedral, and to which have been invited not only the German Catholics of all countries, particularly those whose troops took an active part in the rescue of 1683, will turn out to be an extraordinary event.

Washington — One of the leading Catholic publications of the British Isles the University of London, in reviewing a dissertation, "The Tradition of the Nun in Medieval England," presented to the Catholic University of America at Washington, D. C., at the end of the academic year 1931-1932 "in partial fulfillment of the requirements for the degree of Doctor of Philosophy," by Sister Mary Byrne, C.D.P., says, "It is all the candidates for academic degrees in that University are expected to produce dissertations on an approaching the level reached by this work, we may readily admit that the standard must be of the highest."

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A bakery that is one of the most modern methods is the Town Talk Bakery, located at 501-507 Pullman Avenue.

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The Need of a Revealed Religion

6.—"Seek and You Shall Find"

Radio Talk Given by the Rev. Gregory Feige, Ph.D., over Station WHAM During Rochester Catholic Hour—Sunday, February 12

For the benefit of new listeners as well as for the purpose of extending the conclusions of this series to our practical, everyday life, I wish to summarize, briefly, the most important arguments which prove the necessity of revelation for mankind. Before doing so, however, I would like to explain once more what is meant by revelation, and what is included by mankind. For there can be no profitable argument without an honest definition and a clear comprehension of terms. Revelation, from the point of view of the revealer, signifies the making known, accessible and understandable certain supernatural truths to the human mind which would otherwise be hidden or undiscoverable. From the point of view of the truths revealed, it means a body of definite doctrines made known to man. These doctrines have been given and completed, have then been entrusted by God, through His divine Son, Jesus Christ, to an institution established by Him: the Church, which has had the guardianship of revelation ever since the Ascension of Christ into heaven. It would, however, be wrong to assume on that account that this body of doctrines is something static or fully-formulated in all its particular aspects. It admits of constant growth and development, of new methods and manners of application. Its information and value grows with the growing knowledge and needs of the human race and with closer acquaintance. On the other hand, the completeness and finality of God's revelation prevents any claim to or acceptance of any new or additional revelation. While the inquiring mind can indeed find new treasures of wisdom and knowledge for his own needs and desires, it must of necessity exclude any teaching or opinion which is in opposition to those tenets revealed as immutable truth, for time and eternity. All claims and private interpretations given against those given by the God-instituted guardian His revelation can only result in our unfortunate separation from the source of truth, destroying thereby the unity of faith with all its dire consequences for man and society. Finally, revelation is something more than mere religious sentiment, or a state of personal emotion, even though this is induced by the reading of Holy Scripture or some pious book. It must be, and it is a selection of well-defined truths which should become the object of faith. I have gone to some length to explain the meaning of revelation in order to help my non-catholic listeners and to prevent any misunderstanding.

Seek Instead of Waiting

"Men are too well inclined to sit at home, instead of stirring themselves to inquire whether revelation has been given; they expect its evidences to come to them without their trouble; they act, not as supplicants, but as judges. . . Men forget that revelation is a boon, not a debt on the part of the Giver; they treat it as a mere historical phenomenon. If I was told that some great man, a foreigner, whom I did not know, had come into town, and was on his way to call on me, and to go over to my house, I should send to ascertain the fact, and meanwhile should do my best to put my house into a condition to receive him. He would not be pleased if I left the matter to take its chance, and went on the maxim that 'sooner believe than seek.' Like the conduct of those who resolve to treat the Almighty with dispensation, a judicial temper, clear-headedness, and candor. It is the way with some men (surely not a good way), to say, that without these lawyerlike qualifications, conversion is immoral; it is their way, a miserable way, to pronounce that there is no religious love of truth where there is fear of error. On the contrary, I would maintain that the fear of error is simply necessary to the genuine love of truth. No inquiry comes to good which is not conducted under a deep sense of responsibility, and of the issues depending upon its determination. Even the ordinary matters of life are an ever-daily confession of conscience; and where conscience is, fear must be. . . and that earnestness and simplicity of mind, which makes men fear to go wrong in minor matters, has surely a place in the most serious of all undertakings." (p. 414-415.)

Refers to All People

"The term 'mankind' refers to people as a whole. Nations and tribes, groups and communities of all kinds, of all times, of all places. It does not apply to each and every individual when taken alone. Because certain great minds did recognize many religious truths and many such truths are quite capable of recognition by the natural mental powers of man.

The need or the necessity for God to come to the aid of man is partly absolute and partly relative. Those truths which are beyond the natural knowledge of man must be revealed to us on account of the inner necessity in this case; other truths, which a patient and penetrating mind might discover, must nevertheless be revealed also, on account of the external circumstances, viz. the unreliable, erratic and complacent nature of man's mental activity, the lack of time and favorable conditions, and the lack of a sanction which would insure a wide acceptance of the discovered religious truths.

This conclusion, which follows from the mere inspection of the facts, is also independently corroborated by other facts taken from history and experience. Great minds and sincere religious reformers in the past, have been unable to give mankind a clear knowledge of God, and the history of the human race shows that they were likewise impotent to raise the existing level of morality. As for the prevailing confusion of thought among our modern thinkers, this is traceable to the destruction of the standard of eternal, unchangeable truth, which made the mind of man the measure of all things, in place of God's infinite knowledge.

It would be meaningless if I were merely to explain the fact that man needs the added help of revelation in his religious life. It is equally important to direct attention to the more practical fact that such a religion, containing the truths manifested to man by Divine Wisdom, is actually within reach of every mortal. More than that: there is a serious and solemn obligation devolving upon every person, to enquire about this revelation to strive to possess it or to make sure of its possession, and to arrange his course of life along the lines of its teachings. Our duty to seek the truth becomes easily evident to us when we realize that the mind's function is to know, truth; and the supreme and absolute truth is God. Similarly, the intellect must know the good and our will must seize or follow the good. The highest good, again, is God. He created us, He loves us. This interest in Him we must return by our interest in Him, and His love for us must engender in us a love for Him, which means that we must find out and follow His Divine Will. It

is only in this fundamental and vital knowledge that our final happiness can be found.

It is of the highest importance that we conduct this search in the right manner, and in the right position. We must follow the light with perseverance and humility. In the words of one, whose search for the light was witnessed with interest by many and recorded for the help and comfort of all, one who prayed, not for the distant scenes of mystical knowledge, but modestly for the more secure and practical approach proceeding step by step towards God's truth; the gentle genius of John Henry Newman, who writes in his Essay in aid of a Grammar of Assent: "They who have no religious earnestness are at the mercy, day by day, of some new argument or fact, which may overtake them, in favor of one conclusion or the other. And how, after all, is a man better for Christianity, who has never felt the need of it or the desire? On the other hand, if he has longed for a revelation to enlighten him and to cleanse his heart, why may he not use, in his enquiries after it, that just and reasonable anticipation of its probability, which such longing has opened the way to his entertaining?"

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What had begun as a personal revolt of a number of misguided or proud individuals grew to be a strong movement in course of time, but with the inevitableness in the result of departing from the paths of truth laid down by revelation. The once united body of Christendom was sadly divided by creed-differences which beget prejudice and bigotry, by class-hatreds which tend to civil strife, and by group-selfishness which engenders racial discrimination, sectional pride and jingoistic nationalism. Still more has the movement to dispense with all supernatural truths, with God and with divine restrictions, made headway among the masses of the people. The political organizations which proclaim their championing of the cause of the working classes, either preach a religious indifferentism, or as in the case of the vast majority of them, they declare an open or concealed war on all religious faith. While it is true that the reaction represented by these economic theories is directed against the selfish individualism of a previous century, made possible by the Subjectivism of the Protestant Reformers, it is not a return to the God-given social order, based on Truth, on Charity and on Christian Justice. The movement and organizations are, for the most part, inspired by purely material motives, by the materialistic interpretation of History or their intellectual founder, Karl Marx, who declared religion to be but an opiate for the people.

It is an inexorable law in our Universe that we must reap what we sow; that the effect must follow its cause. If then, we drive God out of our private life, out of our public and our social life; if we do not base our economic thoughts and actions, our social laws and relations on the bedrock-foundations of Truth (which will always be recognized as such by being in conformity with the truth revealed by God), we cannot expect any other consequence but a harvest of error, disillusionment, discord, injustice and misery. All this we must bear in mind when we consider the value of the truths or revealed religion, which Christianity, historic Catholic Christianity, represents. In the words of the same Cardinal Newman: "It is a living truth which can never grow old. Some persons speak of it as if it were a thing of history, with only indirect bearings upon modern times; I cannot allow that it

Receiving Vatican Message



When the new direct radio telegraph circuit between Vatican City and America was inaugurated, a few days ago, the first message transmitted was one in which His Holiness Pope Pius XI, through His Eminence Eusebio Cardinal Pacelli, Papal Secretary of State, gave his blessing to the Apostolic Delegate to the United States, the American Hierarchy and all the American people. This photograph, taken on that occasion, shows His Excellency the Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, reading this first message which he has just received from the special operator. The Rev. Francis E. Hyland, Secretary to the Apostolic Delegate, also appears in the picture. (Copyright by Harris & Ewing.)

all which the social fabric sustained, is a more historical religion. Certainly it has its foundations in past and glorious memories, but its power in the present it is no dreary matter of antiquarianism; we do not contemplate it in conclusions drawn from dumb documents and dead events but by faith exercised in ever-living objects, and by the appropriation and use of ever-recurring gifts. Upon the doctrines (of revelation) as central truths, others follow which rule our personal conduct and course of life, and our social and civil relations." (op. cit. p. 474.)

Today more than ever does the future of civilization, the welfare of our land and also that of the rest of the world, need the enlightening leadership of truth, the life-giving gospel of charity and the unifying spirit of justice to give us peace, work and happiness. We can only find it where God has placed it: in the Christian faith, in the revelation brought to men by God's Son himself Jesus Christ, who said that His mission on earth was to give testimony to the truth. Permit me to quote His words as a parting admonition to this discourse: "Every one therefore that heareth these my words, and doeth them, shall be likened to a wise man that built his house upon a rock. And the rain fell, and the floods came, and the wind blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon sand, and the rain fell, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." (Matt. 7: 24.)

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The Question Box

Questions and Answers Broadcast Sunday, Feb. 12, on Rochester Catholic Hour

Editor's Note: Questions were advanced by the Rev. Leo C. Mooney and answered by the Rev. Dr. Gregory Feige.

Question 1

How can one find out what God has revealed? Is your statement, that God has entrusted it to the Catholic Church, merely to be taken on faith, or can this also be proved?

A. An enquiry after truth pertains, like all mental operations, to reason. This means that the fact of revelation can be discovered by the mind and proved by reason. But the content of revelation must be become a matter of faith. Just as we must believe the message given by a messenger once he has established his authority by his credentials and his trustworthiness by his character. There is only one institution which claims to have received direct and exclusive commission to preach and teach the truths of revelation. This is the Catholic Church. She not only lays claim to the authority to dispense this revelation to mankind but possesses in addition the divine guarantee that she will never be permitted to fall into error with regard to any of these doctrines. These claims can be established and investigated, just like the claims of any judge regarding his jurisdiction. As for the messengers who brought the truths of revelation directly from God to mankind, they were chiefly Moses and Christ. The life and teaching of both is a matter of historical record which must be examined by the same method and accepted on the same grounds as any other historical fact. The credentials shown by both were the extraordinary signs and works which are recorded in their lives and which made the people of their times accept unhesitatingly their teaching as coming from God. It is likewise a matter of history how Moses brought to the children of Israel the revelation known as "The Law" and that Christ brought the teaching of Love which was the "fulness of the Law". Seeing their authority the people of their period believed and all those who came after accepted the teaching of revelation on the same logical grounds. But while we can become convinced of the historical fact and truth of revelation we must receive them ultimately as God's Word and accept them on God's authority. This is an act of faith which is not an act of reason but an act of the will, as stated thereto by the Grace of God.

Today more than ever does the future of civilization, the welfare of our land and also that of the rest of the world, need the enlightening leadership of truth, the life-giving gospel of charity and the unifying spirit of justice to give us peace, work and happiness. We can only find it where God has placed it: in the Christian faith, in the revelation brought to men by God's Son himself Jesus Christ, who said that His mission on earth was to give testimony to the truth. Permit me to quote His words as a parting admonition to this discourse: "Every one therefore that heareth these my words, and doeth them, shall be likened to a wise man that built his house upon a rock. And the rain fell, and the floods came, and the wind blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon sand, and the rain fell, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." (Matt. 7: 24.)

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