Bishop Sullivan To Sail From India For America

Patna, India — (NCWC) — The Most Rev. Bernard J. Sullivan, S. J., Bishop of Patna, will sail for Rome, September 24 and for the United States, from Naples, October 28. Consecrated on St. Patrick's Day, 1929, Bishop Sullivan has witnessed remarkable progress in his Mission in the last five years. The number of Indian Sisters has doubled in that time, and so has the number of young men studying for the priesthood and destined for the Patna Diocese.

NINE ENTER RELIGIOUS

New York (NCWC) Nine girl graduates of St. Agnes' High School at Rockville Center, L. I., have entered convents to prepare for the religious life.

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FOOT HEALTH HEADQUARTERS
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Is your last will and testament an evidence of your spiritual allegiance? When making your will you should not forget your soul nor that the goods of this earth are to be used and not abused, to be employed, among other things, for God's honor and glory and the welfare of your less fortunate brethren.

There is no better way of disposing of earthly possessions, after other obligations, personal, parochial, diocesan, have been fulfilled, than by making them serve the cause of the missions.

The Society for the Propagation of the Faith is the Holy See's main organization for the support of all missions.

Society for the Propagation of the Faith
Inquiries cheerfully answered by
REV. LEO C. MOONEY
Diocesan Director
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The Old Lighthouse at Charlotte

In Charlotte there still stands the old lighthouse, which for many years marked the entrance to the port.

The lighthouse was built in 1822. Its first keeper was a man named Giles H. Holden, who lived in the village. It was not until 1863 that the lighthouse keeper's house was built adjoining the original structure. This famous old landmark is plainly visible from Lake Avenue, just north of Latta Road.

Nine years after this first lighthouse was built the Rochester Savings Bank started on its long career of service to this community. For more than one hundred years, now, it has encouraged people to attain financial security by regular systematic saving.

We invite you to have a savings account here and to become a member of Rochester's largest banking family.

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BELIEVE IT . . . Not

By REV. OWEN B. McGUIRE, D.D.

(*Continued from Page One*)

in mind the Catholic Church, even though he does not say so explicitly. When he speaks of the "enlightened" few who accepted the Copernican theory, and of "the distinguished Cardinal" who paid for the printing of Copernicus' book, don't be deceived. That is sugar-coating the pill. In his meaning that Cardinal is like the Court Bishop in Shaw's Saint Joan. He does not believe in the "superstitions" of his time, but thinks they are good for the "vulgar herd" "whose faith would be upset by a knowledge of the facts."

Checking Misstatements

But these two advices I have given you must be proved to be sound. Therefore, as a sample of his knowledge of the history of science, let us take this illuminating passage from one of his articles on Galileo:

"Galileo (1) heard of the Copernican theory and (2) immediately adopted that system (3) given to the world by a German monk." (3) Copernicus was not a German, but a Pole; and he was not a monk, but a secular priest, a Canon of the Cathedral of Fraunburg. Monks are not made Canons. He had also been offered a bishopric, but declined it on the ground that there were many other priests who would make better Bishops while he could serve best in the field of study. But these are minor errors.

The other two statements are more grave. They are both absolutely false. It is absolutely false that (1) Galileo had just "heard of" the Copernican theory when he became its advocate; and (2) it is absolutely false that he "immediately adopted" it when he had heard of it.

What are the facts? Let us put them in order. Copernicus died in 1543 at the age of 70. His theory had been discussed in learned circles all over Europe during his life time. In 1537, twelve years before his death, he published a substantial part of it. Two years thereafter, in 1533, his friend, Albert Widmanstadt, lectured on "the "Copernican Solar System" at Rome, before the Pope and Cardinals. This same Pope, Clement VII, as a mark of esteem and gratitude, presented Widmanstadt with a Greek manuscript, still preserved at Munich. It was well known that what Copernicus published in 1531, was but a small portion of his manuscript; but it had aroused general interest among the learned, Widmanstadt's lectures at Rome is one manifestation of the interest. But Copernicus hesitated to publish the whole. Although convinced of the truth of the system, he could not prove it. This, in fact, is an outstanding proof of the genius of Copernicus: that he saw the truth before he could prove it; and he foresaw the manner in which it could be proved when he said that if our faculty of sight were sufficiently augmented, Venus and Mercury would be seen to have phases like the moon. Something which was proved 75 years later by Galileo's telescope.

Cardinal Paid Expense

In 1541 at the earnest and repeated solicitation of Cardinal Schonberg, Archbishop of Capua, and Bishop Guise of Culm, Copernicus surrendered his entire manuscript for publication. The Cardinal bore the expenses. In a letter to the Pope, Paul III, Copernicus explains why he had not wished to publish it before and why he is publishing it now. When the work finally appeared in print, it was dedicated to the Pope with the Pope's consent and pleasure. Copernicus had been stricken with paralysis and could not attend to the work of publication himself; and the first printed copy was handed to him on the day of his death. Its preface had been changed for another written by one of the publishers who did so, as a "reformer" to placate the hostility of Luther and Melanchton. This monumental work, written by a Catholic priest, published at the expense of a Cardinal and dedicated to a Pope, became at once the subject of discussion in learned circles all over Europe and especially in Italy which was still the centre of learning on the Continent.

Now, Galileo was born in 1564, twenty-one years after the death of Copernicus. And where was he born? He was born in a country which was then, as it had been for eighteen centuries, the most cultured in Europe, the centre of our European civilization. He was born in a city with its own university. His father was a mathematician of distinction, and had written a book advocating the principle that in matters of observation, in interpreting the phenomena of the material universe, in a word, in matters of the natural sciences, we should not appeal to authority, but to arguments based on observation. The authority of Aristotle was worth what his arguments were worth, no more and no less. In these circumstances, in these surroundings, we must suppose that Galileo "heard of the Copernican theory", as early in life as he was capable of hearing and understanding anything; and that was very early, for he was a precocious youngster. He heard of it in the home, he heard of it in the school, he heard of it at the university when he became a student there, and he knew of it very well when he became a distinguished young professor putting in practice the principles advocated in his father's book. He 'adopted' the Copernican system in 1609, when he was 45 years of age, when he had invented the telescope and believed he had now positive proof of the heliocentric system. That was therefore at least thirty and perhaps forty years after "he heard of the Copernican theory"—and "immediately adopted that system"!!!

Many Years After

Galileo, therefore, "had heard of the Copernican theory" long before he adopted it. It is equally clear that he took no particular interest in the theory for many years after he had heard of it. The first indication we have of his interest in it is contained in a letter to Kepler, written in 1597 when Galileo was 33 years old. In this letter he confesses he did not wish to enter the controversy now become an advocate of the Copernican teaching lest he might be covered with ridicule. He has no word of the fear of persecution; nor could he as he saw others defending it as an hypothesis, and knew that Copernicus had dedicated his work to the Pope in order as he (Copernicus) wrote to safeguard it against the attacks of "philosophers and mathematicians".

It may seem strange that Galileo did not take interest in the controversy at an earlier date. But it is easily explained. Galileo was one of those intense natures who when they take up one subject devote to it all their energies for the time being. In his early life he was concerned not with astronomy but with mechanics, and especially dynamics, of which science he might be called the father. When he had invented the telescope and with its aid got a new view of the heavenly bodies, then he became an advocate of the Copernican theory.

Some other day we will see Mr. Brisbane's attitude towards the Catholic Church.

Dr. Edwin Ryan To Fly To Eucharist Congress

Baltimore —(NCWC)— The Rev. Dr. Edwin Ryan, professor in St. Mary's Seminary, Roland Park, Md., author of a book on the Church in South America, has arranged to fly to the Eucharistic Congress in Buenos Aires.

Dr. Ryan will spend three days in Santiago, Chile, and nine days in Buenos Aires.

Anglican Church Lent To Catholic Pilgrims As Rain Halts Visit

London—(NCWC)—When 300 Catholic pilgrims at the grave of Blessed John Kemble, at Welsh Newton, were being drenched in a downpour of rain, the Anglican vicar invited them into his church and said he would have no objection to a sermon being preached.

Canon Hannon addressed the pilgrims in the Anglican Church of St. Mary and afterwards the service was resumed at the martyr's grave, where the crowd filed past and kissed the tombstone.

VATICAN WORK GIVES PACTS NOW IN FORCE

(*Continued from Page One*)

cerning the Diocese of Mollapor, concluded on April 11, and ratified on June 29, 1929.

The Treaty, Financial Convention and Concordat with Italy, concluded on February 11, and ratified on June 7, 1929.

The Concordat with Roumania, concluded on May 10, 1927 and ratified on July 7, 1929.

The Agreement with Roumania concerning the interpretation of Article 9 of the Concordat, concluded on May 20, 1932.

The Concordat with Prussia, concluded on June 14, and ratified on August 13, 1929.

The Concordat with Baden, concluded on October 12, 1932, and ratified on March 11, 1933.

The Concordat with Germany, concluded on July 20, and ratified on September 10, 1933.

The Concordat with Austria, concluded on June 5, 1933, and ratified on May 1, 1934.

Other Pacts In Force

Monsignor Perugini has added in the appendix to his book the Concordats and diplomatic pacts that, besides those mentioned during the Pontificate of Pius XI, are still in force between the Holy See and the various civil powers. These include:

The agreement concluded in 1828 between Pope Leo XII and the Swiss Cantons of Lucerne, Berne, Soleure and Zug.

The agreement concluded on November 7, 1845, between Pope Gregory XVI and the Swiss Canton of St. Gall.

The Concordat concluded on March 28, and ratified on May 10, 1860, between Pius IX and the Republic of Haiti.

Three Conventions dating from 1884 to 1888, between Pope Leo XIII and the Ticine Canton.

The Convention concluded on September 1, and ratified on November 29, 1884, between the Swiss Cantons of Lucerne, Zug, Soleure, Basle, Argovie and Turgovie.

The Concordat concluded on December 31, 1887, and ratified on July 5, 1888, between Pope Leo XIII and the Republic of Columbia.

The agreement with England concerning the election of Bishops on the Island of Malta concluded by Pope Leo XIII in 1890.

Previous Publication

In 1919, under the auspices of Pope Benedict XV, the Vatican Printing Offices published a complete collection of the Concordats on ecclesiastical matters concluded throughout all ages between the Holy See and the civil authorities. The edition was prepared by the Prefect of the Vatican Archives, Monsignor Angelo Mercati, who, in the revision of the texts and in the compilation of the notes reconstructed the original documents and kept note of variations of some importance with exact historical and literary fidelity.

Thus a big volume was published in which are collected 133 pacts from the Bull of Pope Urban II who, on July 5, 1098, conferred the Legazia of Sicily on Roger, Count of Calabria, down to the Concordat concluded by Pius X, on June 24, 1914, a little more than a month before the outbreak of the Great War, with King Peter of Serbia.

To glance over the pages of this most important collection is to recall the most beautiful and dramatic pages of the history of the Papacy, as in all the documents between the Pope and the Emperors in the struggle for the Investitures, the Concordats of the Council of Constance, the abolition of the "Pragmatic Sanction," the Concordat with France between Leo X and Francis I, all the many Concordats with the Sovereigns of Spain, Portugal, Sardinia, Austria, Bavaria concluded in the eighteenth century, the famous Concordat of July 15, 1801, between Pius XII and the First Consul Napoleon Bonaparte, all the other Concordats of the nineteenth century with Switzerland, Sardinia, Russia, Austria, and the Republics of Latin America, to the diplomatic conventions of Pius X.

St. Peter's Chapel Car Is On Way To Boston

Boston — (NCWC) — The chapel car, "St. Peter," through which a vigorous apostolate is conducted in the Diocese of Raleigh, N. C., will arrive in this city on September 28 after a tour of the Atlantic seaboard. The car will be placed on exhibition from September 29 to October 7. The "St. Paul," a counterpart of the "St. Peter," is on exhibition at the "Century of Progress" exhibition.

MEXICAN LAW FOR SOCIALIST EDUCATION SEEN

(*Continued from Page One*)

comes increasingly grave. Daily the persecutory measures and acts of State Governments and Government officials become more aggravating.

The Most Rev. Pascual Diaz, Archbishop of Mexico, threatened with arrest for alleged violation of the Law of Public Worship, was granted an injunction by the Fourth Court of the District. When the police came to the archiepiscopal office to make the arrest at the order of Aaron Saenz, Chief of the Central Department, Archbishop Diaz produced the certified copy of the act of suspension which was granted by Judge Adolfo Desantis. September 11 has been set as the day on which the hearing will take place. The accusation made against the Primate is that he violated the law by officiating at a religious ceremony in the town of Ixtapalapa without having secured the proper authorization.

Colima Churches Closed

The Catholics of the city of Colima, capital of that State, have petitioned the President of the Republic to protect their rights. This petition was occasioned by the withdrawal from use for religious purposes of the Churches of the Sacred Heart of Jesus, of St. Joseph, St. Francis and of Our Lady of Refuge, and of the Guadalupan Chapel and the Chapel of the Precious Blood. The closing of these churches and chapels was ordered by the Governor of Colima without any semblance of authorization. The priests who were registered as pastors of these edifices have been ordered by the Governor not to exercise their ministry and the 25,000 Catholics of his city have only two priests left to care for their spiritual needs.

Catholics of the State of Morelos where the maximum of one priest for every minister for every 75,000 inhabitants has been established, have sent to the State Legislature a memorial setting forth the constitutional guarantees that have been violated by its decree which went into effect September 1.

Within the last month the State of Coahuila enacted a law that only nine priests, or one for every 48,421 inhabitants, would be allowed to officiate in that state, and the State of Hidalgo limited the clergy to 14, or one for every 50,000 people.

Despite the attempts of officials to drive them to a state of extreme exasperation, Mexican Catholics are resorting to only what are legitimate and pacific measures. Whenever and wherever their constitutional rights have been violated, they have soberly, albeit futilely, called the matter to the attention of the proper person or persons in authority.

Holy Name Men To Make Final Spurt For Diocesan Paper

(*Continued from Page One*)

and if an organized effort is made for subscriptions, they can be obtained. The Holy Name Society in this campaign for the CATHOLIC COURIER has undertaken a real work of Catholic Action, and we feel that any Holy Name man can confidently ask his fellow parishoners for subscriptions on this basis."

STANDING OF PARISHES

St. John the Evangelist, Rochester	211
St. Ambrose, Rochester	164
Immaculate Conception, Roch.	144
St. Alphonsus, Auburn	130
Holy Redeemer, Rochester	117
St. Monica, Rochester	112
Sacred Heart, Rochester	100
St. Francis Xavier, Roch.	95
St. Andrew, Rochester	94
St. Patrick, Elmira	94
Blessed Sacrament, Rochester	83
St. Mary, Auburn	79
St. Aloysius, Auburn	72
Corpus Christi, Rochester	58
St. Mary, Elmira	56
St. Boniface, Rochester	53
Immaculate Conception, Ithaca	51
Holy Cross, Oyid	49
Holy Rosary, Rochester	49
St. Stanislaus, Rochester	47
Assumption, Fairport	40
St. Michael, Rochester	38
St. James, Waverly	36
St. Ann, Hornell	34
St. Vincent, Corning	30
Holy Apostles, Rochester	27
O. L. Mt. Carmel, Rochester	26
St. Augustine, Rochester	26
St. Joseph, Wayland	25
St. Francis, Geneva	24
St. Teresa, Rochester	24
St. Patrick, Seneca Falls	24
St. Margaret Mary, Roch.	23
SS. Peter and Paul, Roch.	21
St. Theodore, Gates	20
St. Patrick, Moravia	20
O. L. Sorrows, Rochester	19
St. Bridget, Rochester	19
St. Anthony, Groton	17
St. Mary, Rochester	16
St. Francis Assisi, Auburn	15
St. Stephen, Geneva	13
St. Patrick, Victor	13
O. L. Lourdes, Rochester	12
St. Mary, Waterloo	12
St. Lucy, Retsof	11
St. Francis, Phelps	11
St. Ann, Rochester	11
St. Casimir, Elmira	11
St. Joseph, Livonia	10
St. John, Port Byron	10
St. Paul, Honeoye Falls	10

Parishes reporting less than 10 subscriptions to date have been omitted from the above list.

Jewish Ex-Soldiers Score Persecution of Catholic Church

(*Continued from Page One*)

"We make these observations by reason of the fact that at the present time in the neighboring republic of Mexico, repressive measures are enforced against all religions. It happens that the Catholic Church has been the dominating religious influence there, and, therefore, the Catholic Church suffers most under the present regime. But the observations are against religion, not against any one religion, against all religions. If it happens against one group, we still must protest, as we should protest against just and unfair treatment of those who seek to commune with God in their own way. But, remembering that all religion is persecuted, the struggle becomes, not a struggle between the Government of Mexico and the Catholic Church, but between the forces of [illegible] on one side and the powers of [illegible] on the other, of extreme, [illegible] on the other.

"We add our protest against persecution as they exist in Mexico, and we feel [illegible] the dean of the [illegible] Rabbi David Phillipson [illegible] ticle in the Catholic [illegible] cinnati: 'In such a time [illegible] the members of minority groups [illegible] realize their common fate, and to [illegible] each other in such constructive action as this emergency calls for. Catholics, Jews, Liberals, all social and political minorities may well pay heed to such signs of the times.'"

See the STROMBERG-CARLSON Short Wave Set

Short wave radio [illegible] daily. Short waves [illegible] football or baseball [illegible] dinary reception is poor [illegible] advantage to sport fans.

Short waves also bring in fo[illegible] ing up a new field of interest [illegible] tertainment. There is rom[illegible] keen interest in the short [illegible] any radio fan will enjoy.

See the new STROMBERG-CARLSON radios at our radio demonstration parlor, MAIN FLOOR, 87 East [illegible] Avenue.

Specials...
In clothes your boy [illegible]
For the Fall [illegible]

"Kaynee" Oliver Twist Shirts [illegible] Eton or regular collars, [illegible] ored or fancy. Outstanding [illegible] quality [illegible] 98c

Jersey Suits, of all-worsted yarn [illegible] in Oliver Twist or middy [illegible] Sizes 3 to 8 years [illegible]

Sweaters—for boys from [illegible] years. Both pull-over [illegible] styles, in solid colors [illegible] at [illegible]

Wool Lumberjacks, made of "[illegible] land" woolens, famous for [illegible] Talon-opening Coats, style [illegible] ularly 3.39, sizes 6 to 22 years [illegible]

Corduroy Knickers, in popular [illegible] weaves, with worsted cuffs. Colors [illegible] brown, in plus-four style [illegible]

Corduroy Slacks, with the [illegible] wide bottoms, [illegible] slate, in sizes 12 to 18 [illegible]

Silk [illegible]