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"I would make any sacrifice, even to the founding of my ring, pictorial cross and rosary, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

A COMMUNITY ASSET

Columbus Civic Center with its modern recreational and character-building facilities is serving its purpose far beyond the dreams of those responsible for its erection and completion.

With its physical department equal to the demands made upon it, with competent instructors, and with an atmosphere in which any boy or girl, young man or young woman, or grown man and grown woman may participate in the advantages offered, Columbus Civic Center is filling a need that is felt more and more in every community of this nation.

The problem of leisure time and of the underprivileged boy and girl is being solved in the Columbus Civic Center in a manner that cannot be fully recorded.

To bring these advantages to an ever increasing number, 300 zealous laymen and laywomen will begin Friday to reach out into the community and add at least 2,000 new names to the Center's roster of membership. They are volunteering their services because they feel deep in their hearts the necessity for providing health-giving facilities amid proper surroundings for all who care to make use of them, especially the youth.

These workers' message should be heard. All who can join should do so. All who can aid others to join and benefit from the Center's many advantages should do all in their power to provide available memberships.

CATHOLIC RURAL LIFE CONFERENCE

The National Catholic Rural Life Conference, which closed its twelfth annual convention in St. Paul, Minn., on November the eighth voted to hold its next convention in Rochester, N. Y.

The nature of the conference and its work are familiar to most westerners when it is functioning in approximately 65 dioceses. It is somewhat of a stranger to most Catholics of the east.

The Catholic Rural Life conference was organized at St. Louis in the fall of 1923. At that time sixty delegates representing eight dioceses were in attendance. From that time on there were fluctuations in its membership, loss of others. In this latter group the Most Reverend Edwin O'Hara, D. D., bishop of Great Falls, Montana, was the most prominent. The success and growth of the movement is traceable largely to his zeal, interest and wisdom.

Membership in the conference is made up of bishops, priests, laymen and laywomen who are interested in what the conference is doing and proposes to do.

The supreme object of the conference is the building up numerically and spiritually of strong rural parishes, and consequently the spiritual, intellectual, physical and economical perfection of the rural family. The means by which this end is sought make up a wide and varied program of activities.

The National Catholic Rural Life Conference establishes and supervises rural religious vacation schools, religious correspondence courses, rural study clubs and home study courses. In the beginning of the conference its main objective was the religious vacation school. How well the work has been done is attested by the existence of more than fifteen hundred vacation schools with an enrollment of more than a hundred thousand children. These schools are established in at least 65 dioceses.

The Catholic Rural Life Conference fosters the spread of the Confederation of Christian Doctrine, the establishment of the Association of the Holy Family, and the promotion of the Catholic parent education movement in rural parishes. It makes known the Church's attitude on all questions that affect the farmer, his life and work. It aids the cooperative movement among farmers, leading to the Land Movement by helping Catholics secure good cheap land near established communities. It encourages and helps the organization of parish credit unions. It gathers and distributes information to poor country people and members of the diocese. It promotes recreational activities, parochial and inter-parochial, in order to raise the standards of living in every possible way to make a front of all forms of religion, science, literature and of genuine happiness.

Nothing can be more responsible than the independence that grows out of self-denial. —*Thomas Merton*

NO RELIGION WANTED

Others than Catholics are concerned about Mexico and the recent clashes between the Roman Catholic clergy and the Government. They see a serious situation between religion and the state which appears to be developing along similar lines to events which characterized Russia during the first years of the Communist regime.

The American Hebrew, an outstanding national publication, in its current issue, attacks the policy of the Mexican Government in persecuting Catholics and declares that "Mexico is not on the side of civilization in her present maneuvers."

The Jewish organ declares that the allegations levelled against the Catholic Church on the grounds of "subversive" activity against the Government "smell of Hitlerism." The editorial goes on to condemn the Mexican Government for its alleged high-handed tactics against both Catholics and Jews. "The pertinent question, arises, as asked in an editorial in the New York Evening Post, 'Is Calles using persecution of the Catholics in Mexico, as Hitler uses persecution of the Jews in Germany to distract the masses from the emptiness of his program?' the organ declares. "Moreover, a carefully studied article in the November issue of Current History, written by Maurice Halperin of the faculty of the University of Oklahoma, declares the Calles 'revolutionary program' is empty of accomplishment and full of demagoguery."

"The moral is that fanaticism may always be counted on to embroil a people. The Jews who suffer so much at the hands of present-day discrimination may well appreciate why Catholics resent the injustice of having their priesthood hounded out of Mexico and their Churches confiscated at the hands of a State that apex the Reich in bigotry and repression. Mexico is not on the side of civilization in her present maneuvers. After ten years of alleged 'land redistribution' the peasants are still penniless and the banishment of Catholic prelates will not usher in a millennium south of the Rio Grande.

"Mexico at the present time is not particularly hospitable to Jews. United States Senator Vandenberg, who is a member of the Senate Committee on Foreign Relations, a fortnight ago requested our State Department to institute investigations into the charges that Mexico was barring naturalized American citizens because they are Jews. The case presented by Senator Vandenberg concerned George Galvan, director of the choir of Temple Emanu-El of Detroit, and Mrs. Galvan, both naturalized American citizens who were turned back at the Mexican borders on an intended tourist stay in that country. They were informed by officials who confiscated their consular visas that Mexico did not recognize naturalized citizens, and that those seeking entrance as tourists or settlers, are judged by their racial origin. This is Hitlerism pure and simple and it has its place on New World soil."

It is obvious that the Mexican Government does not want any kind of religion. It is obvious also that those in this country aware of the situation do not want the Mexican Government or any Government to suppress the outlet for the greatest instinct in human kind, religion. The weight of public opinion as it increases should soon make those who persecute solely on religious grounds, realize that it cannot be done with impunity.

Current Comment

TREMENDOUS TRIFLES

If we would gauge correctly the civilization of a people we might well inquire into that people's interests. Robert A. Millikan, noted scientist and Nobel prize winner, declares: "The beauty of women, the strength of men, the flavor of strawberries, the aroma of flowers, the love of friends; courtship, marriage and divorce; the race-track, the wrestling match and the boxing-bout—all of these played almost exactly the same role in the lives of people of Rome as they play in the lives of people of New Haven or New York. And it is around these things, too, that about 90 per cent of the interests of the average man revolves." The average man is wrapped up in tremendous trifles. He fails to see the deeper things in life, fails even to suspect that there might be a hidden vein tucked away somewhere in the midst of his vain pursuits, his perishable glories. He would do well to scrutinize persons, places, and things a bit more closely; he would find much more happiness in life if he were possessed of a sure and safe room of judgment. Christ said: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" It would seem that this is a safe room in which men may test their tremendous trifles. —*Ave Maria.*

PARTIAL BLINDNESS

American "liberals" have developed an interesting case of hypermetropia, that is, far-sightedness. They are able to see and protest abuses half way across the world, but are blind to much worse examples of tyranny and despotism on the very door step of the United States. European tyrants pain them grievously; Mexican dictators are considered pleasing and liberal-minded gentlemen.

If the Nazis discriminate against the Jews, American friends of freedom call mass meetings that fairly shimmer with impassioned oratory. No one can object to this. Inconsistently enough these same friends of the oppressed German Jews say not a word in protest when freedom of conscience is completely abolished in Mexico. If Mussolini sends a socialist agitator to an island called the liberal weeklies are filled with long and foretold editorials. These same papers are strangely mute when peaceful Mexican priests, who have taken no part in politics, are deprived of the only thing they desire in life—the opportunity to preach the gospel and minister to the poor.

Thus liberal statesmen and journalists view with alarm the world over, but are blind to the injustice and tyranny that daily becomes worse in our southern neighbor. The obvious answer to this partial blindness is that anything done by a government is calling itself scientific or radical is beyond reproach. —*Winston Dubuque.*

Nothing can be more responsible than the independence that grows out of self-denial. —*Thomas Merton.*

Diocesan Recordings

We are inclined to wonder, too, with "The Inland Catholic" of Spokane, why it is that for the daily newspapers to publish the winners on the Irish sweepstakes is perfectly all right but if a church weekly announces who won the turkey raffle at a parish bazaar, "the wrath of the entire government comes down upon its hapless head."

Mexico is in the news, not so much in the secular press but in the N. C. W. C. News Service received. Unfortunately there is not room to print all the stories received which would make the blood of any liberty-loving people boil who read of the situation in the republic to the south.

Without taking them in their importance we site a few facts received this week. From Kansas City: Word has been received by the Sisters Servants of Mary here that a convent conducted by their Order in Mexico City has been invaded and 30 nuns, one of them an invalid, driven out with no place to go.

From New York: The Mexican Government has seized more than 150 churches in a little more than a year and has expelled the Bishop and every priest from the Dioceses of Tabasco, Vera Cruz, Campeche, Aguas Calientes, Oaxaca, Chiapas, Chilapa, Zacatecas, Chihuahua and Tezuitlan, the Most Rev. Pascual Diaz, Archbishop of Mexico City and Primate of Mexico, told Harold B. Hinton in an interview for the New York Times which that paper has just published.

From Mexico City, Charles Bettico, Mexico City Correspondent for the N. C. W. C. News Service writes: "The Spanish Red Cross, a Spanish Catholic institution which has given free medical service to the poor of the lower section of the city, has been ordered to suspend its work and has been expelled from its headquarters by order of the authorities of the Federal District. The people of that section of the Capital are indignant for the Red Cross nurses have been true angels of mercy who, without charge or ostentation, have given medical aid, medicine and even food to the sick poor and have been particularly self-sacrificing in the care of those suffering from contagious diseases."

These are little more than "fashions" of what is going on among the Catholic hierarchy and laity of Mexico. Gradually our people are beginning to realize the danger there is in a well-organized minority's control of a government. Supreme Knight Martin H. Carmody in a recent talk to fellow officers in Detroit condemned the acts of the present Mexican Government as "a refutation of American civilization and the principles of personal liberty, justice and property rights that have been recognized on the American continent."

While the daily press has only of late shown evidence of recognizing that there is a persecution of the Catholic Church in Mexico, here and there are now appearing editorials in some of our leading newspapers assailing the tactics of the Mexican Government. The Detroit News in a recent editorial declares that the fact that Mexico has remained peaceful and her people law-abiding despite the drastic measures adopted by the Government is due to "an extremely forbearing and conciliatory attitude on the part of the Church, rather than 'any lack of belligerence on the part of the State.'" After citing the fact that churches and schools have been closed and private property confiscated on the slightest pretext and that Archbishops and Bishops of Mexico are to be deported as "undesirable citizens," and saying that to justify such extreme measures, President Rodriguez charges that Roman Catholic clergymen are fomenting rebellion, the Detroit News says:

"Where is the proof? In all this confusion and controversy, one fact stands out like a signal beacon. The Mexican Government has thrown up a great smoke screen of talk about insurrectionary activity on the part of the Catholic clergy, but to date it has not produced one scintilla of evidence. If it is seeking judgment in the court of world opinion, it has presented no case, and with the memory of the Vilches incident and other unsavory episodes of a few years ago still fresh in the public mind, there is ample reason for questioning its sincerity."

The situation in Mexico is one that calls for the same spirit of defense as manifested in the Legion of Decency campaign. Those responsible for the attempt to destroy religion must be made to feel the weight of public opinion in the same manner as those who sought to promote the obscene and objectionable in the movies. One method of opposing the forces at work in Mexico is by prayer. Archbishop McNicholas of Cincinnati, prime mover in the Legion of Decency campaign now has asked his pastors and diocesan to pray for the persecuted Catholics of Mexico. Prayer for the people and publicity about the persecutions are needed.

God refuses neither His Holy love nor Himself to anyone who seeks Him with all His strength.

STRANGE BUT TRUE

Catholic Facts But Little Known

1932, by N. C. W. C. News Service

By M. J. MURRAY



This picture in the Basilica of Saint Mary Major, Rome, is popularly regarded as that PAINTED BY SAINT LUKE THE EVANGELIST.

RECORDS SHOW THAT THE PICTURE IS AT LEAST FIFTEEN CENTURIES OLD, AND IF NOT THE ORIGINAL, IT IS CERTAINLY A COPY OF THE PAINTING ATTRIBUTED TO SAINT LUKE.



It is estimated that it will require ONE HUNDRED YEARS to complete the MOSAICS on the interior of WESTMINSTER CATHEDRAL, LONDON. THE WORK WAS BEGUN TWENTY YEARS AGO.



The derivation of the name NAZARETH means a FLOWER, and the situation of the town largely justifies this beautiful title.

Did Our Lord ever write? ANSWER NEXT WEEK.



HE CRAWLED TO THE CHURCH ON HIS HANDS AND KNEES. SAINT PASCAL BAYLON PATRON OF EUCHARISTIC CONGRESSES before he was able to walk was once found in the parish church at the foot of the altar his eyes fixed in wonder on the Tabernacle.

THE LIBRARY SIGN POST

This Thursday was the feast of St. Albert the Great, the Dominican theologian and scientist, more familiarly known as Albertus Magnus, whose genius and learning were superb enough to tower high among the great giants of the Middle Ages and to pass into a proverb on the tongues of men for centuries. He has been outdistanced by only one, and that one his pupil, Thomas Aquinas. In his life he bears witness against the lie that science cannot be harmonized with religion. In him an insalubly scientific curiosity was mated with that highest expression of religion which is sanctity.

"By his most illustrious example he teaches us that no opposition but rather an intimate bond exists between science and faith, between truth and goodness, between learning and holiness." These are words from Pope Pius XI's Encyclical on Albert's canonization, December 16th, 1931.

The secular university education of today reeks with pride in science and an affection of unbelief. Many a religious-minded boy and girl is thrown into agonies of adolescent doubt by the prevailing tone that the modern scientific temper is scornful of "outmoded" doctrines of religion "which were all right for the comfort of superstitious ages but must now make way before the advance of science." If only someone could take these pathetic sceptics of the campus by the shoulders and help them get a grip on themselves. If they could only have someone tell them that there is no one so blind as he who will not see, and that by his token the blindest of modern men are the university professors who create a panic by crying "Fire, Fire!" where there is no fire. If they could only be told, what their teachers will not tell them, about great scientists who were also great men of religion. But the dirty conspiracy of silence has its way here as it does in the history classes, and very seldom, if at all, will the

students of science be shown the scientist-saints of the Middle Ages, who are the living proof that the modern cynic is no better than a barking dog setting two peaceful neighbors on edge.

"Scientist-saints?" the sceptic of today will say: "I'm willing to concede you their holiness, but not their science." The supposition, of course, is obvious, that there was no science in the ages of faith, or that such science as there was flowed separately from faith, like water from oil but the medieval record is rich in testimonies that the learning and sanctity met each other in one of those unities for which the history of Christianity is so conspicuous.

Take the saintly Albertus Magnus. Here are excerpts from the record: "The contents of his thirty quarto volumes range over almost every science with which we are acquainted. He has treatises on Physics, on Minerals, on Meteors, on the Heavens and the Earth. His ideas on sulphur as an element are peculiarly modern, and he gives by experiment exact proportions for the making of mercuric sulphide. Other elements were also discovered by him, such as arsenic, for though its oxide and sulphide were known before him, he was the first to isolate this metalloid in its elementary condition. His treatise on the Nature of Places is full of interesting things on thunder and lightning, the periphery of the earth, and it is not unlikely that his ideas had some influence in preparing the way for the discovery of America. . . . He deserves credit for having taken the vertebral column as the basis of structure, and not the skull, as many anatomists did who succeeded him."

Is it true to say that the dogmas of the Church tied down the scientific experiments of the medieval scientists? Listen to St. Albert: "We have not to inquire how God the Creator may, as He freely wills, use His creatures to work miracles and thereby show forth His power; we have rather to inquire what nature with its immovable causes can naturally bring to pass." There is the true scientist, in his proper humility.

How can true science come into conflict with true religion, when the Author of nature is the same God as the Author of grace? The same God speaks through religion as through nature. The universe is a cosmos, an orderly harmony, not a chaos, and the God of nature cannot contradict Himself in the order of the supernatural.

The genuine Catholic scientist

finds himself immensely stimulated in his experiments and researches by the knowledge that his investigations are really a probing into the thought of God as realized in nature. It is a search into the divinely-counselled, demanding reverence and the proper spirit of wonder. Pesteur reported that his faith was as strong as that of a Breton peasant man, but admitted that, if his knowledge of science were greater, his faith would be as strong as that of a Breton peasant woman.

Francis Thompson withers with scorn the "blinding knowledge of the fool" who "thrusts his arm in nature shoulder-high and cries 'There's naught beyond!' The religious scientists of many of our modern laboratories ought to be forced to read J. W. Sullivan's "The Limitations of Science." There they will find that the narrow circumference of science is fringed with unexplorable mystery. The bridge over that mystery is the revelation of Jesus Christ. In humility would they find that religion takes them by the hand after science can go no farther.

SUPPORT OF CATHOLIC EDUCATION

"Our schools, built by the sacrifices of our poor people, maintained by the even greater sacrifices of our Religious and fostered by the untiring labors of our Bishops, have the obvious duty to keep ever before them the unchangeable elements of education and its real purpose." Administrative Committee, N. C. W. C.—"A Statement on the Present Crisis."

Draw nigh to God and he will draw nigh to you.—St. James.

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