

Catholic Courier

VOL. VI NOVEMBER 22, 1934 No. 47

Official Newspaper of the Diocese of Rochester With the Approbation of the Most Reverend Archbishop Edward Mooney, Bishop of Rochester.

MEMBER CATHOLIC PRESS ASSOCIATION SUBSCRIBER TO N.C.W.C. NEWS SERVICE

Entered as second-class matter in the Postoffice at Rochester, N.Y. as required under the Act of Congress of March 3, 1879.

MEMBER ROCHESTER CHAMBER OF COMMERCE

Subscription, \$2.50 per year in advance, postpaid. Single copies, five cents. Foreign, \$3.00 per year. In many instances subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless discontinuance is ordered either by letter or personal call.

National Advertising Representative Callahan's List of Catholic Newspapers (George J. Callahan) 81 Chambers Street, New York City

Published by CATHOLIC COURIER and JOURNAL, Inc. 59 Chestnut St. Stone 1492. Rochester, N. Y.

Courier Established 1929—Journal Established 1889

I would make any sacrifice, even to the pouring of my blood, for the cross and rosary, in order to support a Catholic newspaper.—Pope Pius X.

Editorials

TEXT OF BISHOPS' STATEMENT ON MEXICO

Space customarily used for editorials in this newspaper is given over to the profound pronouncement of the Bishops of the United States issued following their General Meeting at the Catholic University of America in Washington and furnished by the N.C.W.C. News Service.

In 1926, the Cardinals, Archbishops and Bishops of the United States issued in their own names a pastoral letter, protesting against the persecution of the Church in Mexico.

Since that pastoral was issued, the Bishops of Mexico restored public worship in Mexico, under an agreement involving handicaps and restrictions that should never have been imposed. But even that inadequate agreement whereby liberty of worship was promised; the juridical identity of the Church was recognized; and the severity of the laws against the Church and her institutions was to be mitigated, a new policy has repudiated.

In our pastoral of 1926, we stated what is even more evident today: "The present conflict, as one part of a war against religion in Mexico which had its inception almost a century ago, to a greater degree than any preceding it, comes from an attempt at nothing less than the destruction of the Divine Constitution of the Church by reducing her to the status of a state-controlled body, without the right to form, train and educate her own clergy, to have a sufficient number of them for the care of souls, to find means for her support, to develop works in accord with her mission of charity and enlightenment, and to apply the teachings of the Gospel to the formation of a public conscience. Sad experience, as well as right reason tells us what would follow the success of such an attempt, and what it would mean to Church as well as to State."

Spoke As American Citizens

We spoke then not only as Bishops having primarily with us the care of souls, we spoke also as American citizens. We said then what we repeat with fuller justification. "We have a duty to speak as Americans attached to the institutions of our country and loving them for the benefits they have conferred upon us all." Present conditions made it necessary that we should no longer guard silence. War on religion has extended beyond national boundaries through organized propaganda in many countries.

Beginning systematically at the end of 1931, the priests permitted to minister to the people in Mexico were decreased to such a ridiculously small number as to make of liberty of religious worship a mockery. In the Federal District comprising over one million three hundred thousand Catholics, only twenty-five priests are permitted to minister. Many States have prohibited priests altogether; for example, Tabasco, Zacatecas, Sonora, Chiapas, Vera Cruz, Campecho, Queretaro.

Without due process of law, church buildings, residences of Bishops and of priests, even dwellings owned by others in which Bishop or priest may be temporarily living, educational and charitable institutions, have been closed and confiscated. No trial by jury is permitted in case of any attack.

Catholic citizens are denied the right of assembly and the right of freedom of the press.

Any religious society is denied the right of corporate legal existence.

To hear the duly executed and duly presented petition of citizens is refused.

The right of franchise is denied a clergyman simply because he is a clergyman.

Any and every Church is denied the right to hold property or the right to present a petition for redress of grievances.

Any and every Church is denied the right to possess endowments.

The right of any Church to have a seminary or a preparatory school for the training of candidates for the ministry is denied.

Schools in which native citizens may be trained for the priesthood are outlawed. Any native-born clergyman is forbidden to serve in Mexico. Therefore, according to present policies, a native or a foreign-born clergy is persecuted in Mexico.

Social rulers with any policy favorable to the Church are prohibited from criticizing any acts of the Government or the Government officials.

Publications Suppressed

All publications are suppressed at the discretion of the mail if denied them. Publications in Mexico are denied those matters which are contrary to the Constitution of the United States and to the rights of every man. Education is denied. It is main-

tained that the State must possess the mind of the child.

Bishops, priests, nuns and lay citizens who desire to have the privilege of religious life must excite themselves.

Liberty of religious worship, of education, of speech and of the press are denied all who live in Mexico.

We need not repeat that we protest with our whole heart and soul against this anti-Christian tyranny, and again call upon all the faithful in our country to pray that such a reign may cease, and to do everything in their power by word and by act to make the fact of such tyranny known.

No upholder of the rights of man and of liberty of conscience can view complacently the exercise of such tyranny, even though it be in a country other than our own. They who suffer in Mexico, they who suffer in exile, are our fellow faithful, all members of our beloved Church, which is one Body. The Church in our country, the Church throughout the world, suffers with the suffering Church in Mexico. We implore the faithful to pray most earnestly to offer their self-denials and their special acts of devotion for the ending of the persecution of the Church in Mexico. We ask then to make themselves apostles proclaiming to the world the iniquity and the tyranny that mutilate and despoil the Body of Christ.

And again, as American citizens we present our plea that justice may be done, that all our fellow Americans may make themselves advocates of that common justice for man, which is the security of every man and every nation.

We sincerely deplore the evident indifference on the part of many to the life and worth of those principles upon which our American Republic is founded. We cannot, we would not wish to impose those principles as political principles upon any other nation. But to us they are as true outside as inside the physical territory of our country. Propaganda in this country that would weaken our principles is abhorrent to us. Compromise at home or abroad on the part of any of our fellow-citizens with regard to those principles is, to us, most reprehensible.

Desire for Peace

As we declared in our pastoral of 1926, our own country cannot view with indifference the persecution of religion, the exiling of its citizens by a neighboring country. We need not say we would wish most earnestly to live on terms of peace with every nation. We wish to say again, as we said in 1926. "What we have written is no call on the faithful here or elsewhere to purely human action. It is no interposition of our influence either as Bishops or as citizens to reach those who possess political power anywhere on earth, and least of all in our own country, to the end that they should intervene with armed force in the internal affairs of Mexico for the protection of the Church."

We wish for Mexico prosperity in its national life, in its economic and social life. We wish it the more honestly when we ask primarily a fidelity to the fundamental rights of liberty of conscience, freedom of religious worship, freedom of education, freedom of the press, and freedom of assembly and petition.

We respectfully request our fellow-citizens to advocate that these principles be ever the guide for our American representatives. The full consequence of the persecution of the Church and of Catholics in Mexico can scarcely be foreseen at the present time. They cannot but eventually be very grave. Those who must flee from their own country into ours bring with them a problem to which we cannot be indifferent. It is not without significance that in the present turmoil of the world and distress of nations, the basic truths of religion from which has sprung the stability of nations are flouted and denied by those who seek absolutism in government. The struggle therefore, which arises from the persecution of the Church in Mexico today is an illustration of a crisis which may have far-reaching consequences.

No man's voice should sound an uncertain note. We cannot but deplore the expressions unwittingly offered, at times, of sympathy with and support of governments and policies which are absolutely at variance with our own American principles. They give color to the boast of the supporters of tyrannical policies, that the influence of our American Government is favorable to such policies. We do not believe, for a moment, that it is. It could not be. We would wish on the part of the entire American public, of our great secular press, a fuller knowledge of the actual conditions in Mexico. All would then more fully realize that we are pleading not only the cause of the Catholic Church, but the cause of human freedom and of human liberty for all the nations of the world.

Current Comment

MEANING OF CATHOLIC EDUCATION

"The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children of whom I am in labour again, until Christ be formed in you.' For the true Christian must live a super-natural life in Christ: 'Christ Who is your life' and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh.'" Encyclical on "Christian Education of Youth."

HOME

There is no greater enemy of society than parents who do not appreciate the value to be drawn from the peace and joy of home. If paradise ever descends on earth again and angels tread its soil, it will be in the sacred precincts of home. If dead flowers ever bloom again, they must bloom in the smiling faces of home. Nothing more merits the approval of Heaven than the pure and virtuous home. Around it cluster and cling the sweetest memories of mankind. Above it shines the ever-blessed star that lights the way to Heaven.—The Catholic Herald.

To ascend to Him and to be in union with Him, we must use the same means which He used for coming down to us, for making Himself Man and for communicating to us His grace, and this means is a true devotion to the Blessed Virgin.—Blessed de Montfort.

Diocesan Recordings

It is interesting to note that the list of motion pictures that have been carried in the CATHOLIC COURIER under the heading "A Moral Estimate of Motion Pictures Recently Released," sent out by the Queen's Work, Sodality Service and compiled by the Chicago Council, Legion of Decency have just been approved by the Bishops of the United States and recommended to diocesan newspaper editors for publication. We adopted the policy some time ago of using this list to the exclusion of all others and now it has the approval of the Hierarchy of the United States. While we realize it is not adequate to meet all demands it is the only means we have at the present time of informing our readers of what motion pictures are approved or disapproved by the Legion of Decency.

Speaking on the movies it is learned from the Motion Picture Bureau of the International Federation of Catholic Alumnae that the idea of an all-animated cartoon theatre which originated in France has been brought to New York by Robert Schirmer. With the aid of five former college classmates, he has opened the Bijou Theater on West 45th Street in New York, as the first "Mickey Mouse Theater." The I. F. C. A. Bureau expresses the hope that a chain of similar theaters will be opened throughout the country. While improvement is being noted in the general motion picture industry, it is a sad commentary that animated cartoons are out in the forefront in the matter of wholesome entertainment. It is true also that the private lives of "Mickey Mouse" and other animated characters do not receive airing in the press that is detrimental to the success of their motion picture exhibitions.

Impressing the Catholic viewpoint upon all citizens on problems of Industrial Relations, the Social Question, International Affairs, Rural Welfare, Civic Life, the Family and Catholic Action in general is the purpose of the Department of Social Action of the National Catholic Welfare Conference over which Archbishop Mooney will preside in the future as Episcopal Chairman. Figures make dry reading but a bit of deliberation upon the ripples of water caused by the stone being thrown into the pond will make us realize the extent of this department's growing influence. In the last year, 83,000 books and pamphlets were issued, articles were written for 17 magazines and periodicals, besides a weekly series for the N. C. W. C. News Service, and a new service, "Rural Bureau Notes," is sent to Catholic Rural Leaders. Lectures were delivered in 32 cities before 70 organizations and schools. Further development along industrial lines has been found in the promotion of special diocesan meetings for priests, the report of the Department made to the Bishops General Meeting just held in Washington stated, noting that the purpose of these meetings is to consider the use and application of the Encyclicals and to promote education and action regarding them. The report lists the number of meetings held by the Catholic Conference on Industrial Problems, the Rural Life Conference, and Catholic Action programs conducted in 93 colleges, 51 seminaries and 35 Newman Clubs. The activities of the Rural Life Bureau which is operated by the Department, in the field of religious instruction continued their customary growth, the report stated, noting that a quarter of a million children now are being reached by the religious vacation schools.

The greatest growth of the year in the Department of Social Action has been in the industrial relations, international affairs and family life sections, particularly through the opportunity presented by the NRA and proposals to establish social insurance, to expound the teaching of Quadragesimo Anno; by the international situation to make known Catholic social teaching on peace; and by the growing difficulties family life meets to make known ways and means of strengthening it.

In carrying on the work cited in the report of the Department of Social Action, the laity has had its part. An example of this was the sessions of the Catholic Conference on Industrial Problems, held in Rochester about four years ago. The work of the department to be effective must reach the laity in great numbers. Our Catholic people must be informed along the lines mentioned above that they may enter into an even wider dissemination of Catholic principles in every day life. It is thus that the Church's cause is advanced. As the time approaches for the Catholic Rural Life Conference next year, greater interest will be manifested in the aims of the Department of Social Action of which the Conference is one phase of its work. Study clubs started now throughout the diocese will pre-

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

White ROSE LEAVES... CAPOLA OF THE BORGHESI CHAPEL IN THE BASILICA OF SAINT MARY MAJOR, ROME... Father Louis le Camille has been appointed LIGHTHOUSE KEEPER on the Island of the Breton Coast... THE SIGN OF A FISH... ANSWER to last week's question: THE ONLY RECORDED CASE IN WHICH A WRITING IS GIVEN BY SAINT JOHN IN HIS GOSPEL... COLUMBIA UNIVERSITY, N.Y. is re-editing, as an educational aid, the first edition of St. JOHN BAPTIST DE LA SALLE'S GREAT WORK: "Management of the Christian Schools"

THE LIBRARY SIGN POST

Congratulations to Nazareth College for giving us Rochester the valuable opportunity of hearing Dr. Etienne Gilson, eminent scholar of the Sorbonne in Paris. His three lectures dealt with "Scholastic Philosophy and the Middle Ages," "Scholastic Philosophy and the Renaissance," and "Scholastic Philosophy and the Modern Age." He was mainly concerned with the application of Scholastic principles to the solution of three crises in history, in the thirteenth, in the sixteenth, and in the twentieth centuries.

So timely and pertinent is Dr. Gilson's message that I intend to publish it in this column, giving, in this and the next two issues, a simplified digest of each of his three lectures.

The dangerous thing about Mohammedan philosophy was its fatalism. It taught a universal and inescapable predestination, which allowed no place for human individuality or liberty. God's essential attribute, according to Arabian teaching, is absolute Necessity. The consequences of the divine action are, therefore, necessary and unchangeable. The world, in consequence, is absolutely necessary and cannot be changed even by God; it is likewise as eternal as God, since God's action was eternally operative and efficient. If there is the element of change in the world, as there is, such changeableness is due to the imperfection of matter. It is matter which is the principle of individuality, and the only purpose of the individual is to represent the species. Since only the species, or the universal, or the abstract is real, it follows that the individual is unreal and must in time surrender its identity to the reality of the universal.

It is quite plain that such a system of thought concedes no place to the dignity of the human individual. It teaches rather that there is no individual soul but only one universal soul common to the whole human race; thus, when a man is thinking or planning, it is not his own soul which so thinks and decides but rather the common soul of the race which operates through him as one of its instruments.

If this Mohammedan philosophy had conquered the intelligence of Europe, western Christian civilization would have been doomed. The European Christianity of the thirteenth century had to gird and arm itself for war, a war of the

spirit, and the champion whom God raised up was Thomas Aquinas.

This great Titan of thought opposed the Mohammedan error by his well-wrought definitions of divine creation and of human individuality. He reasoned thus:

God is necessary in Himself; yet, but more than that, He is also infinite and free, and not a slave to His own necessity. For God to create means for a self-existing being to give the gift of existence to others. Now, since all effects bear a likeness to their causes, and since our Divine Cause is efficient, we also are efficient beings. What we do, we do with that efficiency which is part of our nature, and not as mere instruments passively operated on by a higher agency outside ourselves. "Rule over the earth" was the commission given the first man in Genesis. In the great phrase of Dionysius the theologian, we human beings are "co-workers with God." As such, we have souls that are individual, bearing their own responsibility and acknowledging their own freedom of choice.

Here was the keen sword of Truth forged by reason and revelation to beat back the peril of Mohammedan fatalism in the thirteenth century. To the great Scholastic philosophers we owe the strong defense of our human value as individual freemen, whose liberty not even God will violate.

We ought to work and suffer for God; and for the rest, let Him make use of us according to His good pleasure, for the fulfillment of His most holy Will should be our sole and only desire.

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Published every Thursday in the Year by the CATHOLIC COURIER and JOURNAL, Inc. 50 Chestnut St. Rochester, N. Y. Telephone, Stone 1492

Communications regarding the conduct of this newspaper, articles and illustrations for publication, should be addressed to the Editor, Catholic Courier.

If the return of manuscripts or pictures is desired, they must be accompanied by a stamped, self-addressed envelope, but the Editor does not hold himself responsible for such communications.

Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Manager.

MECHANICAL REQUIREMENTS Width of column: 13 ems (2 1/2 inches). Depth of column: 20 1/2 inches (full length).

Size of page: 14 1/2 column inches (7 full columns); 15 1/2 inches by 20 1/2 inches.

Forms close noon of Wednesday preceding publication date.