

## Catholic Courier

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## Open Letter

MR. HART I. SEELEY,  
WAVERLY, NEW YORK.

BEAR SIR:

With pain rather than indignation we have read the account of your address-delivered before Rotarians on Friday, March 8th, at the Mark Twain Hotel, Elmira, N. Y., as reported by the Elmira Star-Gazette.

Time was when we had high hopes of Rotary, Mr. Seeley. We are not despairing of it now. But no iron has entered its soul as yet. It may soon.

Hand-shakings and back-slappings have their place. They are a spontaneous expression of camaraderie. They help one when one is bogging down. But they are as easy to give as they are easy to take.

Service above self! A fine saying, and the real objective of many a fine Rotarian gentleman. But should it not mean service even when service hurts self? There's the rub.

Whatever the answer, Rotary, Mr. Seeley, facing as an organization a test of its own principles, has failed. Rotary is about to pay a friendly visit to Mexico and by this visit give countenance to everything that is opposed to Rotarian principles.

Mexico denies the things Rotary affirms. Going to Mexico as the friend and guest of the present Mexican government, Rotary furts its colors. Resigning recently from Rotary International and the presidency of the De Pere, Wisconsin; Rotary Club, the Very Rev. August Keefe said: "Holding a convention anywhere has always been taken as a tribute to the convention's hosts." Yet Rotary has decided to FRATEL-NIZE with the perpetrators of a persecution which for fiendish cunning and coarse brutality is unknown to modern history, save in Soviet Russia. Going through with its plan, Rotary may lose more than its self-respect. It may, Mr. Seeley, lose its soul.

To say that previous arrangements cannot be changed, is a weak defense. It means service above self is good—except when it hurts self. Still, it is better than the alternative you offered Rotarians at Elmira.

It would seem that the intelligence of your brother Rotarians rather low with you. You said, as reported, "Mexico is a land of peace." Just what, Mr. Seeley, is your definition of peace? "He is an able man," you are reported to have said of Calles, and fit to rule Mexico. Is this just plain ignorance? Or is it a revelation of your standards of fitness?

When at Elmira you said: "Germany has its Hitler, Italy has its Mussolini and Mexico has its Calles," a herring was drawn across the trail. Some few may have been diverted and fooled. But we feel certain that with the rank and file, such face-saving devices are no-go. They just do not work. To be very frank, they insult intelligence.

Mr. Seeley, you owe Rotary much. But, if we may make bold to ask, do you not think that in all fairness you owe something to yourself?

THE EDITOR

JOHN E. MASSETH

Bruno Hauptmann was on trial at Flemington, but also American justice, and before the world. In confirmation of the Catholic Courier's view and attitude, on March 9th came from London an Associated Press dispatch which appeared in the Rochester Democrat and Chronicle under the heading "Trial in the United States Painful Jolt to Britishers."

"British readers," said the dispatch, "particularly were shocked by the advance statements by both defense and prosecuting counsel and by editorial writers freely expressing their opinion of Hauptmann's guilt or innocence. Nothing may be said about a British trial before it actually begins, and then only the actual testimony is privileged."

"Both counsel would have certainly been disbarred and half the evidence would have been ruled out if the trial had been held here," declared an eminent barrister.

"I felt as if I had spent six weeks with Alice in Wonderland," wrote the representative of a London daily who attended the trial.

"Such an atmosphere could never have been created over here," he said. "The first of the extremely improper comments made would have led to a committal for contempt of the Court of England."

On three counts at least the proceedings WOULD HAVE BEEN QUASHED in this country. The final speech for the State would have been grossly improper in our courts. Both sides were allowed to break our rules of evidence. The judge permitted a whole string of questions which over here would have been held to be irrelevant and which were asked only to throw witnesses off their guard."

In the issue of March 16th, the Saturday Evening Post has an article entitled "Another New Law."

"Among the new laws we have reached in depression is the new one in good taste, good manners and good policy accomplished at Flemington, New Jersey," says the Post.

"Our criminal trials are apt to be public circus, the more sensational the trial, the more outrageous the circus. We go on deploring them as national disgraces, yet we do nothing. Why?"

Because for one thing—more than a few consciences are satisfied with protesting.

J. E. M.

A LENTEN THOUGHT

With Christ came true civilization, with Christ came purity of public morals, as an ideal to be striven for. With Christ came, in a word, the dawn of a new era. With Christ came the light of the human race. What we owe to Christ, and what we owe to the world, is a debt that we can never pay. We owe to Christ, and what we owe to the world, is a debt that we can never pay.

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## Catholic Education

DOES STATE AID TO  
EDUCATION MEAN UNION  
OF CHURCH AND STATE?

By Karl Mier  
Bishop of Toledo

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(Continued from last week)

There has been a great amount of superficial thinking and speaking on this subject of union of Church and State. There are two things which need clarification, first, what is meant by the statement, secondly, what is the position of the Catholic Church in respect to the relations which should properly exist between Church and State under circumstances and conditions which prevail here in the United States.

Let us approach the first question by stating what union of Church and State does not mean. In its essential concept it does not mean State support of the Church. It does not mean the proscription of every other religious belief excepting the one that is officially recognized; it does not mean above all coercion of conscience, nor does it invade the fundamental rights of religious liberty. Union of Church and State might very well exist even if none of these conditions be verified.

The essential element in the union of Church and State exists in the fact that the State recognizes one official religion and guarantees and supports her liberties and her rights inherent in her own Constitution. It is sufficient for the purpose if the State fosters the work of the Church by giving public recognition to the value of a particular religious faith, by the celebration of certain religious festivals, by attendance at divine worship in an official capacity at the major festivals both in the life of the State and in the life of the Church Union of Church and State subsists primarily in the idea of cooperation in the place of antagonism or denial of the Church's rights.

In order to understand the Catholic attitude on this subject, we should properly consider the relations between Church and State. It is necessary for us to consider the religious affiliation of the population of a particular state. In a generally conceded by the theologians of the Church that in the present-day conditions there is hardly an instance among the nations of the world where the complete union of Church and State can be fully or even satisfactorily established. The simple difference of religious conviction and frequent in the population which denies all affiliations with any specific religious faith.

This is particularly true, here in the United States where more than 70 different religious denominations and where no per cent of our population makes no claim of any religious affiliation whatsoever. In such circumstances, the only reasonable compromise seems to be a separation of Church and State.

Such a condition, however, does not imply that there should be any antagonism to religion on the part of the State in respect to religion should there be no discrimination against a group of citizens of a particular religious faith. As a matter of fact, in the United States, religion is given freedom in various ways by the Government. Church property is free from the imposition of the general tax.

In the meetings of Congress and state assemblies there are official chaplains appointed to open the sessions with prayer. The President of the United States, the governors of the individual

states and high officers generally all take an oath of office which definitely indicates belief in the existence of God and an affirmation of the religious value of an oath. Our army and navy have officially "kneaded" in their ranks chaplains whose duty it is to look after the religious welfare of the men in military service.

All of these circumstances definitely show that there is no antagonism on the part of our government to religion and no intention to discriminate against any particular group of citizens because of their religious belief.

Leo XIII in his celebrated encyclical on the constitution of civil society clearly sets out that both the State and the Church are absolutely independent of one another in their own special and peculiar fields of activity. The State has for its special purpose the temporal welfare of men as a social being here upon earth.

The Church, however, has for its special purpose the spiritual welfare of man here upon earth and his eternal destiny in the world to come. Neither the State nor the Church are dependent upon one another in the varying fields of their respective aims. There is, however, certain fields of common interest, such as education and religion. In these fields it is highly desirable where the population is homogeneous and the belief that there be intimate and friendly cooperation to secure the best interests of both State and Church.

(Continued next week)

## THE LIBRARY SIGN POST

Our congratulations for the week of March 16th to Miss Blanche Jennings for her new book just published by Macmillan's. It is a collection of Catholic poetry from young people and is a gem of its kind. It may well serve as the Catholic companion to that secular anthology "Through Magic Casements," which is used in our public high schools. The limitation in size which Miss Thompson set for herself must have made the problem of selection very laborious, because the particular temptation of the anthologist is to quote everything good. But it is this very restraint of choice, which makes the book so treasurable. Another delightful feature is the original four or five line paragraphs which announce the poems and which will help young readers to find things there which they would otherwise miss. The best fortune we can wish Miss Thompson's new poetry-trivia is the same success as not her "Silver Pearls" which she published some years ago for the little tots.

If our young people are nourished in mind and heart as much as they are in body, and as much as they are in spirit, they will be found in Blanche Thompson's anthology, they will have the taste for the trashy popular magazines, they will be "birds of a feather together."

It may seem impertinent in the stress and pressure of the present-day to venture a new magazine of Catholic art. And so it would be if its very purpose were to be merely aesthetic. But Catholic Art, whose first issue has just been published and sent to us for review, envisions a deeper mission than the mere aesthetic. It envisions the resources of its talented editors into the field of vital Catholic Art, which has to do with the beautifying of God's house for the holy liturgy. It does not intend to crusade for the building of elaborate business in time of want and poverty. But it hopes to stimulate the building and furnishing of churches correct in plan and design, honest and enduring in construction, perfectly fitted for the solemn functions of the Divine Liturgy, to protect ceaselessly against the shoddy and pretentious imitation; to assist in the development of a truly vital and Catholic art for our modern age, in line with the Liturgical Movement.

Catholic Art is one of the most beautiful magazine I have ever seen. It is printed in Carolingian minuscule type with a suggestion of Celtic lettering, and is richly illustrated in pen-and-ink drawings of beautiful ecclesiastical architecture. Its articles are by writers who show that they have absorbed the finest Catholic thought of the past and the present. In this new project we recognize another demonstration of the vitality which pervades the modern rebirth of Catholic Action. (Continued from last week)

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## STRANGE BUT TRUE

Catholic Facts But Little Known

(c) 1931, by N. C. W. C. News Service

By M. J. MURRAY



The costume of Our Lord made familiar to us by so many artists is that of the Greek Orator and is not the traditional Hebrew dress of Palestine. THIS GREEK STAFF IN THE VATICAN MUSEUM ILLUSTRATES THIS FACT.

THE FACADE OF THE CARTHUSIAN CHURCH AT PAVIA, ITALY, IS A MARVELOUS "SERMON IN STONE." EVERY PORTION OF IT IS COVERED WITH MARBLE SCULPTURES, AND INCLUDED ARE PORTRAITS OF EMPERORS AND MYTHOLOGICAL FIGURES, STATUES OF SAINTS AND MARTYRS, BONAURAL SIGNS AND SCENES FROM THE LIFE OF THE FOUNDER OF THE CHURCH.

It is considered by many to be the "KEYSTONE" AND MOST MARVELOUS MONUMENT OF SCULPTURE IN THE WORLD.

Although the Diocese of New York was created in November 1852 the first Bishop to occupy the See did not arrive until November, 1853. He was OF JOHN CONNELLEY, an Irish Dominican.

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## Diocesan Recordings

RESPONSIBILITY

Nationwide publicity is being given to the Knights of Columbus campaign for membership and education now underway as the "Knights of Columbus Mobilization for Catholic Action." In such an undertaking there is a large responsibility on the part of leaders of any Catholic lay organization, nationally and locally. If in the heat of a campaign Catholic men are induced to join society and following the campaign find that the program is not well planned for other months in the year, they will lose not only their ardor for the organization joined but for any form of Catholic action. Notices from other cities and towns in the diocese indicate growing activity among the knights other than just this campaign. In Rochester Council 1001 has been made on a real social action program. Such a program is necessary. Our Catholic laymen whether it be through the Knights of Columbus, Knights of St. John, Knights of the Holy Name Society, a large number of other organizations must be informed of Catholic principles and Catholic position on subjects of timely import. It is not an easy thing to get a Catholic start has been made on a real social action program. Such a program is necessary. Our Catholic laymen whether it be through the Knights of Columbus, Knights of St. John, Knights of the Holy Name Society, a large number of other organizations must be informed of Catholic principles and Catholic position on subjects of timely import. It is not an easy thing to get a Catholic start has been made on a real social action program. Such a program is necessary. 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