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by the Catholic Courier & Journal
BUSINESS REVIEW COLUMNS

Town Talk Trucks Deliver To The Home

The seventeen trucks of the Town Talk Bakery are becoming a familiar sight as they make their daily deliveries through the streets of Rochester.

The specialization in the production of food has made it unnecessary to spend the day in the kitchen, and the modern method of bringing products to the door makes it unnecessary to even take the time to go to the store. Today the Town Talk Bakery delivers their wholesome and sanitary baked goods direct to the home, and the busy housewife can choose from the complete and varied line of baked goods which are carried on the trucks of the bakery.

The Town Talk Bakery isn't one of Rochester's oldest firms—but it is certainly one of the best known. And it is a Rochester concern, with a background of carefully planned service. The business has been built upon a steady patronage from thousands of families who have found the bakery products, to their liking. All products are purchased locally, for the Town Talk organization believes in home industry support at all times.

The "specials" which are featured from time to time by the Town Talk Bakery are eagerly awaited by their many customers along their routes, and none the less eagerly awaited for by those families who have discovered what delicious baked goods they have.

The Town Talk Bakery is located at 501-507 Pullman Avenue.

Columbus Center Drive Successful

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ry developed between two team captains, Joseph L. Logan and Howard Kannan resulted in Kannan's team getting 144 of this division's members and Logan's, 113.

led by Mrs. Gene McParlin, the women's division had Mrs. Joseph Doyle as high with 60 memberships and Mrs. Frank Meyerling, second with 72. Henning Beck with 83 memberships was high among individual workers. Prizes were awarded by Patrick A. Dwyer, chairman of the prize committee.

Bishop Sends Greetings
The greetings of His Excellency, Bishop O'Hara were brought to the gathering by Father Poory, C.S.C., a representative to the workers. Congratulated by various speakers, Chairman Tucker expressed the appreciation of the campaign workers to the clergy from Bishop O'Hara down through the ranks, for co-operation given in the campaign.

Standings of the divisions in total membership were as follows: Martin J. DeLoe's division, 155; Angelo DiNeri, 99; John M. Hedgas, 136; Frederick J. Welder, 371; Miss Cecilia M. Yawman, 178; Miss Alice C. Kirk, 191; Mrs. Anna Lamphier, 81; Mrs. Walter E. O'Neill, 213. The special committee headed by Donald A. Daley obtained 745 memberships.

Seated at the speakers table were: the Rt. Rev. Magr. William M. Hart, the Rev. James B. Keenan, the Rev. George Vogt in addition to the various leaders of the campaign. At the report meeting on Friday of last week, a gift by Chairman Tucker of \$1,000 was reported for membership for children of St. Mary's, St. Patrick's and St. Joseph's orphan asylums.

Pope Pius Opens New Vatican Art Gallery



This picture was taken on the occasion of the inauguration of the new Vatican Picture Gallery by His Holiness Pope Pius XI. The Holy Father appears at the extreme right of the picture in white robes and dark cloak and hat. Among the members of the Sacred College who attended the ceremony and who appear in the picture are His Eminence Francis Cardinal Marchetti Selvaggiani, Vicar General of His Holiness; His Eminence Andrew Cardinal Fruehwirth, O. P., (in white robes at the left), Chancellor of the Holy Roman Church; His Eminence Januarius Cardinal Granito Pignatelli di Belmonte (center), Dean of the Sacred College, and His Eminence Julius Cardinal Serafini, Prefect of the Congregation of the Council. (Wide World Photo)

The Psychology of the Act of Divine Faith

Radio Talk Given by Rev. Benedict Ehmann, Professor at St. Andrew's Seminary over Station WHAM During Rochester Catholic Hour—Sunday, Nov. 20.

So far, in this series of instructions we have been explaining the very fundamentals of the Catholic faith, in the hope of establishing a preliminary ground for a sympathetic understanding of the claims of the Catholic Church, as these shall be set forth in later broadcasts. We have seen that religion is not something like music or painting which a man may or may not cultivate, according as it appeals to his taste; rather is it something like air and food, bloodstream and heart-beat, without which a man cannot live. It is man's devout recognition of the thousand ties which bind him to God, and which man cannot break without doing the impossible feat of annihilating himself, body and soul. Then we saw further, and recognized that according to God's will, religion is to be much more than a mere natural recognition and service of Him: it is to be an actual and vital participation of our soul in the very life of God—a privilege so far above the natural rights and claims to which our human nature is entitled, that we recognize it as a sheer gift, a gratis offering, a grace which makes us holy, and lifts our beggarly souls to the royal honors of our divine King. This divine life, which our souls are inestimably privileged to hold, is above the natural level of our own human lives, as God is above man; so that, from the human viewpoint, it must be called supernatural. We will always remember that it does not take the place of our natural life, or destroy it, or somehow get along without it: it takes our human nature as it finds it, pouring itself into us and through us; and so while it leaves us as human, makes us sharers of a divine vitality, using our natural life as a foundation to build upon, or as a wire without which the vital current will not operate among us.

about the forest-fire, neither by direct observation nor by inference, but by authoritative information, either from actual trustworthy witnesses or from reliable newspaper accounts. Each of these three ways of arriving at truth is valid and trustworthy, and creates the certainty of truth in the mind. Yet each of them begins at a different starting point. The first two proceed from personal observation—one by direct evidence, the other by inference. The third proceeds from authority, and demands reliable information. Therefore, I may become acquainted with the truth of a fact, either by seeing it first-hand, or by inferring it legitimately from something else which I see, or by accepting the testimony of someone else reliable and well-informed. In each case it is based upon faith. Any part of our knowledge which is not based on the direct or indirect evidence of our five senses is accepted on faith, and rests on the reliable authority of someone else. Will it be a surprise to be told that most of our knowledge comes to us by the way of faith? History is our knowledge of the past; we did not live to see the personages and events that records we accept on faith to be the reliable authority of others. We may know much about the geography of the world, and yet never have been to go very far from our own city or State—still—never cease to question the reality, for instance, of Mt. Vesuvius or of the Siberian steppes, because we are confident of the authority of our information. Consider how much more information we have than our own personal observation has brought to us with the aid of our five senses. It is this large bulk of information which we take on faith. If we would rule it out of our lives, our knowledge would be pitifully meagre and confined.

Information on Authority
Now is there any man of sense who would question the validity and soundness of accepting information on reliable authority? Is there any sane man who would call that "blind faith"? All that a prudent man desires in this matter is to be assured of the reliability and integrity of his source of information. He is not in a position to prove the facts of his information for himself; but he can prove the authority of his informant. This is what saves his faith from being blind. When he is being told about an accident, he does not base his personal observation of the accident; but he does have personal observation of the man who tells him: he knows his man, tests him critically, weighs his statements, and, if satisfied with the analysis, he believes. This is intelligent faith, such as we use constantly in the affairs of everyday life.

Now if it is the reasonable and wise course to believe the reliable testimony of men, certainly it is proportionately more reasonable to believe the testimony of God. It is precisely here that many people take issue. They say: "All well and good; I'm fully prepared to put complete faith in the word of God. But how am I to be sure that He has spoken, or, if He has spoken, where I may find His word?" It is a fair question; and you may rest assured that the intelligent Catholic has satisfied it very definitely for himself. The discovery of the answer involves a line of human reasoning, which saves Catholic faith from being "blind". Of course the born Catholic has the gift of divine faith from the time of his baptism in infancy; but that does not mean that when he grows to the use of his intelligence, he cannot or should not discover why he believes. It is the will of God and of the Church that we should be able to give a reason for the faith that is in us.

which He gave authority, and to which the undeniable evidence of history points as continuing from the time of Christ until our own day; also through certain documents, called Gospels and Epistles, of first-class evidence and unimpeachable authority, which come from the time of the Apostles, and record for us the deeds and words and doctrines of our divine Savior. Is this being blind? Is this being credulous? When my intelligent investigation reveals to me the fact that no documents of history are as reliable and well-authenticated as the four Gospels, would it not be

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CARDINAL PRAISES GIRL SCOUTS' WORK

New York.—A letter expressing his deep interest in the Girl Scout program, which he suggests as a valuable addition to the church and school activities of the archdiocese of New York, has been addressed by Patrick Cardinal Hayes, archbishop of New York, to Mrs. Nicholas F. Brady, chairman of the national board of directors of the Girl Scouts. Comments on the splendid type of girl who represented the American Girl Scouts at the world camp in Dublin in July, Cardinal Hayes says:

"I have always been a supporter of the movement, and my experience last summer during the Eucharistic Congress strengthened my conviction of the value of the work."

Father Ehmann's radio talk appears in full in the Catholic Courier and Journal. Send these to friends whom you think will appreciate them.

GIVEN DECORATION

Fort Wayne.—The rank of Knight Commander of the Crown of Italy has been conferred upon the Most Rev. John F. Noll, at a special ceremony here.

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