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Text of Papal Bull Proclaiming Holy Year Beginning April 2, 1933

Vatican City—The complete text of the papal bull is as follows: Promulgation of an extraordinary Holy Year and of a general and highest jubilee for the nineteenth centenary of the redemption of mankind. Plus, bishop, servant of the servants of the Lord, to all the faithful who shall read these letters, salutations and apostolic benediction. We declare that the promises made recently by the venerable Christ-mas not only to the venerable college of their eminences the cardinals and to those our sons who had come to extend to us the holiday greetings, but also to the whole Catholic world; that in decreeing an extraordinary Holy Year and a general and highest jubilee at the close of the nineteenth century from the accomplishment of the redemption of mankind. In fact, although the precise year of this event has not been historically ascertained, nevertheless the fact in itself, or rather the series of these admirable works is of such gravity and importance that it would be improper to let this pass in silence. Moved therefore by this most happy anniversary, men should turn their thoughts, at least in part, from earthly and degrading things in which today they are struggling so unhappily, to celestial and eternal things. Let them lift their minds from the fearful and sad conditions of these days to the hope of that happiness which our Saviour Christ called us when he poured out his blood and conferred immense benefits of every kind. Daily Sin to Be Avoided. Let them withdraw themselves from the din of daily life and reflect in their hearts with themselves, especially during this centenary year, inasmuch as our Saviour loved us and with such ardent zeal liberated us from the slavery of sin, so un-

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New Radio Invention at Vatican



The transmitting and receiving reflector of the ultra short wave apparatus recently installed in the Vatican City radio broadcasting station. The device is the latest invention of Senator Marconi, and was produced in his workshops at Genoa. The equipment operates on a 60-centimeter wave-length. (Acme photo.)

The Need of a Revealed Religion 2.—No Unity without Harmony Radio Talk Given by the Rev. Gregory Feige, Ph.D., over Station WHAM During Rochester Catholic Hour—Sunday January, 15.

In my previous talk last Sunday I showed that mankind stands in need of light in order to see. In all human problems and for all human progress the guidance and leadership of authority is necessary. This means, that for those questions which concern our knowledge of God, the spiritual part of our nature and what constitutes right and wrong in our dealings with each other, we need the revealing light of divine information in order to get a satisfactory answer to these questions. It is not an easy matter for anyone who has not been raised in the atmosphere of revealed religion, to agree to this without a struggle. It appears too much like a slight or slur on human reason. It hurts our intellectual pride to admit it. "Surely," some may say, "the mind of man, that has been able to wrest from Nature its most jealously guarded secrets, can also be relied upon to find out the truths of religion without the aid of any such outside artifices, such as a dowsing machine device as divine revelation seems to imply." The Modern Mind is quite satisfied with the mental ability of its contemporary intellectual leaders. The question, however, is whether the Modern Mind, i.e., the average intelligent person of today, can also be satisfied with the result of this mental ability with regard to the important and basic questions of religion. The answer to this question will furnish the test as to the need of revelation. For, if we can truthfully affirm that the mind of modern man has clearly established the truths about religion, then revelation will have become superfluous; at least for the civilized people of the present era. If, on the other hand, we cannot do so, it proves that man needs a revealed religion, i.e., he must receive these truths from God. My unlearned listeners must bear with me if I do not enter into their particular mental state or answer such personal questions which may be uppermost in their minds. In the limited time at my disposal, I am compelled to speak in general terms and make a number of simplified generalizations. But it should not prove too difficult to apply a general statement to a particular case. There are two points in this proposed test-question which need explaining. First: "What is meant by the Modern Mind," and secondly, "what are the important questions of religion?" It is difficult to give a definition of the Modern Mind, but I shall attempt instead to describe the types of mind that belong to it. As for the important questions of religion, this refers to the necessary knowledge we should have about God, His relation to man whom he created, about man's destiny and his spiritual soul, and about his duties to God and to his fellow-men. This knowledge ought to be satisfactory to us by being reasonably certain and it should be sufficiently complete for our needs. Divided in Three Groups The mental attitudes of the Modern Mind with regard to these questions, can be divided into three main groups. These are more or less related to each other. To the first group belong those who emphasize primarily what we think, in the second category are those who stress what we do, and thirdly, those who consider mainly what we feel. In the first group we find chiefly philosophers, intellectuals, the intelligentsia, also popularly referred to as the "high-brow." The second class is made-up of the "business mind," or the pragmatists, the apostles of action and efficiency, also the worshippers of success, Art, the Musicians and all progressive activities of man. The third group is that of the sentimentalists and religionists, or all those who believe in a so-called "creedless church," the most modern protagonists of which are the Humanists. Can any of these groups give us a satisfactory answer to our quest and questions of religious truths? Certainly not the intellectualists. For among them we encounter all kinds of mere negative and even contradictory teaching. Many of them still favor an agnostic attitude which today is called a "liberal" attitude of mind. This does not mean that they have a generous or comprehensive explanation to make on the subject of God, the soul and the moral law; it really amounts to nothing more than a confession of ignorance. We are told that we cannot possibly know anything about these questions except perhaps formulate some fanciful theory which is incapable of proof. We cannot hope for any certain knowledge on these matters and it is foolish to try. Others are somewhat more dogmatic. They are quite certain that spiritual realities do not exist; these are just so many meaningless words. Among them are the materialists who do not acknowledge anything beyond their senses; only the things that can be seen, heard, touched, smelled or felt are real. And as one looks around more closely among the circle of modern thinkers one is amazed to find that there is a greater tendency among them to believe that nothing can be known for sure, and that truth is neither final nor objective, and that such concepts as God, soul and morality are too elusive for our mind to make any sustained effort to fathom them. This trend is quite easily seen by the many books that have been published by them within the last few years. A small sample of the titles will tell its own story. "My Idea of God"—Newton; "Do we need a new idea of God?"—Reeman; "What do we mean by God?"—Valentine; "The next step in religion?"—Sellars; "Divine Imagining"—Fawcett; and many more of a similar nature. To state it briefly: among the intellectual leaders there is neither agreement about God and the soul, nor agreement about God's existence, nor even about what constitutes true knowledge. We find them atheists who flatly reject any idea of God, evolutionists who tell us that God is an idea subconsciously invented by man who personified thereby his ideals, and the endless variety of those whom we can loosely call pantheists who see an impersonal God in all the forces of Life and Nature. To look for guidance and information in this group would, therefore, be altogether futile. We do not fare much better if we hope for definite information from the second group, from the followers of the gospel of progress, civilization, art and culture. Here we find those who tend to replace the notion of God with the accomplishment of man. They are: the protagonists of the progress of culture, the adepts of success in the technical world, in the field of business, politics and art. It is rather practical wisdom that abstract science in which these highly educated people believe to have found their heart's desire. Music, poetry, painting, the theatre, art to them so many substitutes for religion; the beautiful must everywhere be cultivated, and this cultivation must become a real worship. Just as in the last century man's Reason was elevated to the place of a God, or rather an idol, to in this modern

The Catholic Deaf

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At Mass the Gospel is read, announcements are made, and a short sermon is preached. On one Sunday the Gospel is signed to them to please and satisfy the graduates of the New York, Buffalo, and former Albany schools. On another Sunday it is spelled out to them for the pleasure and satisfaction of the graduates of the Rochester School. At present a course of sermons is being preached via the Manual Language on the "Our Father." The attention is most remarkable. The children will follow Father Burger in his discourses by trying to spell with their lips what he spells with his fingers. Often they will nod or shake their heads in confirmation or denial of what he preaches. Of course, the sermons are short, about 10 to 15 minutes duration, since a longer time would be a very severe strain on the eyes. Twelve altar boys assist Father Burger at the Mass and at Benediction. Eleven of them are deaf; the other is a hearing boy, a brother of one of the eleven. The hearing boy answers the prayers at Mass. Yet all serve in appointed turns at Mass, Benediction and other services.

On the first Sunday of every month the Deaf go to Holy Communion in a body. On every Friday afternoon from 4:00 to 4:30 the children meet in the Chapel for their Catechetical or Religious Instruction. They are in charge of capable teachers, some of whom are teachers at High Schools. The instructions are under the supervision of the Rev. Chaplain, who also helps in the teaching and instructing. One lesson of Catechism per month is the rule of learning the Catechism. At the end of the month a written examination is given on that very lesson in a class room of St. Joseph's School. This Friday Class numbers now 61 children; some of whom live in Rochester and others in various other cities.

On extraordinary occasions special and extraordinary services are held, such as Lenten Services, Holy Week Services, First Communion, Forty Hours, Missions, etc. Through the St. Francis de Sales Chapel therefore the Deaf of Rochester receive the same spiritual care as the hearing people in their various and respective parish churches. Nothing is left undone on these special occasions to make the services attractive, impressive and devotional.

As a school boy of 9 years Father Burger learned the Manual Alphabet from a school pal who had a deaf brother. Little did he realize at the time, that his knowledge of the finger language of the deaf would be put to work on such a noble enterprise, as he is doing today. Father Burger came to Rochester in January 1926. In February of the same year he was commissioned by His Excellency, Archbishop Thomas F. Hickey, D.D. to "round up" the deaf of Rochester and to look after their spiritual needs. Being a newcomer in the city and the diocese, he was at a loss, how and where to begin, when suddenly His Excellency, Bishop John Francis O'Hern, came to his assistance by handing him a list of the deaf. Six years later Father Burger erected a Chapel for his tiny flock. The opening of the Chapel took place on Sunday, June 7, 1932. The deaf of Rochester owe a debt of gratitude to Archbishop Hickey and Bishop O'Hern for their zealous interest in their behalf.

Although the work among the deaf is progressing, yet it is not progressing at the speed it should. Much of its tardy progress is due to the parents of these afflicted people. Sad to say, parents of the deaf are as a rule ashamed of their deaf offspring and therefore hide them from public view, until it is impossible to do so any longer. They consider the deafness of the child a reflection on themselves. Others again will not take the full interest in their children as they should and ought, with the results that their grown up deaf sons and daughters become shiftless. When however the parents are solicitous, helpful and zealous, then you have deaf men and boys, women and girls, of whom any Chaplain will be proud. It is pitiful and sad to see parents careless in the spiritual education of their deaf offspring. A soul is a soul, dear to God and created to His image, be it united to the body of a deaf, of a mute, of a blind or a crippled person. Heaven is its true home, as well as it is for your and my soul.

It is with the hope of effecting a change of mind and heart in such parents, that this article about the Rochester deaf and their Chapel was sent to this esteemed and valuable diocesan newspaper. This article was written also as an encouragement to those deaf, who are faithful, helped on to perseverance by their proud parents. It has been written finally for the readers of this Catholic Paper, that they might know where to recommend a lost sheep to seek shelter and—spiritual care. Father Burger sees this opportunity to thank publicly all who have helped him at any time or in any way whatsoever in the erection of his beautiful Chapel and in the work among the Deaf. He cordially invites each and every one of them to pay a visit to the Chapel and to see with their own eyes to what a noble purpose their money was used. Saturday afternoons and evenings and Sunday mornings are the best times to pay a visit to St. Francis de Sales' Chapel, a Chapel for the Catholic Deaf of Rochester.

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Sanctify Play, Cardinal Urges Women's Group

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who was the principal speaker at the breakfast which followed the Mass at the Hotel Biltmore. Speaking on "Tomorrow's Women," Mrs. Norris said: "Although the world has changed, your problem is the same as that of yesterday's women—that of finding the secret, which only Catholic men and women can find, of putting a spiritual sense and a spiritual responsibility behind every act of your lives. I am talking to you now from the basis of common sense, not from the viewpoint of spiritual dogma. Look around you and you will see that the person who clings to the old code is the person who succeeds. The secret of happiness lies back in a 2,000-year old set of rules which no scientist has ever shaken."

Mrs. Norris told the young women it was their job to "look at the problems science hands you and recognize them with your faith." She warned them not to be swept away "by a phrase, such as technocracy," and deplored the lack of "the root virtue—simplicity, in modern life." Father Feeney speaks "Because we have 'made ourselves variable and outside things constant,' instead of reversing the order, we have allowed ourselves to be depressed by prevailing economic conditions, the Rev. Leonard Feeney, S.J., of Boston, another speaker, declared. "If we would be cheerful in these days, we must look within ourselves for an estimation of humanity that is permanent," he said. The discoveries of Pasteur and other Catholic scientists refute the theory that science and religion cannot go hand in hand. Justice Edward S. Dore of the New York Supreme Court declared. The Rt. Rev. Michael J. Lavelle, representing Cardinal Hayes at the breakfast, praised the Carroll Club for the work it had done in furthering good use of leisure by establishing lecture and study courses.

PIONEER CATHOLIC DIES Memphis, Tenn.—In the death of Miss Kate Wilson, 99 years old, at St. Joseph's Hospital, Memphis lost a pioneer citizen. For 30 years Miss Wilson was housekeeper for the priests at St. Patrick's Church.

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Sleeping Sickness Is Rampant in Nigeria

(Fides Service) Kaduna, Northern Nigeria, British West Africa — Approximately 25% of the natives in some districts of Northern Nigeria are affected with Sleeping Sickness, writes a Catholic missionary of that section who received his information from a Medical Officer of the "Tsetse Investigation" while trekking through the "bush". Sleeping Sickness is caused by the bites of Tsetse flies which have been infected by feeding on the blood of certain animals, such as the antelope, deer, oxen and others. The Tsetse fly, of which there are several kinds, are all larger than the common house fly. They have hairy bodies and their wings are crossed in the back like a pair of shears.

Hostesses Named For 'Friday Party'

Mrs. Edward Birmingham and Mrs. Charles Keough are hostesses this week for the Friday evening card party at St. Mary's Church Hall beginning at 8 o'clock. Bridge, pinocle and pedro will be played and lunch will be served. A valuable prize is awarded each Friday evening at this series of card parties.

Fr. Kunz to Speak To Nurses' Sodality

The Nurses' Sodality will hold its annual meeting, Thursday evening, January 26 at 8 p. m. at St. Mary's Hospital Nurses' Home, Genesee St. The Rev. Francis X. Kunz, spiritual advisor of the Sodality will be the speaker.

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