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By the Catholic Courier & Journal BUSINESS REVIEW COLUMNS

Aquinas Honor Roll

The following pupils are on the Honor Roll at Aquinas Institute as the result of examinations conducted last week. They are listed according to the parishes to which they belong: Cathedral — Charles Alletto, Joseph Fornalio, Sam Gottry, Nicholas Della Porta, Frank DiMarzio, John Nacca, George Spillman. St. Ambrose's — Raymond Brown, Corrado Bruno, Frederick Martin, Charles Stauber, Harold Bauman, Arthur Brown, William Glavin, Charles Holmes, William Kennedy, Bernard Kelly. Holy Family — Charles Klueber, William Spahn, Francis Toth. St. Margaret Mary's — Ralph Babucci, Fred Reilly, Donald Dalley, Charles Gardner, Michael Pastorello, Howard Wilson. St. Bridget's — Manuel Cavallaro, William Baccolini, Joseph Cataldo, Corrado Ghiselli — John Heckner, Francis White, Sam Battle, Edward Hanlon, Robert McCarthy, Mueser Smith. Lady of Victory — Francis Macano, St. Boniface's — Carl Bettner, Vincent Corrali, Thomas McDermott, Edward Sloan. St. Peter & Paul — James Clancy, Francis D'Angelo, Francis Grusauer, Vincent Zenkel. St. Michael's — John Imo, George Kupferschmid, Raymond Roth, Carl Trubert, Edward Wolzlasiewicz, Francis Hehnlein, Andrew Hoffman, Andrew Maglin, Charles Scheuerman. Holy Apostles — Arthur Brescia, Earl Smith, Genaro Ventura, Eugene Wegman, Gerald Kunz, Arthur Troy. St. John Evangelist's — Thomas J. Collins, Robert Costello, Joseph Hoiland, Arthur Principa, Prudent De Vogelaere, Raymond Grim, George Schullie. St. Andrew's — John Pierce, Leo Schifferli, Homer Tefnar, Eldridge Bauer, Albert Caronato, Stephen Gauley, Leonard Nuss, Sam Repsher, Joseph Stock, Herbert Stroh. Sacred Heart — Stewart Cottler, Norman Kridel, Richard Mapother.

Thomas McKean, John F. Meagher, Frank Nivon, Robert Pallie, Robert Aulbacher, Albert Boylan, Paul Byrne, Joseph Dobbins, Walter Fleming, John Gibbons, Harold Knight, Donald Kridel, Leo MacSweeney, James McCarthy, Richard Miller, Thomas Miller, Donald O'Brien, Robert O'Connor, Frederick Schiltzer, Richard Welch, Austin Whalen. St. Monica's — Donald Corrigan, William Ernst, Eugene Knapp, John Bedford, Maurice Culhane, Mortimer Donovan, Theodore Neubert, James Slavik. Immaculate Conception — William Cronin, Raymond Derr, Robert Hart, James Engler, Francis Tracy. St. Augustine's — Bernard Huber, Frederick Blum, William Guldenschuh, Glenn Kubz. St. Mary's — Joseph Palermo, Jules Wegman. Blessed Sacrament — Robert Glasor, George Healy, Clement Doherty, Charles Hahn, Albert Kaseman, John Keenan, Charles Norton, Joseph Wobus. St. Joseph's — Albert Favasuli, Raymond MacGregor. Good Counsel — Raynor Green, Robert Langworthy, Fred Rapleye, Wilfred Stiffner. St. George's — Adam Prebrink, St. Stanislaus — Victor Koslowski, Mount Carmel — Patrick Peor. Mother of Sorrows — George Koerber. St. Jerome's, East Rochester — Emmott Muldoon. Holy Rosary — Robert Hirsch, George Jost, Tully Rlyton. Resurrection Hill — Richard Boolin, Walter Kroeckel, Eugene Roth, Oscar Stinaszacha. St. Francis Xavier's — Joseph Finchetto, William Hasenauer. St. Theodor's — August Bardo, Joseph Lynch. St. Thomas' — Cormac Cappon, Paul Helfrich. St. Charles' — Frank Gugel, Jack Walsh. St. Anthony's — Ralph Cerame. St. Paul's, Honeoye Falls — Raymond Hept.

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Former Governor Smith to Speak At Conference

(Continued from Page One)

mittes appointed for the coming event. General approval was given to the conference. From among the members of the committee there came the almost unanimous expression of interest in the movement. Rev. Edward A. Hayes of the Catholic Charities, who presided at the meeting, stressed the importance of holding such a conference in New York and urged members of the committee to do everything possible to insure its success. Father Hayes stated the purpose of the conference is to promote a better understanding of industrial problems in the light of Catholic teaching; to teach the application of Catholic principles to the solution of industrial problems — in short to make the principles set forth in the Encyclical Quadragesimo Anno and Rerum Novarum, a living part of everyday life. Miss Lianna E. Brossette, the field secretary of the Catholic Conference, and of the Social Action Department of the National Catholic Welfare Conference from Washington, D. C., explained that the leaders of the conference saw the great need for the dissemination of Catholic teaching in relation to economic life, and held firm conviction that the application of Catholic principles in the relation to economic life would bring about peace and justice in industry.

Explains Conference Miss Brossette explained that the conference was an educational movement—that no action is taken on questions of industrial policy—but that at every session of the conference someone, layman or clergyman, equipped with Catholic social teaching, interprets the thought in the encyclical in relation to the subjects under discussion.

The Question Box Questions and Answers Broadcast Sunday, Jan. 29, on Rochester Catholic Hour

Question 1 Is not the superiority of the Christian nations rather due to their discoveries and inventions than to the Christian religion? A. That depends on the kind of superiority we mean. If we mean the technical achievements and the material civilization only, then this is true. But in my talk I had reference to doctrine and conduct. Material civilizations come and go. Babylon and Egypt, Persia and Rome, India and Spain, they all had their day and disappeared, but the teaching and the law of Moses, the songs of David and the admonitions of Jeremiah, the Sermon on the Mount and the arguments of St. Paul still remain with us, doing the same powerful work of bringing order and clearness into our lives and mind.

Question 2 Does it not seem that God neglected the majority of the human race by giving His revelation to just a few nations? A. The ways of God are not the ways of man. His counsels are inscrutable and often incomprehensible. He can convert the whole world in a moment by a miracle as easily as he can stop a famine or a war by an act of His will. Yet He does none of these things. He leaves it partly to man's intelligence to find his way to truth and peace, but He also founded an institution to help us in that search. He commissioned the members of it to spread the truths of revelation far and wide when He told them: "Go, then, and teach all nations, teach them whatever I have commanded you." From that day to this the Church founded by Christ has had her missionaries in all known lands.

Question 3 In your previous talks you mentioned Pantheism as the important religion of the East. What is Pantheism? A. Pantheism means different things to different people. Literally it signifies "All is God" or "God is all things." Instead of a personal God, Pantheism believes in an impersonal God who is the sum-total of everything and every force in the Universe. We find this belief among some Greek Philosophers as well as in Oriental religions. In the 18th century the philosopher Spinoza popularized pantheistic teaching in his writings. Today it still appears among many non-religious scientists, writers, and intellectuals in all kinds of garbs. To these people God means all the good and progressive and benevolent forces in Nature and in life. Such minds usually shrink from forming any clear ideas about the soul and God; they are either unable or unwilling to enter more deeply into the questions of religious truth.

NUNS RELEASED Mexico City—Two of the four Sisters of the Good Shepherd who were being detained in the prison hospital here have been liberated and no fine imposed. The other two were expected to be set free within a few days. An inferiority complex is that feeling that sweeps over a stick-up man when he gets his check in a night club.—St. Louis Post-Dispatch.

The Need of a Revealed Religion 4.—"The Superstition of The Gentiles"

Radio Talk Given by the Rev. Gregory Fejge, Ph.D., over Station WHAM During Rochester Catholic Hour—Sunday, January 29

In my last three talks I have given various reasons why we must look to the help of God rather than the intelligence of man in order to find out the most necessary truths about this life and the life to come. It has been shown that neither the leading thinkers of our own times nor the great sages of history have been able to bring us the needed light. The former are hopelessly divided and the latter were helpless to improve the ignorance and morality of their contemporaries.

Today I intend to devote our few moments of meditation to the showing of the varied and vast difference which exists between those religions which are the product of man's imagination, and the one which traces its beginnings to God and bases all its teaching on God's revelation. It measures right and wrong by the laws which God has implanted in man's nature and made known to us by His Priests and prophets. In other words, we shall compare the belief and practice of some pagan religions of today with those of Christianity. To make this comparison a fair one, we must avoid the common error of setting the good theory of one side against the bad practice of the other. We shall, therefore, compare doctrine with doctrine, and practice with practice. Time restriction will not permit us to scan all the various forms of paganism, although that could be done without changing the result of the comparison. It will be enough for our purpose to take those religions which are practiced by people who claim to be on a civilized and cultural level similar to the Christian nations of the Western World. This excludes, therefore, the so-called primitive people, although we can find among them certain tribes which show traces of a high conception of God and sometimes even lofty notions of morality, as in the case of some American Indians. But on the whole, their degraded form of worship is only equalled by the revolting licentiousness and uncontrolled passions which primitive religions permit under one pretext or other. I shall, therefore, confine myself to examining the teaching and practice of the leading nation of the Far East Japan, the most spiritual and religious-minded people of the Orient, the Hindus, and Mohammedanism, the religion of the Near and Middle East.

Borrowed Basic Doctrine Strictly speaking Mohammedanism is really more an adulteration of revealed religion than a pure pagan form of worship. The story of the life of Mohammed and the teachings of the Koran show that the founder borrowed many of the basic doctrines of his religion from Judaism and Christianity. He was shrewd enough, however, to allow his Arab tribesmen to hold on to their superstitious belief in spirits which he, however, subordinated as jinnas to the angels. Likewise did he leave them their sensuality by assigning to each faithful follower four wives and an indefinite number of female slaves, and he catered to their wild, quarrelsome and vindictive nature by upholding blood-revenge and blood-feuds, and by proclaiming Holy Wars which were to propagate Allah's kingdom by fire and sword. This mixture of monotheism, i. e. the belief in one God, Allah, along with a number of fundamental Christian teachings found in some Suras of the Koran, and a wide indulgence for man's weaknesses have made it a strongly appealing religion which has withstood for many centuries the influence of time and its changing ideas.

Today, as in the past, the great blight of Islam is its fanaticism and its fatalism. It is not the religion of love, but rather one of mingled pride, self-satisfaction and despair. Its heaven is but an appeal to a gross and illogical mind, while the position of women is so unjust and unfortunate that the very word hapless designates a system which is repulsive to all the people of the western world.

Since it was mainly the fatalism, the polygamy and the contempt of womanhood which weakened the Mohammedan people and which made Turkey the "Sick Man of Europe," the more progressive minds have recently instituted reforms in these things for purely political reasons. Today woman is emancipated in modern Turkey, and monogamy is rapidly replacing the practice of polygamy. Even the Caliphate, with its enormous religious influence had to yield to the modernistic unbelievers who introduced political and social reforms in Turkey, and thus there began also a religious reformation of Mohammedanism which is still in progress. The important feature of these events is the fact that the Mohammedan notions, in order to be as civilized and progressive as their western neighbors, had to do away with precisely those teachings and practices which are in direct opposition to the doctrines of Christianity.

Of all people of the East who have most eagerly and completely adopted the western technological achievements, Japan is easily the foremost. It is the most thoroughgoing and successful as well. Japan has introduced western dress in its official life, it has modified its educational system on that of Europe and America and has adopted in general all those exterior and technical things which

and ready imitators there. In the world of Islam it is the social and political forms of Christian nations which made the greatest impressions. In India, however, it is the teaching and the spirit behind it which activates the more speculative minds of Indians. Even the Mohammedans are not proof against this influence. For, with the exception of the modern sect of the Bahais, which originated in Persia, it is in India only where Moslems tried to reconcile their own religion with that of Christianity. This gave rise to those religious movements known as Wahabism, Ahmadiyah, and the Anjumans or the All-India Moslem League, which is also politically active. This syncretism has been the fashion in India for over a century. It means that well-intentioned people believe that all religions are really one at bottom; there are merely so many different manifestations of it, all having their prophets or interpreters and being more or less adapted to the people's climate, custom and genius. This belief is an active element in the many modern Hindu religious societies or Samajas, from the time of Ram Mohan Roy to Rabindranath Tagore. These societies even display a missionary zeal and curious sentimentalists here in the United States, ever since Swami Vivekananda collected American admirers and American dollars at the Chicago World Fair forty years ago. The boldest form, however, of such a reconciliation is the current "empt of India's mystic holy man, Mahatma Gandhi, whose spiritual guidance is derived to a certain extent from St. Thomas a Kempis whose "Imitation of Christ" forms the stable reading of the Mahatma. But for practical political reasons or perhaps out of respect and patriotism he still clings to Hindu mythology at the same time. He is the most sincere and in parts successful syncretism of Religion and Politics. It is in its most valuable aspect a preparatory education for Christianity.

Testify to Superiority All of these facts are mentioned here for one reason only: they testify to the superior excellence of Christianity. The teaching and the moral code of Christianity are so clear and convincing that no one can ignore their appeal who comes into contact with them. This influence makes itself felt directly or indirectly; no one can escape it. And in judging other religions, even those who do not profess to subscribe to its tenets, adopt Christ-

Hinduism is Main Religion The country known as India is in reality a small continent. It comprises a number of different races, different religions and a great many different languages. Yet, if we except the Mohammedans in the north, the country is loosely held together by one main religion: Hinduism. This religion permits of a great many doctrinal differences and social distinctions, into which it is impossible to enter. It is, however, well-known that there is an enormous class-separation which is due to the cast-system. Nor is this so visibly on the wane as the followers and friends of Mahatma Gandhi would like us to believe. But there is that unifying bond, their common belief in the Hindu Pantheon, in Shiva, Vishnu, Rama, Kali, Krishna and a host of others, as well as the common observance of the local and national religious festivals. Furthermore, the Hindus have very much the same mode of life, despite geographic and racial separations; villages present about the same aspects in the Himalayas as in Mysore, in Bombay or in Bengal.

There is probably no religion in the world which controls the daily life of its followers to such an extent as Hinduism does. No action, however, trivial, but it has its ceremonial or its regulations. The masses are steeped in the grossest kinds of superstition and ignorance. Castorule throttles any kind of natural development of the people, and the prevalence of child-marriage, unmarried widowhood and similar bad institutions, are signs of evil conditions which go far to make this naturally intelligent people one of the world's most backward countries socially and morally. The religious doctrines adhered to by the majority are an insult to intelligence. Plants and animals, rocks and rivers, are worshipped as gods or held in superstitious awe, and there is no form of human depravity which can not find its defender or its exponent in the life of some of the three million and more deities which are celebrated in holy books or in wayside shrines. This does not mean that there are no high-minded and high-principled Hindus, or that all their religious teaching is composed of idolatry and stupid perversions. It means, however, that such is the case for the greater number of the people, and the average Hindu's ignorance and licentiousness is truly appalling. Indeed, religious corruption and superstition have demoralized, weakened and retarded the country far more than India's political troubles and difficulties. There is no greater contrast than that between Christianity and the stultified life and the social bondage of the lower caste Hindu of today.

It has already been pointed out how the impact and the closer association of intelligent pagans with the learning and laws of Christian nations produced some striking reforms. In no country is this more noticeable than in India. One might even say that India—alone of all the Oriental religions, has tried to assimilate the Christian spirit. This, of course, applies only to very small number of Indians, but these are frequently intellectual leaders of established influence. In Japan, it has been chiefly western industrialism and imperialism which found rapid

ian standards in doing so. This is implicitly an admission of its higher character and its superior morality. Moreover the legislation of Europe and America is based upon the Christian code, for religion and morality have always gone together. There remains, then, for us merely to draw the conclusion from these examples and facts. We see that the non-Christian or pagan forms of worship, from Stamboul to Tokyo, are immeasurably inferior to the Christian religion. The differences shown, are neither trifling nor negligible; on the contrary, they are of the utmost importance, not merely to the moral and spiritual welfare of the people, on these depend also the social and political well-being of any nation. This is not an accident. It is due solely to Divine Revelation which the Christian religion enjoys in its doctrine and its morals. In accepting this revelation these nations have bestowed upon themselves a superior culture and morality. It is only this same divine help which will enable mankind to rise, from superstition and moral degradation to truth and freedom.

"A spoiled child is spoiled by its parents," says a scientist. What about its grandparents?—Cincinnati Enquirer.

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