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## BUSINESS REVIEW COLUMNS

### Catholic World Over

(Continued from Page One)

Holy See against article in the newspaper Vreme, violently attacking the Vatican, has been presented to the Yugoslav Government by Mgr. Hermenegild Pellegrinetti, Apostolic Nuncio to Belgrade. The newspaper article accused the Vatican of participating in a maneuver by Blafas, which it says are enemies of Yugoslavia, to send arms to Hungary and contended that the Vatican was implicated in a general action directed at the destruction of the peace in Central Europe.

Berlin—Former Chancellor Wilhelm Marx, one of the most highly respected and outstanding leaders among German Catholics, has just celebrated his seventieth birthday. President von Hindenburg was among the first to send him cordial congratulations while the whole Catholic Press of Germany and all the leading Catholic organizations joined in high tribute for the man and his exemplary life as a Catholic.

Toronto—The origin, aims and work of the Catholic League for Social Justice, just organized in the United States, were explained by the Rev. John Corbett, S.J., assistant editor of The Messenger of the Sacred Heart, New York, in an address before the Catholic Laymen's Retreat Association. The establishment of a branch of the Catholic League for Social Justice is being planned here.

Notre Dame, Ind.—Prof. Jose Angel Caparo, professor of Electrical Engineering at the University of Notre Dame and the holder of eight college degrees, was recently made a fellow in the American Institute of Electrical Engineers.

Caracas—Senor Edgar J. Anzola, director of the Caracas broadcasting station, has sent a letter of apology to the Most Rev. Felipe Rincon Gonzalez, Archbishop of Caracas, for obscene and blasphemous verses recited by an announcer over the radio. The matter had been brought to Senor Anzola's attention by an editorial in the Catholic Journal, Le Religion.

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## The Case Against Atheism

Radio Talk Given by the Rev. Lester M. Morgan, M.A., over Station WHAM During Rochester Catholic Hour—Sunday, February 19

In troubling to prove the existence of God, we are not following the example of the Founder of Christianity. Our Divine Lord never stooped to argue about God's existence. Once He said "When you see a cloud rising from the west, presently you say 'A shower is coming; and so it happeneth.' And when you see the south wind blow, you say: 'There will be heat; and it cometh to pass:—you know how to discern the face of the heaven and the earth, and why, even of yourselves, do you not judge what is just?' It is clear, from his austere silence, that Christ held God's being to be one of those things which we could judge for ourselves. Only a little candor, He thought to be required. "Blessed are the clean of heart, for they shall see God."

And indeed very few have failed to recognize their Maker; among them scarcely one great mind. Those we are accustomed to think of, and to hear of, as the great intellectual rebels against God—Voltaire, Shelley, Darwin, Paine, Kant, Hume—turn out, on a little study, to number not an atheist among them. Shelley, when asked how he could deny the Primal Source, admitted he did it "to idly the weaker brethren." Voltaire, the very patron saint of infidelity, was distressed out of intellectual self-respect, at the common error which branded him an atheist, and to refute it, built a chapel, without altar or tabernacle, but with the words carved in marble, "Deo erexit Voltaire." Voltaire built this to God. With the same object, Tom Paine wrote a pamphlet proving the existence of God.

**Acknowledge Higher Power**  
As it is with men, so has it been with nations: all have acknowledged a Higher Power. For a little time, during the Revolution, France denied God, but the frenzy passed quickly. Now Russia is repeating the experiment but a little time will ally that fever too. Even now, it is at once pathetic and amusing to note how like an altar for Pagan worship lies in tiers the tomb of the great Bolshevik, Lenin.

It remains true, that Atheism can never be an institution, but only a destitution; an appalling poverty; an unspeakable loneliness, not for those with whom it is a pose, a veil of affectation on the surface of the mind, but with those in whom it is a fungus eating down like a cancer into the heart of their being.

For obviously there are two classes of atheists: the greater by far being made up of those whose denial of God signifies little more than that they are not aware of having had a formal introduction; who bear themselves as heroic rebels against something of which they deny the existence; whose whole tone has been summed up in the witticism "I thank God I'm an atheist." These remind us, in their every word and act of negation of the little boy who, having been punished by his father, prayed a little later at his mother's knee, "Dear God, be good to Mama and Aunt Minnie and me and I hope Papa notices that he's left out." Similarly, the usual denier of God seems always to be saying to Him: "And I hope you notice that you're left out."

Nearly all who say they are without God, unconsciously reveal a faith in Him, deep rooted in their lives by the virtues which presuppose Him. They are conscientious, because they hear his voice within; they are hopeful and aspire because they sense His presence without and above them. Their implicit profession of faith has been beautifully expressed in the lines "There is no unbelief."

**"THERE IS NO UNBELIEF"**  
(Elizabeth York Case)  
1  
There is no unbelief;  
Whoever plants a seed beneath the sod  
And awaits to see it push away the sod—  
He trusts in God.

2  
There is no unbelief;  
Whoever says beneath the sky,  
"Be patient, heart; light breaketh  
by and by,"  
Trust the Most High.

3  
There is no unbelief;  
Whoever sees "neath winter's field of snow,  
The silent harvest of the future  
grow—  
God's power must know.

4  
There is no unbelief;  
Whoever lies down on his couch to sleep,  
Content to look each sense in slumber  
deep,  
Knows God will keep.

5  
There is no unbelief;  
Whoever says "tomorrow," "the  
unknown,"  
"The future," trusts the power alone  
He dares disown.

6  
There is no unbelief;  
The heart that looks on when the  
eye-lids close,  
And dares to live when life has only  
woes,  
God's comfort knows.

7  
There is no unbelief;  
For thus by day and night uncon-  
sciously  
The heart lives by the faith the lips  
deny.

God knoweth why.  
The causes of Atheism are various. Plato speaks of a perversion of the heart going before that of the mind and naturally some abandoned to vice take refuge from a violated conscience in the frantic denial of a Divine Judge; but to confound all unbelievers with these would be unjust: in the young, often in brilliant youngsters whose understanding has not developed as fast as their learning, Atheism is a form of intellectual indigestion, acute but passing. Then there are others for whom we must feel sympathy and concern, the grief-stricken, who are scandalized at the mystery of the evil and suffering God permits in the world; the scientist and student without the strength of mind to penetrate beyond the maze of created things to their cause; whose mental regard falters in helpless fascination like the gaze of one who stares too long into one of those machines with the hundred fragmentary revolving mirrors for inducing self-hypnotism. Most tragic of all are those whose very excess of concern and fear of God excite a phobia of the Divine, a reaction of revulsion and horror exceeding the grotesque image of Him they have built up through scrupulosity or pain in their minds.

Where Atheism is not a mere pose nor a passing obscurity of the mind but is a real desolation, an alienation of the soul, reaching into the roots and depths of a man's being, what a living death it is! Man without God in the world,—to what shall we liken him? Soulless, he is like a stricken creature dying on a ball of mud. He is the orphan of the Universe, being the offspring of Chaos. Because chance is his author, he has no grounds for trusting in his faculties, since no All-Wise Being fitted them for his tasks; freedom is not for him, the slave of matter; his self-communing, that conversation between a man's own heart and brain from the cradle to the grave, is like the muttering of an isolated idiot, not the monologue of a man before His Maker. When for a moment he dares, as Leopold and Loeb dared to do on his conviction, society in horror exterminates him, or shuts him away from human contact; he has no goal but the mouth of the eyeless worm in the grave, no sanction for virtue, no object for doing penance, nothing above to aspire to—My God, how humanly shrinks under this blight!

**Quoting Pascal**  
No one has spoken more feelingly on the misery of man without God than has Pascal imagining himself, by the power of genius in that woful state. Pascal says:

"I know not who put me into the world, nor what the world is, nor what I myself am. I am in terrible ignorance of everything. I know not what my body is, nor my senses, nor my soul, I see nothing but infinities on all sides, which surround me as an atom, and as a shadow which endures only for an instant and returns no more. All I know is that I must soon die, but I know I least is this very life which I cannot escape."  
"As I know not whence I come, so I know not whither I go. I know only that, in leaving this world, I fall forever either into annihilation or into the hands of an angry God, without knowing to which of these two states I shall be forever assigned. Such is my state, full of weakness and uncertainty."  
"Do they profess to have delighted us by telling us that they hold our soul to be only a little wind and smoke, especially by telling us this in a haughty and self-satisfied tone of voice? Is this a thing to say gaily? Is it not, on the contrary, a thing to say sadly, as the saddest thing in the world?"

The eternal silence of these infinite spaces frightens me.  
The last act is tragic, however happy all the rest of the play; is, at the last a little earth is thrown upon our head, and that is the end forever."  
About a year ago a young man said to me with a touch of boastfulness: "It seems to me that the Christian walks in darkness with the illusion of a Divine Companion to cheer him: while the Atheist bravely walks alone." I tried to make him see that the atheist cannot be said to walk at all, since that implies power over one's own actions but can only be said to be dragged along by fates over which he can have no control.

The true accents of Atheism in its despair is voiced in Macbeth's great indictment of human life:  
"Tomorrow and tomorrow and tomorrow—  
Creeps in this petty pace from day to day  
To the last syllable of recorded time,  
And all our yesterdays have lighted fools  
The way to dusty death. Out, out, brief candle!  
Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more, it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing."  
But to God—what is that? It is to find oneself, one's own human-

## Sister Nurses Attend Troops



Franciscan Missionaries of Mary are shown here dressing the wounds of Shantung soldiers in Chefoo, China. The hospital and dispensary of this mission have been filled with soldiers during the past few years. There are 104 hospitals and 704 dispensaries maintained by Catholic missionaries in China. (N. C. W. C. Fides Photo)

## Catholic Schools Save for City Over \$3,000,000

(Continued from Page One)

and other phases of the parochial school program are now under way. Bishop O'Hern said Sunday, and as soon as completed will be released.

**Bishop's Statement**  
His statement follows:  
At this time when the Governor of this state, in his annual budget, suggests the raising of \$84,000,000 by extra taxation for carrying on the government of the state, and when the taxpayers of practically every municipality are organizing to oppose extra taxes, and are wondering how and where they are to secure enough money to meet their obligations for the current year, when chambers of commerce and other organizations are giving their best efforts to solve the question of lower taxes for the rank and file of property owners, it seems quite opportune to place these figures and facts before the people of Rochester so that they may know what a tremendous saving in taxes is taking place by the existence of the parochial school system in their midst, working side by side and in perfect harmony with our splendid public schools.

The following facts and figures have been supplied and submitted to me by Rev. John M. Duffy, M.A., director of Catholic education.  
According to a recent report submitted by the local Board of Education to the Real Estate Board, there were in the public schools of Rochester in 1932, 51,311 pupils. There were in Rochester's Catholic schools, parochial, private and high, October 1932, 18,069 pupils. Therefore, the ratio of public school pupils to Catholic school pupils was approximately 51 to 18, or 100 to 35, or 1,000 to 350.

According to the same report submitted to the Real Estate Board the per pupil cost, including debt service, for the year 1932 was \$171.96. This figure is substantially correct, although not exact, for the reason that the exact figures cannot be computed until all accounts for the year 1932 are closed. Now using the pupil ratio of 1,000 public school pupils to 350 Catholic school pupils, the cost ratio would have been \$171.96 to \$60.186. This means that for every \$171.96 spent by the city in the education of 1,000 pupils, the taxpayers are saved \$60.186 by Catholics educating 350 pupils.

**31 Parochial Schools**  
In the city of Rochester there are 31 Catholic parochial schools with an average attendance October 1932, of 501 pupils per school. The taxpayers were saved an average of \$84,151.98 by each parochial school. The total registration in the Catholic schools of the city October 1932, was 18,069 pupils. At a cost of \$171.96 per pupil the taxpayers of Rochester were saved a total of \$3,107,145. Another \$60,000 is being saved to the city by three parish schools just outside the city limits, which have about 300 pupils who reside within the city. It is quite conservative then to say that last year the city of Rochester was saved at least \$3,000,000

by the Catholic group maintaining their own schools. Were the city called upon to provide school buildings, to house 18,000 more pupils, it would sustain an extra burden next to impossible.  
A saving of \$3,000,000 represents about one-sixth of the city's total tax levy (\$18,249,757.71) for the year 1932. The same saving represents almost twice the interest on the city debt (\$1,581,911.47) in 1932. It means more than the total tax levy for the Department of Public Safety (\$2,782,065.52). It represents more than twice the levy for the water supply (1932) including debt service (\$1,439,688.32).  
Let it be understood again that these figures are not given in any boastful or controversial spirit, but merely to show that the Catholic group of citizens of Rochester through the maintenance of their parochial schools constitute the biggest taxpayer in the city of Rochester because of the three millions or more dollars saved in the financial budget. Of course, these same citizens are also paying their portion of the taxes for public education and for all functions of the city, county and state government, while supporting their own college, high schools, academies and 31 grammar schools for conscience sake. For members of the Catholic Church believe that the Christian faith should and must have a very definite place in any school curriculum.  
Water Rate Discount  
Now, as a matter of courtesy and in recognition of the public service that the parochial schools of Rochester are rendering, the city fathers over a period of more than half a century have allowed a very appreciable discount on the water used in the parochial schools and in other institutions, principally welfare, serving the public, and we are very grateful to them for this courtesy and consideration.  
To summarize and lest the people of Rochester forget:  
1. The Catholic citizens of Rochester, through their parochial schools, last year saved the taxpayers of Rochester \$3,107,145. This amount is equivalent to one-sixth of the total tax levy of \$18,249,757.71.  
2. Each one of the 31 parochial schools within the city limits saves the municipality \$84,151.96.

## Urges Catholics Restore Prestige In Science Field

(Continued from Page One)

and Julius Nieuwland, C. S. C., who received his Ph.D. from the Catholic University in 1904. By this discovery the American people have been secured against the repetition of the foreign monopoly which in 1925 and 1926 "evicted from us over six hundred million dollars above the fair and proper price."

Mr. Garvan pointed out that now we have more emigrants than immigrants, and are rapidly becoming a "homogeneous American people." Also, he said, both the quantity and the quality of American education is rapidly increasing. In this situation, he maintained, American Catholics have an opportunity and a duty to improve the quantity and quality of Catholic education, particularly in the scientific field. Proposing a start in this direction, Mr. Garvan spoke of the scientific leadership which was the aim of Pope Leo XIII in founding the Catholic University of America, and of the lack of money which has prevented the fulfillment of this design.

"From the University," he said, "have gone over forty Cardinals, Archbishops and Bishops, over twenty-five hundred priests and eighty-five hundred religious, lay men and women. From it has come a constant stream of scholarly productions which rank with the best in canon law, philosophy, Greek and Latin, and the humanities in general." But scientific leadership has been beyond the reach of the University because of the cost of laboratories, equipment, and all the other expenses incidental to research in the sciences. Member institutions of the Association of American Universities, of which the Catholic University is one, have, Mr. Garvan said, an average endowment of thirty-eight million dollars, while the Catholic University has "a total unrestricted endowment fund of but a few thousand." In conclusion, he called on the twenty million Catholics in this country not to refuse to give to the Catholic University of America every competitive opportunity.

3. Three schools just outside the city limits, by educating 300 city children, save the city another \$50,000.

4. The Catholic school system of Rochester is educating over 25 per cent of the school children of Rochester.

5. The Catholic school system saves almost twice the interest on the city debt.

6. The Catholic school system saves more than the total tax levy for the Department of Public Safety.

7. The Catholic school system saves more than twice the levy for the water supply including debt service.

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