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Time Change Made In Weekly Broadcast Given by Miss Doran

Elmira—The weekly broadcast of Miss Carolyn Ruth Doran, whose feature is called the "Column of the Air," has been changed from Tuesday at 3:30 p. m. to Wednesday at 5:30 p. m. The change became effective, March 1.

The new broadcast period has been made for two reasons. First of all, the Elmira station, WESG (Dial number 1040 Kilocycles) owned by the Elmira Star-Gazette, has procured permission from the Federal Radio Commission to extend its time later into the day. Hitherto, the station closed at 5:30 daily. The new ruling permits much later broadcasting through the spring and summer months, and Miss Doran's popular feature has been placed later so as to give a larger audience opportunity to hear it.

Her mail indicates that this broadcast is reaching other cities with notable clarity. The content is what ever appeals to the speaker and usually includes a brief news review and comments on art in its various forms.

Fr. Damien English Biography Planned

The Fathers of the Sacred Hearts, Fairhaven, Mass., are planning the publication in English of the only complete biography of Father Damien. It is a recent French work entitled Le Pere Damien, Apotre des Lepreux, by Vital Jourdan, S.S.C.C. The author not only has the great advantage of belonging to the same religious community of which Father Damien was a member, but he had the unique privilege of largely drawing from Fr. Damien's letters to his superiors and personal diaries. This standard work of 620 pages is unquestionably the most authentic and gripping biography of the Hero of Molokai ever written; it was crowned by the French Academy.

I desire to see your hearts and souls at peace—with our crucified Jesus otherwise you cannot be sharers in His graces.—St. Catherine of Siena.

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Inaugurates Vatican Service



His Holiness, Pope Pius XI, photographed as he listened to the address of Senator Guglielmo Marconi (left) at the recent broadcast of the ceremonies inaugurating the world's first station for radio communication by ultra short-wave. The radio-telephone system was presented to the Pope and installed by Senator Marconi, its inventor. The set is equipped for communication between the Vatican Palace and the Papal Villa at Castel Gandolfo, 20 miles distant. Seated, in the center is His Eminence Cardinal Granito Pignatelli di Belmonte, Dean of the Sacred College of Cardinals. (Acme Photo)

The Case Against Atheism

The Glory That Is God

Radio Talk Given by the Rev. Lester M. Morgan, M.A., over Station WHAM During Rochester Catholic Hour—Sunday, February 25

PREFACE TO FATHER MORGAN'S RADIO TALK

The first of the arguments concerning our belief in the existence of God are stated in the following account of Father Morgan's talk. It is called the metaphysical argument because it rests on principles which are above the physical. The argument can be stated in this fashion.

Everything that needs a cause must be finally traced back to something without a cause. But everything in this world including ourselves needs a cause. Therefore they can all be traced back to something that is without a cause which is nothing else than tracing them back to God Himself.

If we ask why everything that we see about us and we ourselves need a cause, the answer is simply to look at everything including ourselves. Where there are causes other than ourselves that brought us into existence?

And so with these things about us, we know some of the causes responsible for the soil, rocks, the rivers and the clouds, and science is constantly discovering more.

But these causes depended on others preceding them, and these on others and so on, back to a cause which must have had itself its own sufficient reason for being and therefore needed no other cause. This same argument can be put this way; everything that begins to be, comes from another and ultimately from some being which has its explanation for itself in itself.

Father Morgan in his lecture presents the argument for the existence of God as the Cause of all created things. This is known as the argument from contingency; and since its pre-supposes, for its comprehension, a course in Philosophy and a natural bent for abstract thinking. Father Morgan does not urge its force as proving the Divine Existence save to those equipped by training and nature to follow such a line of thought to others, it is presented as a description of the Christian Idea, or Concept, of the Divine Nature.

Centuries ago, an Italian genius composed a poem on God. It was a stately, singing thing, that wept in Hell and soared in Heaven; but it is too long for quotation. However, an American poet, Mr. Carl Sandburg, has written a poem to our purpose, and his work has the merit of brevity, and goes as follows:

"They put up big wooden gods, Then they burned the big wooden gods And put up brass gods and Changing their minds suddenly Knocked down the brass gods and put up A dough-face god with gold earrings. The poor mutts, the pathetic slant heads, They didn't know a little tin god Is as good as anything in the line of gods. Now how a little tin god answers prayers And makes rain and brings luck The same as a big wooden god or a brass Or a dough-face god with golden ear-rings."

This is Mr. Sandburg's poem, not Dante's; and it might seem to suggest that there is not much to choose between one man's god and another; that all are equally worthy, or worthless, when it comes to answering prayers or saving souls. Today we will consider by the light of reason alone, another God for whom we can make higher claims. Perhaps it will be easier to follow the line of thought which establishes His Existence, if we picture to ourselves one by one, the unknown early thinking men who chanced upon this chain of reasoning, link by link.

With what an awful sense of intellectual enlargement must that unknown man—a poet before poetry was known, a lover of wisdom before philosophy was named,—with what a sense of discovering more than a new world, must the first man who saw the eternal necessity elusively gleaming through the veil of nature, have realized his find!

First to Do So We have not his name, nor the date of his little hour upon the globe, and his thoughtful eyes and quickening heart have been for ages upon ages but dust on the wind; but still we can live over with that small great pioneer in thought, the moment when he, the first to do so, perceived the Divine Workman standing in the shadow of his work.

Surely our brother was in solitude in that hour; surely he stood on a height, and under the open sky, under the remote signalling stars, probably he was reflecting upon the long unburied ages during which the slow surges of the sea below had risen majestically, and the luminaries above had circled harmoniously, when, for the first time, there arose tranquil and serene, in a human mind, in his mind, the realization that for those stars, that sea, this universe, to be before him then, there must have been always, ever

and then that man too had a great intellectual adventure, because suddenly the gray indeterminate thought of a self-existing being without any beginning, that line of thought lay like a cord in his mental grasp, began to swell and expand, as he saw, first by a flash of intuition and then by a sound reasoned logic, that a being whose nature is to be, and with nothing to limit its activity, must inevitably be immense, must fill infinity, that is, be capable of extending its activity beyond all limits.

And now the human heart asked insistently what is the character, what the personality, what is the inner life of this Being who towers so overpoweringly above the Universe? What are the definite perfections that spread out to infinity? Can we know the Divine Attributes as well as the Divine Being?

We can; we know the nature of anything from its activity; and because we see the stamp of intelligence, and of power, and of goodness in the World, God's Work, we know that these things, or what includes these, is present in their Maker. And so we come to the knowledge of a reasonable God, and his definition,—that He is eternal, infinite, All-Good, All-Holy, All-Wise. And with unflinching certain steps of reason have we come to Him.

Ah, but the heart is unsatisfied, the mind craves more; some word or sign from that figure standing motionless behind the curtain of nature to confirm our human reason; and has that God of Majesty revealed by reason, that great Being veiled in inaccessible light, vouchsafed an answer to our yearning questioning regard, has He remained impassive, cryptically silent, or has He spoken?

Still Reverberates Or, Dear God, how divinely has Thou spoken! After a thousand years when the curtain of nature was troubled by thy dawning gesture, when the rumour of thy promised

The Question Box

Questions and Answers Broadcast Sunday, Feb. 20, on Rochester Catholic Hour

Questions were advanced by the Rev. Leo C. Mooney and answered by the Rev. Lester M. Morgan.

Question 1 Father Morgan, it seems to me that when you are tracing a deep line of thought you would do better to avoid figures of speech and poetry. I think that by asking you simple plain questions we may be able to bring this argument home.

First of all, is there any basic thought underlying all these words of yours?

A. Yes, the principle, the basic thought under the whole argument, is nihil ex nihilo, that is, nothing comes from nothingness.

Question 2 It is so clear and evident that nothing can ever come out of nothingness that it seems almost silly to say it. Why bring that up?

A. Because, if it be so true that nothing comes from nothingness, we must admit that if for one instant there had ever been utter nothingness, then since nothing could ever spring out of nothingness, there should not now be either a world or a atom. But since we have, and are part of a world, it follows that there never was an instant of utter nothingness, that something always was, that there is an eternal being.

Question 3 Very well. I see we must grant you an eternal thing; but you have yet to prove that eternal something to be an infinite God. How do you know what that eternal something was like?

A. I know, that since it was eternal and uncaused, existence was, and is, its very nature or essence; that is to say, it possessed being in all its perfection. It was infinite.

Question 4 But how do you know the nature of this infinite Being; what kind of thing it is that fills infinity.

A. Just as we know the nature of a created thing from its activity. For example we know something of the nature of electricity from its activities, that is, the things that electricity can do. Because intelligence, goodness, and power are found in the activity of the self-existing Being, they must be contained, or something transcending them must be contained, in His Nature. Nothing gives what it has not got; and He is the only source whence these things could come.

Question 5 What do you call this argument?

A. This is known as the argument from Causality or Contingency.

Question 6 With whom did it originate?

A. It originated long before Aristotle ages before the coming of Christ.

Question 7 Do you think it proves God's existence and establishes a knowledge of His nature?

A. Yes; but only if we can follow its line of reasoning; which pre-supposes in us a philosophic mind and a training in abstract thought; note how this line of thought agrees with the name that God gave Himself when speaking to Moses: "I am He Who Am," that is I am Being itself.

Question 8 Was it fair for God to leave the evidence for His existence dependent on such arguments as these, which only a small portion of mankind is qualified to judge?

A. God did not do so; this is but speech stirred men's hearts and minds, suddenly, in the fullness of time—ridst Thou speak a Word and the Word was Christ and still reverberates through the nations and the centuries.

Oh, Dear God, Thou art not as the gods of the heathen: neither as gods of wood or stone, nor yet as any dough-faced god with gold earrings; but how shall we hail Thee? Thou art the eternal light, the lampless light; the music eternally welling from no instrument; the fountain infinitely soaring from no source! Thou alone art worthy of our Adoration, because prostrate worship in wonder is all our minds can attain to before thy hidden Face. Dear God, to rest in whom, we like Augustine were made, we, who shall therefore never rest except it be in Thee! Thou the source of all the truths we know, and the great reality at which they hint: in Thee is origin and in Thee is end; and despite life and sin and death we shall yet be one with Thee in Christ Thy Word.

O Thou who holds the open gate, O Thou who drives the furrow straight O Thou, the plough, O Thou, the laughter Of holy white birds flying after, Lo, all my heart's field red and torn And Thou wilt bring young green corn, The young green corn forever singing;

And when the field is fresh and fair Thy blessed feet shall glitter there. And we will walk the weeded field, And tell the golden harvest's yield,

The corn that makes the holy bread—By which the soul of man is fed, The holy bread, the food unpriced, Thy everlasting mercy, Christ.

(Quotation from John Masfield)

Franciscan Father, in P. T. A. Address, Asks School Return to Essentials of Education

Little Valley. —"Spelling bees should be revived," the Rev. Boniface McConville, O. F. M., M. A., of St. Bonaventure College, declared in a speech before the Parent-Teacher Association at Little Valley High School, here, Monday evening of last week. Father Boniface said that reading, writing and arithmetic are poorly taught throughout the land.

Father Boniface said in part: "Our educational systems have become so highly involved and so technically intricate that we might profitably look to the essentials of education. In our day of specialization, it is possible to be led astray in the maze of formal procedure. The educational standards of 1850 were essentially the same as they are in 1933. The educational standards of 1875 were fundamentally identical to those of 1933. The educational standards of 1900 were basically identical to those of 1933. If we are not conserving our standards it may be because we have been distracted from principles because of over-specializing."

"In my brief experience, I have met students, many of them, of 18 or 20 years of age who come to college. They were utterly deficient in reading, writing and arithmetic. They were trying to erect an Empire State Building on sand. This country and this state has plenty of such boys and girls. If this be the case we are not conserving very much. We are conservative about giving John and Martha the essentials whether we realize it or not."

"I frankly believe that spelling bees should be revived, that boys and girls should be taught to read intelligently, aloud and with beautiful clearness. I advocate that boys and girls be taught arithmetic, with merciless thoroughness, before they know that algebra, chemistry and calculus exist. We easily take for granted the existence of something that does not have any real meaning. And while I return to the windswept hills of simple truths, I am advocating what is so ordinary that most people will be bored to death to hear it mentioned."

Exquisite Chalice



This beautiful chalice, the handiwork of the Rev. Fabian Bacchetta, O. F. M., an aged priest-artist of Vienna, was recently completed for the Church of St. Francis of Assisi, New York. It materializes the biblical parable of the vine and the bottom is North America, in the center is a ruby, looking like a drop of blood. The vine leaves, executed in brilliant green enamel, twine around the golden vessel. The Saviour stretching out His arm, is floating above the terrestrial globe.

At the bottom is North America, in the center is a ruby, looking like a drop of blood. The vine leaves, executed in brilliant green enamel, twine around the golden vessel. The Saviour stretching out His arm, is floating above the terrestrial globe.

Our Lady of Perpetual Help

Our Lady came to Gana's bridal board And shared its simple joys, its peace profound, When lo! She heard the waiters' telling round, The wine had failed, the last cup had been poured She merely whispers to Her Son and Lord: "They have no wine," with trust that knew no bound. It will forever to Her praise rebound. That She obtained Her plea from Christ Adored. Nor has She ceased to utter this request, That Jesus change mere water into wine. Our griefs and sorrows into peace and rest. Our crosses into crowns—with love Divine wonder, then, we call God's Mother dear Our Help Perpetual in our exile here! F. N. C. S.S. R.

one, and the hardest one of all the proofs of His existence. It calls for serious thought; and thinking is at once the rarest and most dangerous of indoor sports; but I felt that an American Radio audience would be willing to try anything once. The great value of this argument lies in the fact that it does more than merely prove the fact that God is; it goes further, and gives up so far as our feebleness permits, some idea of the nature, the activity, the inner life of that God who alone truly is in the fullest sense of the word.

The Columbus Civic Center is a diocesan center of activities.

MEXICO MOURNS CANON Mexico City.—News of the death of Canon Manuel Alvarez, Vicar General of the Archdiocese of Guadalajara, has caused deep sorrow throughout Mexico where he was esteemed generally not only as a priest, but also as the premier Latinist of the Republic.

I shall make some little effort, such as I may, to discharge this duty, and then I have determined to place all my hope and confidence in God. St. Francis Xavier.

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