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BUSINESS REVIEW COLUMNS

Catholic World Over

(Continued from Page One)

mittee on Scouting. The temporary committee includes: Patrick Cardinal Hayes of New York, Archbishop John G. Murray of St. Paul, Archbishop Edward J. Hanna of San Francisco and a number of bishops.

Shanghai, China—Father Gherzi, S.J., director of the Meteorological and Seismographical Section of the Zikawei Observatory, and Father Licent, S.J., Director of the Tientsin Museum, recently took part in the annual Congress of the Geographical Society of China, held at Peking. Father Gherzi, who is Scientific Counsellor of the Chinese Academy, has been entrusted by the Chinese Government with the installation of a geothermo-metric station in one of the stations in the mountains of Western China.

Indianapolis—The State Legislature of Indiana has passed unanimously a bill providing that par-

ochial children shall be carried from their homes to school and return in buses provided by the commonwealth. The measure makes no distinction between urban and rural communities.

St. John, N. B.—In the parish of Boiestown, N.B., the people have a pastor who is at the same time priest, physician-surgeon and lawyer. Having studied and been admitted to practice medicine and law prior to ordination, the Rev. R. J. Williams, is frequently called on for first aid in emergency illness and accident, arriving before a physician able to reach the scene, which may be in the lumber woods, to which Boiestown is the gateway.

Toronto—An attack on the movement to secure for parochial schools of the Province of Ontario a fair share of the education funds, published in the Evening Telegram, local secular newspaper, has been answered by The Catholic Register in an article which shows that Catholic taxpayers are being compelled to contribute to the support of the public schools and that taxes are not properly shared with the parochial and private schools.

Tampa, Fla.—Theodore H. Dorsey, convert associate of David Goldstein in the latter's noted "open-air" apostolate, has just been confirmed here by the Most Rev. Patrick Barry, Bishop of St. Augustine, in the private chapel of Sacred Heart.

Manila—With the formal blessing of the new Jesuit novitiate at Novales by Most Rev. Michael J. O'Doherty, Archbishop of Manila, there has been opened to the native Filipinos who wish to consecrate their lives to Christ's service in the Society of Jesus an institution that marks an important step forward in the history of the Church in the Philippines.

Cheyenne, Wyo.—A bill looking to the sterilization of feeble-minded has just been overwhelmingly defeated in the upper house of the Wyoming legislature.

Dublin—Ireland last year sent to the Holy See about \$95,000.00 and occupies ninth place on the list of contributions from the nations for the maintenance of the Catholic Apostolate among the pagans.

Mains, Germany—Vigorous protest has been made to the Hessian Government by Deputy Weap of the Catholic Center Party against a blasphemous drama, "St. Joan of the Slaughter-Houses," by Bert Brecht, a writer known for his bolshevistic tendencies. The press had announced that this drama was to be presented on the stage of the Hessian State Theater in Darmstadt, although it constitutes a libel against the Christian religion. The underlying idea is that religion always acts as a subservient agent of capitalism.

Peking, China—The official 1932 statistics on Catholic schools in China, just released by the Synodal Commission, Peking, reveal that there are 330,483 children now attending the institutions of learning, including three universities, maintained by Catholic missionaries in China. According to the official report, there are in China at present 13,355 such institutions.

Buffalo—The famous "Koberger Bible" one of the most valued treasures of Canisius College and a gift of the Most Rev. William Turner, D.D., Bishop of Buffalo to the college, has just celebrated its four hundred fiftieth anniversary. Completed in 1483, the two volumes of which it is comprised are printed in the old style Gothic type in German on hand made paper and are adorned with one hundred ten vignettes of great vividness in tone and color. This famous edition given to the world in 1483 is a valuable re-creation of the centuries and that the Catholic Church withheld the Bible from the people and that the sacred volume was the first given to the world in the vernacular as a result of the Protestant revolt of Martin Luther. These venerable volumes appeared nine months before Luther was born.

Vatican Library Repairs Made



Workmen are shown here completing the reconstruction and strengthening of the Sixtine Palace of the Vatican Library which was damaged by the collapse of the roof just a year ago. A Requiem Mass for five victims of the disaster was recently offered in the Church of Sant' Anna in the Vatican, and was attended by all those connected with the library. (Aeme photo)

Executive Heads Of N. C. C. M. Urge Study Club Use

(Continued from Page Five)

affiliations from Catholic Men's Societies of the county. He urged the use of the Study Club as a means of teaching Catholicism to the youth. Reports were received from each of the members of the Executive Committee upon conditions in their dioceses.

The President urged upon all of the members of the Board the importance of establishing Study Clubs in lay organizations in order that the program of the Holy Father for Catholic Action may be made known to the Catholic laymen of the county.

fire-dot and pulsature, a nebula, a fog. Now there is nothing wondrous for reason in this. If an overruling Providence and Creative Power is admitted at work on and through the nebula but if, for one moment, intended, as by some it seems to be, that this fog blown off the banks of Towhee, this fog lifting, of a gratuitous assumption, has been congealed gradually into Zeppelins and symphony orchestras and skyscrapers into Napoleon and Gandhi and Our Divine Saviour, then we can only say "What a truly remarkable fact!" What wisdom in that fog, what power, what an identity in all but name, with what we call "God and Providence!"

Ultimately, however, the human intellect withers and struggles and the answer to the great riddle reduces at last to God or chance. "If not thou, then who, O Lord, hast done it?" We ask with Job.

To refer the universe to a fortuitous concourse of atoms may a little save the self-respect of the mind which would not stultify itself by attributing the marvels of nature to accident but more than that it can hardly do.

They tell the story of Kircher the astronomer, that he was visited one day in his work shop by a younger man who could not see the signature of God on the Universe. The visitor asked who was the maker of a peculiarly intricate and accurate astronomical globe he noticed and Kircher drily told him to attribute it to chance, to a fortuitous concourse of atoms it should be easy for him to believe that, who could believe that "this most excellent canopy of the air, this brave orer hanging firmament, this majestic roof fretted with golden fire, this piece of work man" so noble a reason, so infinite in faculty, in action how like to an angel's apprehension how like a god's, that these objects of Hamlet's admiration are by-products of chance.

We are told we are superstitious to have kept the faith, to believe in miracles, to accept mysteries, even on the authority of Christ the Incarnate God, by compared to those who can peacefully argue that this Universe is the result of chaos where scepticisms dyed in the wool and faith is not in us. If the credulity of one convinced believer in the accidental origin of the order of the world, could be transmitted into reasonable Christian faith there would be enough to equip two apostles, five missionaries and seven moral theologians.

No, if the unbeliever will not accept on the authority of an incarnate God anything that passes his dim human comprehension, much more will we not on the authority of shallow pseudo-science accept a doctrine that is flatly opposed to the first principle of thought, which requires an adequate cause for any effect—a designer where there is a design.

Not Deny Maker No! In the presence of his work we will not deny the Maker, we, the work of His hands will worshipfully salute Him in Whom we live and move and have our being; in the house of life we will hail His architect: in birth we shall acknowledge our great Parent and in Death our great End. And earth and life and death will take on new values because they come from the hands of a Divine Giver, manifesting his love and implying richer gifts to follow.

The sun shall not merely warm this physical carcass of the body: it shall glorify and illumine also our hearts and our souls: water shall refresh and cleanse but it shall also symbolize other mercies of the Most High toward us: with St. Francis of Assisi we shall see in the world the great sum-total of his lesser beneficence in our regard; and love worldly things the more for the hand from whom they come. And we, too, will join in that mighty hymn of praise, that Cantic of the Sun, which poured from the heart of the little poor man of Assisi.

Oh, Most High, Almighty, Good Lord God, To Thee belong praise, glory, honor and all blessing. Praised be my Lord God, with all His creatures, and especially our brother the Sun, who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor. O Lord, he signifies us to thee! Praised be my Lord for our sister the Moon, and for the stars, the which He has set clear and lovely in the heaven.

Praised be my Lord for our brother the wind, and for air and clouds, calms and all weather; by which Thou upholdest life and all creatures.

Praised be my Lord for our sister water, who is very serviceable to us, and humble and precious and clean.

The Question Box

Questions and Answers Broadcast Sunday, Mar. 5, on Rochester Catholic Hour

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

Question 1 Father Morgan, you say that the order in the Universe must be ascribed either to an intelligent designer, or to chance. Why could it not be attributed to Nature?

A. Because Nature is only the name of a mode of activity. The very problem is, how arises the presence of order and regularity in Nature and to imagine that God is superfluous because the world is covered by Nature is like arguing that Mr Ford and his workman are not needed in making of motor cars because we see everywhere cars running under their own power.

Question 2 May I ask, why it is, if this argument is as obvious as you say, that it is not accepted by everyone?

A. It is accepted by practically everyone who does not form opinions from mere prejudice or passion. The only place where it is widely denied is in Soviet Russia, where political pressure and propaganda prevents the free exercise of reason.

Question 3 Your argument goes, the order in the world shows an overruler and designer. Why do you not recognize also the disorder in the world does not indicate the absence of an intelligent designer?

A. You are expressing now a difficulty which the Soviet authorities stress in Russia, it is said, children are shown two gardens, one weeded and cared for by the teacher the other allowed to grow wild and so to seed then the application is made. "You see now, children, what man can do in this fruitful garden, and how helpless God is from this ruined tangle of weeds." One need not be much of a thinker to realize that, in the long course of ages the weeds themselves serve as purpose, if only to keep the fields fertile over ages of neglect so that, even to our frail minds the apparent disorder when more deeply understood confirms our belief of a designer.

Question 4 Still, there are some things hard to reconcile. You particularly stressed the marvelous delicacy of the human eye as indicating design. Did not Helmholtz, one of the great scientists in Europe say that the eye has defects as an instrument which would justify one in returning to the optician guilty of such a faulty piece of work?

A. Yes, Helmholtz said that it is true, but he said more which is not so often quoted. In the first place, he admits that he was speaking from the narrow but legitimate point of view of an optician. He admitted that in the actual use of the eye, these defects were occasionally a matter of extreme difficulty even to affected those, almost always they affected those portions of the field of vision to which we are not directing our attention, which has a somewhat humorous suggestion about it. He admits further that the defects noted are all theoretical, while the eye is practical, and concedes that if the eye were more perfect according to theory it would be less serviceable practically. Let us hope that God does not become converted to Mr. Helmholtz's theory, for the sake of those to come after us. It will remain true always that apparent exceptions to the order and harmony of the world call for deeper knowledge and wisdom.

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother

the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for love's sake, and who endure weakness and tribulation blessed are they who peacefully shall endure, for though O Most High, will give them a crown.

Praised be my Lord for our sister, the death of the body from which no man escapeth. Wee to him who dies in mortal sin, blessed are those who die in the most holy will, for the second death shall have no power to do them harm. Praise ye and bless the Lord and give thanks to Him and serve Him with great humility.

If I believe in God and an eternal destiny gives richness and depth to the meaning of Nature, how much more to Art. Rousseau said, centuries ago, "Made speaks to me of a world which does not exist. In that mournful statement he made of a divine art a liar speaking what was not, what does not exist. No thanks be to God, No Music, and painting and great drama, all the arts indeed speak to us of a world far from this drab bedazzled one of ours, but they are not false voices. The book of God and His heaven, as Sarah Bernhardt wrote with pardonable over-embellish, in a personal letter "I have seen God moving in the great passages of Bernoulli's, as surely as Galileo's peasants ever watched him pass in their fields or highways." So those privileged to see Mr. Hamelin a few days back, on the shores of the Elbe, saw a man of genius whose whole being, body and mind and soul was for a few hours, drenched in intelligence to the point where intelligence seemed to be that most personalized in him and that intelligence, like all intelligence, was a reflection of something higher than the clash of material atoms in a void.

It were easier to believe that Shakespeare lacked subtlety than that the towering passions in Lear are the result of an accidental concourse of atoms; that no lightning was present in Him who shaped the Himalayas, eager to believe that Caesar Frank's mind lacked a sense of harmony than that chance acted that great balanced tumult which is the ocean in storm! How dithyrambic all conspires to betray to us the knowledge of a Mind of the Same Divine Mind, at work under all forms of being. They show us new graphs of equations which are the outlines of exquisite flower forms, they show us musical sounds translated into symphonies of color. How great art thou infinite designer! The heavens declare thy glory and the firmament showeth thy handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech where Thy voice is not heard.

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