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New Building For Official Organ Of Buffalo Diocese

His Excellency Most Reverend William Turner, Bishop of Buffalo, has been one of the outstanding friends of the Catholic Press among the hierarchy of the United States. When fire on January 18 destroyed the Catholic Union and Times building, Bishop Turner immediately began consultations with Rev. Edward J. Ferger, editor of this newspaper, looking to the establishment of the diocesan organ in new and finer quarters. As a result, the Catholic Union and Times takes a step forward in Catholic publication work in advance of anything so far attempted by a Catholic newspaper in this country. Not only will it have the finest publication plant it is possible to construct, but it will be the most modern, best equipped and equipped Catholic newspaper in the United States, if not in the world.

Dubuque Women 25,000 in Number Protest Films

ogue, disguised under the term of "wisecracking." We find immorality exalted; gross spectacle presented in the form of realism. Divorce is upheld as an ideal condition; faithfulness between husband and wife is looked upon as something unusual. "Films deal with the lives of morons, rather than of decent men and women. The gangster and horror pictures have given place to the production of the most immoral films of all time." "We offer this protest in all good faith, realizing that a producer gives the public only what he believes it wants. In the name of approximately 25,000 members, we ask you to give consideration to our plea for cleaner films. We cannot countenance longer the type of films sent us in the past; and should they continue, we must make our protest felt at the box office."

Bill, who used to work in a marble quarry, was fired because he took too much for granite.

Raise your heart a little to the most-sweet and holy Cross, and you will find it assuage every pain.

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Holy Name Men Pledge Support To President

lon declared that "There is no man in this organization but who is important. It is not a question of social prestige nor accident of birth, but one of heart and mind of each member giving forth the best that is in him in that much abused term, Catholic Action."

In America, today, Father Conlon said there are false gods and forms of idolatry whom men are adoring. Holy Name men, he said should show the faith that is in them by exemplary lives and preach to the world the sermon of reverence for the Holy Name of God.

"If anybody can bring about a reform, it is you men," he declared. "It isn't education alone that is needed. It is the heart and spirit to sacrifice and to be faithful to your religious practices so that your example will influence others."

In the election of officers for a two year term, B. Edward Sheisinger who has guided the organization over the "creeping stage" was elected President. Other officers named were: Vice Presidents, William G. Wynn, Charles J. Knapp, Norman A. O'Brien, of Rochester; William McLane, Auburn; Thomas Bickie, Geneva, and T. Francis O'Dea, Elmira; Vice President and Secretary, Roy W. Crissy, Financial Secretary, Andrew Wuest; Treasurer, Joseph Antolina and Marshal, John W. Diringer.

The meeting was presided over by President Sheisinger. Following the opening prayer in which the Holy Name Men prayed for the guidance of President Roosevelt, led by the Rev. Arthur A. Florack, assistant spiritual director, the Rev. F. William Stauder who was named diocesan director of the Holy Name Union by Bishop O'Hern, reviewed the first year of the Union.

Resolutions were presented by Philip H. Donnelly on the movies; Charles J. Knapp on support of the President; Norman O'Brien on Columbus Civic Center.

Dr. Zwierlein referred to the case of Father Pro who had been brutally shot to death for no other reason than teaching his people to honor Christ the King. As in the case of Father Pro as in many other cases innocent people were shot down without any other blame than their faithful adherence to their profession of religion.

Dr. Zwierlein referred to the recent preference of Pope Pius XI to the conditions in Mexico and to the Holy Father's request for prayers that the terrible conditions in Mexico might soon come to an end. He asked his audience to respond generously to the plea of the Holy Father.

Blessed are they who give the flower of their days and their strength of soul to God.

When you put cake into the oven remember that greater heat is required for layer than for loaf cake. When a cake rises very high in the middle it is a sign that the oven heat is not even. If it sinks in the middle the oven is too cold.

Winter and Notre Dame's Grotto



A recent view of the replica of the famous French grotto, Our Lady of Lourdes, on the campus of the University of Notre Dame, Indiana. The statue of the Blessed Virgin may be seen in the niche at the right of the picture, before which a solitary student kneels in prayer. The dome of the administration building appears in the background.

The Case Against Atheism The Fingerprint on Our Brain Radio Talk Given by the Rev. Lester M. Morgan, M.A., over Station WHAM During Rochester Catholic Hour—Sunday, March 12

When we look closely into our minds and consciences, each one of us finds deeply rooted there an inescapable sense of responsibility, a sense of duty, of obligation, which constitutes the only restriction upon our liberty and freedom of action. All of us have heard the voice within us declaring with all the force of a command, "This must do, this must not do, in accordance with that and those we naturally form our judgments as to what is right and good, or what is bad and wrong. It is a consciousness of a moral law, craven if our very hearts; a law which declares; do good, avoid evil, be just, avoid injustice."

Such a law demands a lawmaker. A law does not establish itself. It must be established by someone outside itself. The traffic laws are made by the city which desires them. The laws of a home are laid down by parents. The laws of a country are drawn up by legislators.

After a little reflection on moral laws, our reason discovers that over and above the sense of obligation which they impose, there is something eternal and unchanging in what the moral laws command or forbid. We cannot conceive that there ever was a time, or ever shall be, when he was quite honorable and just, or to hate one's parent was something that might lightly be condoned.

Our innate sense of right and wrong, and of the obligation to do good and avoid evil is but the expression of a moral law that is absolute, in the sense that it is independent of any condition of time or place or person. Furthermore, there is something so necessary about these laws that they are utterly independent of us or our ways of thinking. In a word, they are conscious of a law given in the very heart of man, that is eternal, necessary and absolute. But such a law presupposes a law-giver (legislator), and since reason itself demands that there be a proportion between the effect and its cause, the maker of that law must be endowed with the same attributes, of eternality, immutability and absoluteness which are manifest in the obligation which the law-maker imposes. We find then only in God and the very existence of His law, calls inevitably for the existence of Him as the supreme, eternal, immutable law-giver.

Search as we may, we will find no other adequate explanation for this law. It binds all men of all times in the same eternal, absolute and immutable way. And since all things but God are temporal, dependent and ever subject to change, only He could possess the eternal will which that law presupposes.

FATHER MORGAN'S LECTURE A few years ago, Morris Gest, who was a member of the "Theatre Guild" in New York City. No one who saw it will ever quite forget his first coming into the great theatre transformed throughout into a dim, mysterious Cathedral, — a spacious sanctuary where once was a stage and a glistening marble altar towering over all.

Already the brooding notes of a prelude spread from the organ and an aged sacristan on the altar steps lighted the lofty candles. Time for services being come, the gorgeous procession of Medieval Christianity, a feast to the eye in rich and varied religious garbs and vestments, in religious golden censers and clouds of incense, and to the ear in the swelling volume of organ and choir, made its way up the center aisle from the street — altar-boys and choir and novices and postulants and wives and priests and dignitaries of the Church — passed under the tender glance of the image of the Madonna holding the Christ-Child, and grouped themselves about the Sanctuary.

Disturbance Arose It was a feast of the Virgin: a day on which miracles and cures were looked for — and at the end of the procession of religious trilled a pathetic crowd of townspeople, some of them supporting, or bearing on stretchers, the unfortunate victims of disease or accident for whom the intervention of the Madonna's influence with her Son Christ was hoped. These poor people grouped themselves unobtrusively to the left outside the sanctuary rail; and it was in this group as the sublime ritual of religion progressed on the altar, that an obscure little disturbance arose. At first it was nothing — a few severe glances from singing clerics near the altar, a whispered reproachful hush among the congre-

ing over, and misgivings over the verdict which condemned to self-destruction the noblest man of antiquity looked upon the condemned and saw the calmness with which he accepted the verdict. "If there be gods," he said, "it is blessedness to die; and if there be none, it is wretchedness to live." How the very atmosphere of that twilight chamber must have been charged with the sense of an eternal unchanging reality, underlying the shadows which are mortal, when Socrates watching the eagerness with which his judges prepared to scatter to their homes in time for supper, addressed to them as words of farewell "You go now to your loved ones, and the common business and cares of life; and I go to death, and I tell you candidly, I know not which of us goes to the more desirable thing."

However, it is not from the pages of history, but from the deeper, more searching readings of life which great literature affords, that I would reveal to you the presence and the activity of the Great Unknown in the affairs of men. To the thoughtless, literature is a toy, a distraction, a substitute for reality, but to those more worthy of it, it is the quintessence of truth expressed in a parable. The years must be numbered by thousands since Aristotle recognized this in saying that great poetry is truer than history, because it is life itself freed from the confusion of meaningless circumstances.

Valid, Authentic Evidence Even Our Divine Lord clothed his deepest moral teachings in the form of noble fictions, the Good Samaritan, the Prodigal Son, so we are not to be frowned away from recognizing in the parables of human genius. The parables called the Tragedies of Shakespeare, the parables called the novels of Dostoevski, the parables called the fables of Sandi, — valid and authentic evidence for the Divine Activity as a factor in human life.

I mean to show that the teaching of prophet and priest, establishing the claims of their God, that there is a Divine Activity in man's deserving, is no less the teaching of secular genius, working with no object but to give an authentic picture of the world around them.

"The Stars in their courses, and in the order of their goings, fight against the wicked," cries out the Hebrew seer, and the Apocalyptic apostle adds, "This is the faith of the saints: that he who throws a stone into the air, the same shall re- stone on his own head." And no less absolutely do men men who see, who feel, who know, — life — Shakespeare and Dante and Sophocles and Hawthorne and Ibsen and Dostoevski and (let me not incidentally, not occasionally but steadily, as an integral part of the meaning of life) — create the solemn truth that there is a morality in the very nature of things, that crime and punishment are inseparable as the convex and the concave of an arc that there is ultimate Justice in the course of things which can only be if there is ultimately God.

This justice in the very nature of created things is what Machiavelli, already guilty of murder in heart, has called "the quality before the banquet" where his victim feasts the bloody host considers his contemplated crime "if it were done when 'tis done, he says) then 'twere well it were done quickly, if the assassination could trammel up the consequences, and catch, with his surcease, success; if but this blow might be the be-all and the end-all here. Out here, — upon this bank and shoal of time, — We'd jump the life to come. But if these cases we still have judgment here."

This judgment here! This retribution in the very constitution of things, — this is what Machiavelli and Shylock and Richard and Lear are confronted and overthrown by, as life teaches them too that the stars in their courses, — and in the order of their goings fight against the wicked, and the wickedly foolish! Never has human genius read of this lesson for us from the countenance of life more plainly than has

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