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by the **Catholic Courier & Journal**

BUSINESS REVIEW COLUMNS

**Prayers Offered
In Argentine For
Congress Success**

Buenos Aires. — With a nationwide day of prayer, preparations were begun for entertaining in 1934 the international eucharistic congress of the Catholic Church here. Prayers were offered in all churches and chapels for success of the congress.

At the national cathedral, the Rev. Nuncio, Mgr. Felipe Cortesi, officiated at a high Mass. Mgr. Daniel Figueras announced that committees would start work at once in preparing a huge stadium for celebration of the principal ceremonies, for decorating the city and laying plans for a procession which will close the congress.

**Electrical Fixtures
To Modernize Home**

Just as the other furnishings of the home harmonize with each other, so should the lighting fixtures be a decorative and pleasing addition to the appearance of the home.

Your home may be spacious and imposing, or it may be "ever so humble," but in either case there are suitable lighting fixtures which will be in harmony with the exterior, and the Dwyer Electric Co., Inc., located at 213 Monroe Avenue is prepared to furnish them—and at prices which are satisfactorily low.

The modernization of your electrical fixtures should be given careful thought, because no matter how much time and effort has been taken with a home to bring it up-to-date, if old, antiquated fixtures are left in the rooms, they detract from the appearance which is desired. And, too, the old style overhead light has given way to wall fixtures, used in conjunction with table and floor lamps, so that proper reading lights are now saving much eye-strain.

The cost of re-distributing the fixtures, and providing the suitable fixtures, is not exorbitant. There are many types to choose from at the Dwyer Electric Co., Inc., and lighting comfort is assured. In fact, that is the aim of all improvements in wiring a home. Today the lights and power sockets are arranged to give the best light, the most convenience, at the most reasonable price.

"No job too large or too small" is the boast of the Dwyer Electric Co., and one which they are capable of fulfilling to the utmost.

The Dwyer Electric Co., Inc., have made a special study of church lighting for many years and have handled a large number of church lighting contracts in and around Rochester in recent years.

Go to the Dwyer Electric Co., Inc., for full information on the new fixtures. They will install them and do the work well. The telephone is Stone 7210.

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**Catholic
World Over**

(Continued from Page Six)

to administer to the needs of 300,000 Catholics who inhabit a territory of vast extent.

Vatican City.—The report that the Holy See has granted permission for the marriage of Archduke Albrecht of Hapsburg and Mlle. Irene Lebach, divorced wife of Ludwig von Rudnay, Hungarian minister to Sofia, is entirely false. The archduke could not even ask such permission of the Holy See. If the ecclesiastical court should pronounce a sentence of nullity concerning the marriage of Irene Lebach and Ludwig von Rudnay, both would be free to contract a new marriage. But the process before the diocesan tribunal of Strigonia has only begun.

Prague.—Rigorous measures have been taken here to prevent the importation of obscene literature from foreign countries. The ministerial council has ordered the postal authorities to exclude the following papers: Die Neue Zeit, published at Berno, Switzerland; Das Freie Land, Pelagus, Ehegutuck and Liebesleben, and Die Ehe, all published in Berlin, and Der Leib.

Kabuye, Africa.—From 34,828 to 39,619 is the remarkable progress made in the number of Catholics in five years in the Vicariate of Ruanda. This territory is under the direction of the White Fathers. Although thousands have been won to the faith and the number of Catholics has been doubled during the past five years, there are still millions to be converted.

Madras, India.—The All-India Catholic Congress and Press Exhibition held at Bangalore, under the presidency of the Apostolic Delegate, His Excellency Archbishop Leo Kierkeles, was attended by the Bishops of Mysore and Salem, large numbers of the clergy and delegates from 14 dioceses of India. In opening the Press Exhibition, the Apostolic Delegate spoke on the power of the press and appealed to all Catholics to support at least one weekly of the country, besides the publications of the Indian Catholic Truth Society.

Philippines.—From the Convent of Divine Love here comes news of the establishment of a Chapel and Convent of Perpetual Adoration in Taingho, China, by the cloistered Sisters of the Holy Ghost. The motherhouse of this contemplative sisterhood is in Steyl, Holland, and the provincial house for the U. S. A. at 2212 Green Street, this city. It had been planned to make the foundation in the interior of China.

Rome.—The Sacred Congregation of Propaganda Fide has entrusted to the Scheut Missionaries, the new Prefecture Apostolic of Montagnosa in the Philippine Islands.

Paris.—The Most Rev. Charles Ruch, Bishop of Strasbourg, heads a national subscription to erect a monument in memory of the 3,101 priests and 1,517 Religious who fell on the field of honor during the last war.

Santa Clara, Calif.—The Santa Clara University, in an article recalls that Edmund Lowe, noted screen actor and a graduate of the university with the class of 1910 was formerly an assistant of the Rev. Jerome S. Ricard, S.J., late director of the university-astronomical observatory and known throughout the world as "the Padre of the Rain."

Cape Town.—The Rev. J. E. Rockliff, international promoter of the Apostleship of the Sea, has arrived in South Africa to consolidate work in South African ports and to try to establish active centers with institutions and port chaplains. Within the last 12 months he has established branches and institutions in the Hawaiian Islands, China, and the Philippine Islands, and has covered 85,000 miles.

**Bishop Gives
Holy Year
Regulations**

(Continued from Page One)

the social, political and international world. In the words of the Vicar of Christ: "It is to the greatest good of the world that throughout the whole year it be brought together in abundant prayer, and in the largest possible participation in spiritual exercises. With this good many others come, as hope has been so widely diffused since the first announcement. It will be beautiful to see during the year the whole world at the foot of the Cross, repeating in all the languages the prayers ordered for this Jubilee."

Of course it is understood that the Plenary Indulgence which the Pope grants can be obtained during this Jubilee Year only in the City of Rome. Consequently all indulgences to be gained for one's self attached to well known prayers and devotions in the church cease during the twelve months except a few for which special exception is made. These few are the following: The indulgences to be gained by the dying, those attached to the recitation of the Angelus, those that may be gained by making the Forty Hours adoration and devotion, and those which a Bishop is accustomed to grant in his own diocese on the occasion of Pontifical Functions. Notwithstanding all other indulgences such as the Way of the Cross, the Rosary Beads and indulgenced prayers may still be gained on condition they are applied to the souls in purgatory only.

Urges Those Able
In compliance with the wish of the Holy Father, then, we urge all who have the means and who can spare the time to visit Rome during the Jubilee Year and to gain the Plenary Indulgence granted by visiting three times the four great Basilicas mentioned in the Bull, praying in each according to the Pope's attention. Information on the number of visits to be made and the prayers to be said will be easily accessible on their arrival to all pilgrims who may be able to visit the Eternal City.

The following classes of people may gain the Jubilee Indulgence without making the pilgrimage to Rome: (1) The Sisters and all those living in institutions conducted by the Sisters; (2) Girls living in boarding schools even if these are not conducted by Sisters; (3) inmates and officials of prisons and other penal institutions; (4) Those whom poor health prevents going to Rome; (5) Those who are permanently engaged in the care of the sick in hospitals; (6) Working people who earn their living by manual labor; (7) Persons who have passed their seventieth birthday.

In order that these persons may gain the Jubilee Indulgence they must (1) Receive the sacraments of Penance and Holy Eucharist; (2) Pray for the intention of the Holy Father, that is, for the progress of the Catholic Church, for the extirpation of errors, for concord among rulers and for the peace and prosperity of the human race; (3) Perform some work enjoined by their confessor in place of the pilgrimage to Rome.

Anyone of these is free to choose a confessor, to whom the Holy Father gives the faculties of absolving from all sins, excommunications and other censures reserved to the Holy See, except those reserved first in the most special manner and second except formal and external heceny.

The Jubilee Indulgence may be gained by these persons as often as they repeat the prescribed works during the Holy Year. But only the first indulgence gained will be of benefit to themselves personally; the others must be applied to the souls in Purgatory.

Finally, we learn through the Catholic Press that the Holy Father very recently in a letter to the Cardinal Vicar of Rome expressed the wish that the "Holy Hour" which is to be observed by the clergy and faithful throughout the world through which our Divine Lord, on the anniversary of His agony in the Garden of Gethsemane, will be implored to lift the souls of men heavenward, thus inducing peace among all peoples and the alleviation of the evils brought into the world by the economic crisis through which we are now passing. On that day the Holy Father will himself spend the Holy Hour in prayer in St. Peter's Basilica beneath the confessional of which lie the mortal remains of the first Pope, St. Peter. The Holy Hour may be made before the Repostory at any time following the Holy Thursday Mass till the close of the church in the evening.

Asking you, Dear Reverend Father, to give this important message to your people by reading this letter to them on Sunday, March 26, and praying upon you and upon them God's choicest blessings, I remain Faithfully your shepherd in Christ,
JOHN FRANCIS O'HERN,
Bishop of Rochester.

CARDINAL ON MATRIMONY

Rome.—Cardinal Gasparri's new treatise on the teaching of the Church concerning matrimony is of the press and is being distributed to universities, seminaries and students.

Visits Catholic Editors Abroad



This photo, taken at Djoka, on the island of Java, Dutch East Indies, shows the Rev. John J. Considine, M. M. (left), Director of Pides Service, Rome, with the editors of the "Sevara Tama," a Javanese Catholic weekly. Father Considine has just returned to Rome from a world tour of the missions.

The Case Against Atheism
God in the Fleah
Radio Talk Given by the Rev. Lester M. Morgan, M.A., over
Station WHAM During Rochester Catholic
Hour—Sunday, March 19

Like a child in the streets of a strange city, man in this world seeks endlessly for his Divine Parent. We ask of Reason word of that Lord and Reason answers, "He must indeed be, because I see on every hand His works." Man consults Conscience and Conscience whispers, "I sense His presence, I am myself but the echo of His voice." Art and Beauty bear witness. "The light from His countenance is my soul. My whole being is but an aspiration towards Him." Thus Reason and Conscience and Art unite in assuring us of Him; and it is not enough. It does not still the restlessness of the seeking mind nor appease the hunger of the human heart for God. Only one answer can suffice to confute the cruel blasphemy of life called Atheism, and that is the answer of Reality: "There is a God, because He is visibly with us. There is a God, because here He is."

Only when He is known by us as a fact of experience,—when we have seen, heard, felt, handled, the Divine, can our search for Him be done; and it is primarily because God, under the name of Jesus Christ has become the central fact of human experience, the core of reality with, to use the great Schlegel's words, the "maximum of historical evidence," that our faith in Him is crowned and completed.

Blind to Its Mystery
Does it sound to you strange that God should reveal Himself to man? That He should speak to the poor children of earth? It does, because we are so used to our exile from Paradise, as to be blind to its mystery. Believe me, the marvel is not that God should at long last have spoken to the creature of His Hands but rather that there had ever lived and died so much as one solitary creature endowed with a mind to know Him and a heart to love Him to whom God has not manifested Himself. That is what confounds our intellects—that He Who thought enough of a creature to give it such rare gifts as reason and free will, should have suffered it to be separated from the proper object of the worship of those high faculties suffered it to live and die without the certain vision of its Maker.

Mankind has always realized that it was most natural that God should reveal Himself to His creatures. That is why men have mistaken every possible thing and event for that revelation, why history is filled with false Gods and the world with false religions, because mankind is so deeply incredulous of its desertion by its Divine Parent, and therefore fanatically confounds false claimants with its true Sire.

But the Founder of Christianity is not a false claimant to this empty throne, and the act of adoration by which we recognize Him as God is not a frantic confusion on our part. His Divinity is gloriously evident and is my theme today. Because it is a very grand theme, I can do no more than indicate it.

In Him, Who is known as the Anointed Saviour of our race,—in Jesus Christ—I recognize and identify that One sought after and adored as the Uncreated, Eternal Source of Being, God; not God in the devastating majesty of His eternal glory, but God indeed though united with a humanity which at once veils and reveals Him to our eyes; as the bit of smoked glass which threatens to hide the sun from our gaze is yet the very condition of our regarding it without being blinded by its glory.

"He Was No Dream"
The Christ! the Saviour!—how shall we speak of Him whose very manhood, whose humanity, is so awful in its beauty and power and dignity as to be a snare, since, in loving regard of that, men may forget His higher claims. I know of no words in which to speak of Him as a man more worthy than those of one of His own countrymen, but a few months dead. "In truth, He was no dream. We knew Him for three years, and beheld Him with our open eyes in the highlight of noon. We touched His hands, and followed Him from one place to another. We heard His voice and witnessed His deeds. Think you that we were a thought seeking after more thought or a dream in the region of dreams. Great events always seem alien to our common daily lives, though they may have their roots deeply in our nature, because their true span is for years and for centuries.

Now Jesus of Nazareth was Himself the great Event. Yea, all His miracles if placed at His feet, would not rise to the height of His ankles. And all the rivers of all the years shall not carry away our remembrance of Him. He was a mountain burning in the night yet He was a soft glow beyond the hills. He was a tempest in the sky, yet He was a murmur in the midst of daybreak. He was a torrent pouring from the heights to the plains to destroy all things in its path. And He was like the laughter of children. He was a man of joy, and it was upon the path of joy that He met the sorrows of all men. And it was from the high roots of His sorrows that He beheld the joy of all men. He saw visions that we did not see and heard voices that we did not hear, and He spoke to us if to invisible multitudes and oft times He spoke through us to races yet unborn. He was often alone, and it is only in our loneliness that we may visit the land of His loneliness. I often think of the world as a woman awaiting her first child. When Jesus was born. He was that first child. And when He died, He was the first man to die. For felt you not, when His face disappeared from sight that it was we that had become as if we were naught but memories in the mist?"

Has Stature of God?
But why believe Him God?—because He has the stature of God. He is, as Pascal says, so great that a divine religion, the Jewish, is merely His precursor, His introduction to the world. His fame extends from the father of the race, from the place of man's fall, even to the consummation of the world. The fame of Christ is an arc overhanging the history of mankind.

How shattering is the testimony of the world to his unique greatness when it dates all its events, its wars, and its treaties, its feasts and its catastrophes, according as they occurred before His coming or during His reign! One cannot so much as say "This is 1933" without an implicit acknowledgment that His birth two thousand years ago is the pivotal point in the history of the world!

He is at once the crown of Judaism and the root of Christianity. He is the central figure of the universe, the index and the sum of the significance of Man.

"The Beginning"
Why believe that Christ is God?—because He speaks in the accents of the Eternal Glory. When His enemies come to Him asking who He claims to be, He answers divinely, "The Beginning. Who also speak to you."—the very name of the God-Who takes to Himself. When He is reproached "Thou art not yet fifty years old and hast thou seen Abraham?" he responds with shattering weight of significance: "Amen, I say to you, before Abraham was made, I am."

When He stands before Pilate, in the final hours of His mortal pilgrimage, and hears the emphatic charge of the High Priest: "I adjure thee by the living God that thou tell us if thou be the Son of God," Christ answers "Thou hast said it," and therefore was He sentenced to death for blasphemy.

He alone dares to claim the empty throne of the Godhead in the midst of the universe. Buddha did not claim it, nor Confucius nor Mahomet; though some of them in the course of ages were wretchedly forced to usurp that throne by ignorant bewildered followers. Only Christ of all lofty religious spirits lays claim to that awful eminence.

Why believe that Christ is God?

—because, as He says, He does the works of God in the way of God. His life, as revealed to us by witness who died martyrs to prove their integrity, was one uninterrupted stream of divine activity. He gave sight to the blind, the lame He made to walk, the lepers He cleansed, the dead He recalled to life. He showed Himself Lord and Master of life and death and nature.

He made a world conquest without wealth or powerful allies, or force of arms, or lieutenants of genius. Napoleon speaks of Christ's endless march across the ages and the realms as plunging him into a reverie of wonder. Above all, as God built from nothingness this world, so Christ from with a handful of illiterate fishermen and peasants evokes from that nothingness a new universe of undying beauty and power and order,—the spiritual universe of His Church. There is the stamp of the same craftsman upon these two masterpieces the world and the Church the same discrepancy between the work accomplished and the absence of means for the work.

Knows Heart of Men
Why believe Christ to be God?—Because He has the Character of God, the heart of God. He alone has known the heart of men,—known it because He formed it. Therefore was it possible for Him only, to face a pagan world stewing in its filthy juices of corruption and call upon it to give Him the response He received.—Christianity.

With a Maker's knowledge of that which He made, of the need of His children, He provided for the latter needs of our souls, by His Divine Sacraments.—Penance, and Communion, and that last Sacred Elevation for the dying and those two twin towers of peaks of holy states of life, Matrimony and Ordination.

I see Him as divine not only in that He so transcends Nature but also in that He so intimately penetrates it. To be infinite, God should be infinitely close as well as infinitely superior. How beautiful of Him to have said as a proof of His claims, not merely that He healed the sick and raised the dead, but also that by Him "the poor have the gospel preached to them." How little can we spare this divine Child Who is in nothing more divine than in His infinite condescension to our feebleness. Does there not come a time, in the human descent into misery, when no human friend knows how to stoop so low as to share our burden? When none but the only begotten Son of God can find His way in the obscure paths of our troubled hearts. How impossible not to think of Christ in reading Tagore's words.

"Here is thy footstool and there rest thy feet where live the poorest and lowliest and lost.

When I try to bow to thee, my obedience cannot reach down to the depth where thy feet rest among the poorest and lowliest and lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest and lowliest and lost.

Come to Realize It

If with open heart and mind we dwell upon the life and character of Jesus, we shall realize the truth of His Divinity as the great Napoleon came to realize it in his lonely exile on St. Helena. "I search in vain," he says, "in history, to find the equal of Jesus Christ. Neither history nor humanity nor the ages nor nature can offer me anything with which I am able to compare or explain Christ. You speak of Caesar, or Alexander, of their conquests, but can you conceive of a dead man making conquests with an army faithful, devoted merely to his memory. My armies have forgotten me even while living. Can you conceive of Caesar as eternally governing Rome from the depths of his mausoleum? Such is the power of the God of the Christians. In man and out

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**Colonel O'Hern
In Quake Area
Writes Bishop**

(Continued from Page One)

pictures were knocked down onto the floor and all furniture including the piano was moved some distance. While the quake lasted it was impossible to get up from a chair. "As soon as it ceased I rushed into the kitchen to see what had happened to Katharine and the baby. K— had the baby in her arms when the shock came. Still holding the baby, she sat down at the middle of the kitchen floor, the maid doing the same. Between them they protected the baby from the falling pots, and pans, crockery, jams, jellies and other items that were knocked from the shelves and endboards that lined the kitchen walls. The kitchen was the worst looking wreck you can imagine but the permanent damage was not great. Katharine lost some china, lamps and glassware, but not a great amount. Little Katharine was frightened but not hurt. The roof of the garage where "Chuck" had his car fell in on top of it, just after he had stepped out of the building. He really had a narrow escape. A beam was resting on top of his car when he last saw it but he hopes that the car is not badly damaged."

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