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Nurses of Many Lands Prepare for Journey To Lourdes Meeting

As the time for the international convention of the National Catholic Federation of Nurses at Lourdes draws near, word comes from various parts of the world of the gathering of delegates to go to Lourdes to honor the Blessed Mother.

Catholic World Over

(Continued from Page Six)

Seourajapuram, India—A year ago there was not a single Catholic in this village. The name Seourajapuram, means "City of Christ the King," but formerly the community was called Seouramapuram, denoting the village's dedication to a Hindu deity.

Jerusalem—The Rt. Rev. Nazranon Jacobson, O.F.M., Custodian of the Holy Places, has just sent a circular letter to the Franciscans of his Province proclaiming officially the celebration of the sixth centenary since the occupation by the Friars Minor of the Grotto of the Nativity of Our Lord in Bethlehem, the Cenacle, the Holy Sepulchre, and the Tomb of the Blessed Virgin.

Los Angeles — The Rev. Fintan Roche, O. M. Cap., of the Capuchin-Franciscan Friary, here is on his way for the Irish Capuchin mission in Barotseland-Northern Rhodesia, South Central Africa.

Named Legate To Liverpool Stone Laying

(Continued from Page One)

and the historic event to take place at Whitehead. In his letter to Archbishop Downey, Cardinal Pacelli writes: "It is my pleasing duty to inform Your Excellency that the Holy Father, in consideration of the importance of the most exceptional event, has designated to carry out the solemn ceremony of the laying of the first stone of the new Cathedral which is to be present a Pontifical Legate to represent His august person."

The Holy Father has indicated his interest in the Cathedral scheme on several occasions already, notably two years ago, when he presented to the Archbishop a necklace of diamonds and emeralds for the statue of the Madonna in the new Cathedral which is to receive, at the request of His Holiness, the new and unique title of "The Liverpool Queen of the Sea."

On the same occasion the Pope declared: "This Cathedral will be a bulwark against Bolshevism."

As he who endeavors to reject an evil thought merits a great reward in heaven, so he who resists holy inspirations runs the risk of falling into greater miseries.

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Statues Unharmed by Quake



The above photograph was taken in St. Anthony's Church, Long Beach, Cal., after the recent earthquake there. Note how the figure of the Sacred Heart has fallen in a protecting manner over the statue of the Blessed Virgin and the Child Jesus. The other statue is that of the Little Flower. There was no damage of any consequence to these three statues. Note also the position of the Station of the Cross and the sunlight coming through the niche where the Sacred Heart statue formerly stood. The brick wall on the outside was torn away by the quake.

The Case Against Atheism Objections to the Existence of God

ANSWERED IN Radio Talk Given by the Rev. Lester M. Morgan, M.A., over Station WHAM During Rochester Catholic Hour—Sunday, March 26

Q. Now that you have completed your talks on the existence of God, Father Morgan, what would you say in answer to some one objecting that he has listened patiently to you and still finds himself in doubt in this matter?

A. If any serious inquirer finds these brief informal summaries of mine inadequate, let him attribute their weakness to me and to the fact that Radio is a better medium for the Radio Brothers and Rudy Valee, than for serious philosophical thought. Let him recognize that the first duty of his life is to see what God has to say for Himself, through reason and nature, before he feels he has done enough to escape from the desolation of unbelief. A casual glance is not enough. The French Ambassador, Claudel, contrasts the infinite care astronomers take to insure the accuracy of their instruments with the slovenliness of those investigating the claims of religion.

Q. You speak as if you thought to be without faith, were to be miserable. A. It is to be friendless, an orphan, homeless, all at once. Pascal remarks that there is no surer sign of a feeble mind than not to realize the wretchedness of man without God in the world. Those who, like George Eliot, or Richelieu find in youth saying the world and the flesh are enough, will be found in maturity saying with George Eliot that a grand act of universal suicide is the only hope for mankind; or with Baudelaire, that there now remains only the mouth of a pistol or the foot of the cross.

Q. If man is unhappy without God, would he not seek Him without urging? A. All men, whether they know it or not, seek God or His shadow, under the guise of happiness. How does Davies put it? "Where the sun shines in the street, there are very many feet. Seeking God, all unaware, that their hastening is a prayer. Perhaps these feet would think it odd (Who think they are on business bent) If some one went And told them 'You are seeking God.' Q. But what of one who might not feel any conscious desire to find God?

A. Such a one would be like a man finding himself on a great vessel in a state of mutiny, in peril of being scuttled. His first duty is to find the Captain. So in this mutinous world, each of us is told by reason to find our true master and struggle for Him against the rebellion of malice. Not to desire to find God is to be self-condemned. For it is unnatural not to desire what will complete our needs, and we need Friend with power over Death and Time. The very accents of despair and loneliness breathe in the very rejoicings of the Godless. "Eat, drink and be merry, for tomorrow we die,"—how melancholy an invitation to joy. How mournful are the immortal quatrains wherein Omar, whose God is blind necessity, urges us to enjoy life.

Whether at Nalshapur or Babylon, Whether the cup with sweet of bitter run, The Wine of Life keeps oozing drop by drop, The Leaves of Life keep falling one by one.

Some sigh for the glories of this world, and some Sigh for the Prophet's Paradise to come;

Ah, take the cash and let the credit go, Nor heed the rumble of a distant drum.

The Worldly Hope men set their hearts upon Turns ashes—or it probers; and anon, Like snow upon the desert's dusty face, Lighting a little hour or two—is gone.

Ah, make the most of what we yet Before we too into the dust descend; Dust into dust and under dust to lie.

Sans Wine, sans Song, sans Sluger, and—sans end.

Oh threats of Hell and hopes of Paradise One thing at least is certain,—this life flies One thing is certain and the rest is lies; The Flower that once has blown forever dies.

Does not every mournful accent here bear witness that the Flower of human happiness, if not assured of eternal life, can never truly bloom, but only droop in a bitter death-in-life even in this world?

Q. But what of the difficulties that may be urged against your arguments for God's Existence? A. First let me say that after all is said that can be said, there will always remain mysteries in God's doings which we can never fathom. I should think Him a poor stick of God indeed, if everything He did could be understood by me, who cannot even follow a properly played hand of Bridge. I agree with Voltaire, who exclaimed that "if to say there is a God is full of difficulties, to say there is no God is full of absurdity."

Q. Why could not the order in the world be attributed to Nature? A. Nature! As De Maistre says, "Who's that Dame?" to be not up as a rival to God? The very problem is, how arises the presence of order and regularity in Nature.

Q. What of the apparent disorder, partial confusion, in the Universe? A. It is apparent only; we cannot pierce the surface confusion to the law, the purpose below. But we are learning; now we know that even a storm at sea, that image of "chaos come again," is as perfectly ordered by the laws of nature as the poising of a planet or the melody of a song. To imagine that God is superfluous because the world is governed by Nature is like arguing that Mr. Ford and his workmen are not needed in the making of motor-cars because we see everywhere cars running under their own power.

Q. 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 prejudices 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.

Q. Your argument goes: the order in the world shows an overseer and designer. Why do you not recognize also the disorder in the world: does not that 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 gone 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 a purpose. If only to keep the fields fertile over areas of neglect, so that even to our frail minds, the apparent disorder when more deeply understood confirms our belief in a designer.

Q. 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 greatest authorities in Europe, say that "the eye has defects as an instrument, which would justify one in returning it 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 detect, and that almost always they affected those portions of the field of vision to which we are not directing our attention"—a remark with a suggestion of Ed Wynn about it. He admits further that the defects noted are all theoretical, while the eye is more perfect according to his 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.

Let those who persist in denying the intelligence behind the order of the world imagine a gathering of all the greatest men of scientific and inventive genius the world has known, gathered into one laboratory. Let them be asked not to make a man or a solar system, but so much as an angleworm or a flea out of all the riches of materials God's world affords them. Let them be asked to so much as restore life or movement to a perfectly formed insect just dead, and they will know better than even to try. Now if the total human genius in science and invention cannot do even this how, conceivably, did chance or a drifting formless chaos produce this ordered world which is indeed, for a transient space, our home, though not "our Lasting City."

Q. What have you to say to the German philosophers who object that we cannot trust our senses,—that seeing is not believing until we have a verdict in favor of the trustworthiness of our eyes?

A. As for me, I think it folly to do anything against nature. It is human nature to believe in one's sight, checked by the other senses, as it is natural for smoke to go upward and water to run downward. If, in life, and even in this matter of spiritual reality, did the name "Two things," he said, "moved him to awe, the moral law within, and the starry heavens above."

Q. As regards "this moral law within," conscience, might it not be the mere echo or reflection of hereditary and environment, rather than God's voice in the heart?

A. No: it is universally present in heredity and environment because it is naturally in the heart to begin with. The elements making up the background of life can only have come, originally, from life itself, and those who speak of our surroundings as prompting our moral judgments are begging the question.

Q. If there is a God, why does He permit evil and suffering to exist? A. That is a problem to which I hope to have an adequate answer immediately I am through with this life. So long as we breathe this harsh mortal air that will remain at least in part a mystery. But God is not the less real, not the less evident, because He acts mysteriously, any more than a parent is nonexistent merely because his child cannot understand his purposes and motives. Turgenyev as a child, going into his garden, saw two tiny animals in a death struggle, and at once gave up his faith in a God of Mercy. I think Turgenyev acted like a morbid child in doing so.

Of course, we have much to soften the mystery. We will appreciate God in eternity the more for our exile from Him in time, and only in a world where men have free will and the power to misuse it, bringing the pain of folly and punishment into life, could there be the noble sublime spectacle of men freely loyal to their Maker. As Chesterton puts it, God suffers each of us to live in a world in successful rebellion, that each of us may have the dignity of standing up for a rejected Lord,—that each of us, like Athanasius, may stand for God against the world.

Q. If Christ, is, as you claim, God Himself, how do you explain His apparent failure to reform the world? A. Christ, who united in Himself the nature of God and man, willed to work out the redemption of our race, not through Divine coercion, but through free human cooperation. He has not failed. The program he outlined for his work two thousand years ago has been and is being fulfilled so precisely as to constitute a proof of His Divinity.

Even as concerns His external success in this world, it is hard to appreciate how thorough has been His success,—what are the ideals that rule the nations when Christ came?—His most formidable foes, the false gods, are so utterly over-

thrown by him that we have to seek for them in museums. And slavery, under his influence, has faded like a blight of hell, from the world. Women and children have been lifted to a place of honor and reverence by His work that pagans could not have conceived. Christ's success is worthy of the only begotten son of God.

Q. Father Morgan, during the past week, the newspapers quoted Dr. Gilkey, dean of the chapel at the University of Chicago, as saying that religion to the college student of today is like olives at dinner, or Shaw's plays, or the music of Claude Debussy. Do you agree with Dean Gilkey?

A. I am very reluctant to think that college men can be so unjust as to rank the music of Debussy with anything so trivial as olives at dinner or the plays of Bernard Shaw. Q. But seriously— A. Seriously, I quite agree with Dean Gilkey.

Q. Indiscriminately? Then you think the Catholic Colleges also share in this religious indifference?

A. No, not at all. I presume the Dean implicitly excepts Catholic Colleges in such a statement. Whenever anyone mourns the decline of religion or the dwindling of religious practices, he always implicitly excepts the Catholic situation.

Q. What is the situation in Catholic Colleges as far as you know it? A. As far as I know it, and from my association with Aquinas, I know hundreds of young men in Catholic Colleges, they are, in my weighed opinion, the most intelligently devoted of all classes of the youth of the great secular colleges and Universities.

A. Of those I know, some prize and practice their religion as much as anyone could wish. Others, naturally, of a weaker fibre, are affected by the atmosphere of which Dean Gilkey speaks. Q. In view of the atmosphere which a man of such authority as the Dean of the Chapel of Chicago University reveals and regrets, what can be done about it?

A. The most obvious solution, where it is possible, is to send Catholic young men to Catholic Universities; where it is not, I feel that there is a most imperative need for a Catholic secondary education such as afforded by Aquinas, in Rochester, to prepare a man manly to react to the atmosphere of which the Dean speaks.

Q. Can you explain why the religious spirit in Catholic and secular colleges should be so different? A. The reason is so obvious as scarcely to call for recognition—in the Catholic intellectual world, in which our young men grew up from boyhood, religion is regarded and treated as the Spouse of Truth, and our utterances are heeded as solemn and weighty. In the world of the modern agnostic intellect, that of which Wells and Shaw are the prophets, religion is treated like a dear frail sister, unfortunately an idiot, so long as the role of Ophelia, babbling sweet nothings, is relegated to religion. In the house of life, so long will modern youth respond, naturally, by regarding her, if they are hard of heart, as a negligible thing, like olives, or, at most, if by temperament they respond to what is graceful and melancholy in its witlessness, they may indeed accord to her such a response as is rightly due to the delicate wavering mists of music that is Debussy.

Q. What is your idea of the prospects of religion? Is it facing triumph or disaster? A. Please take my answer to this question as purely personal, since I am without any authority to speak for others or the church on such a subject. I think that religion faces great reverses, amounting in many nations to a fierce and bloody persecution. This indeed is already

Opposition Kills Bill Repealing Film Censorship

(Continued from Page One)

which clergymen, judges, teachers, and representatives of civic organizations protested vigorously against repeal of the law.

Assemblyman Moffat, New York City Republican, sponsor of the bill, was the only speaker in favor of it. Briefs in support of the measure were filed by Dr. George W. Kirby, acting chairman of the National Board of Review, and from Morris L. Ernst on behalf of the National Council on Freedom from Censorship. Hatcher Hughes and Fannie Hurst also sent letters supporting the bill.

"I seem to have put my head into a hornet's nest," Assemblyman Moffat remarked after the opposition had concluded its attack on the bill. Two members of the Board of Regents, Thomas J. Mangano of Binghamton, and George H. Bond, of Syracuse, told the committee it would be a "grave" mistake to repeal the law.

Judge Jeanette Brill, of New York, told the committee that "it would make their hair stand straight" if they could see parts of the films which are deleted by the State Board.

"If we did not have State censorship, foreign countries would flood the State with immoral pictures," she added. Charles J. Tobin, of Albany, speaking for the Catholic Diocese of the State of New York, urged defeat of the repeal bill.

Mrs. Philip S. Wakeley, representing the Congress of Parent-Teachers, declared: "If this bill should even be favorably reported by the committee, the women of the State would raise such a rumpus you would never hear the last of it."

Miss Ruth Walters, Deputy Attorney General, told the committee that it would be "fatal" to make any change in the present law.

There is only one kind of wound at all that is to be feared and that occurs when the mind is wounded by giving consent to sin.

on us. But there is nothing so ultimately futile as violence to hurt religion in the long run. I see the Orient at last stirring from that dreadful apathy of thousands of years, that faith in despair, that inhuman resignation, Kismet, which has resisted Christ with the impassivity of death. I think that once the East has put away her hopeless apathy, even if it be to rise in the bloody madness of Bolshevism that once the bloody fit is passed, there will be an audience for Christ. If the storm of revolution, with its persecution of religion must sweep our own Occident, that too can serve God's cause: false and surface religions must wither overnight in the blast of that fiery furnace, and the truth be developed in a blaze of glory though it be at the stake.

And so I see the not improbable design of God to be a new birth in Christ for the East and a rebirth for the West, and consequently a triumph for the faith beside which past glories will be dimmed. But this is a world strewn with ruined hopes and God having eternity to gain his will in, is sometimes irritatingly patient, and who shall say?

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