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### Ephpheta, September 1970

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**MOTHER OF COMPASSION**

## NEWS OF INTEREST

by Patricia Le Comte

### FILM ON HEARING

Price-Filmakers make available to employees and management a film called "Hear — It Takes Two", consisting of two parts. Part I, "Hear" has workmen explaining why ear protectors should be worn around noisy areas, why hearing is important, etc.

Part II, "It Takes Two", consists of questions on how the ear works, what damage can be caused when one is exposed to noise and the importance of ear protectors.

If more information is desired, please write: Price-Filmakers, 3491 Cahuenga Blvd., Hollywood, Calif. 90028.

### STRANGE HEARING AID!

In 1815 a deaf Portugese king had ear trumpets connected to the armrests of his throne. They were in the form of roaring lions, which were connected to tubes which the king put in his ears. His courtiers were expected to kneel before the throne and speak into the lion's mouth.

Queen Victoria during her later years became deaf. Her ear trumpet is one of the world's most decorative, being made of chased silver. Her famous Prime Minister, Gladstone, was also deaf and used a horn trumpet.

Deafness was prevalent among royalty in Europe because of inter-marriages.

### TRAILER PARK FOR DEAF

In Sarasota, Florida, a \$200,000 trailer park has been proposed to be built just for the deaf. It is to have such features as a fully-furnished recreation hall, shuffleboard courts, a golf course and others.

### POST OFFICE TRAINS DEAF

Recently two deaf people, Aurora Perea and Ralph Carr completed a 700-hour trial period in the Post Office, in El Paso, Texas. There are two-hour sessions daily in order to get the trainees ready for the kind of questions they will get in the examination.

The classes are conducted by two men, one an instructor, the other an interpreter for the deaf from the Texas Rehabilitation Commission.

Miss Perea is a state-licensed hairdresser, and an accomplished artist. Many of her paintings are at the El Paso Art Academy where she once was a student.

Mr. Carr is a graduate of the Texas School for the Deaf in Austin. His wife is also deaf and attended the same school.

Mr. Kaster, the Postmaster, is very pleased with the progress of Miss Perea and Mr. Carr. He said that the only change in procedure would be to allow a little-longer-than-average adjustment period and training. The employees are making an all-out effort to help them adjust to their new routine.

Because of the special interest shown by the Postmaster and the employees, deaf people can work at jobs that are consistent with their abilities.

### EVOLUTION OF THE HEARING AID PART II

Last month we finished up our Evolution of a Hearing Aid with the funnel-hose system. This was succeeded by headphones, connected by wire to an amplifier with a microphone. It was the first big step in a long time in aiding the hard of hearing, although not wearable. Improvement after improvement was made and eventually the first portable hearing aid was assembled. It weighed about 5 pounds and consisted of a tube-type amplifier with a pair of earphones and a separate battery pack. Thick black cords connected the earphone to the transmitter, and led from the instrument to the batteries, which were strapped around the leg. Vacuum-tube aids were constantly reduced in size as research resulted in technical improvements as well as miniaturization of parts. All-in-one instruments in-

corporated batteries into themselves in a specially designed compartment.

In the middle of the nineteen hundreds a man by the name of Sony, from Japan, invented what we now call the transistor. He found that a quartz crystal enclosed in a metal shell could operate on the same principle as the vacuum tube. The size was twenty times smaller than a tube. The voltage required to operate it was much less. After that everything was transistorized, leading to aids the size of a pack of cigarettes (body-worn type). With constant research by scientists we now have the behind-the-ear type. These instruments are powered by a single, tiny battery or energizer.

**A HINT:  
ALWAYS HAVE A SPARE CORD  
FOR A BODY-WORN AID.**

## Ephpheta

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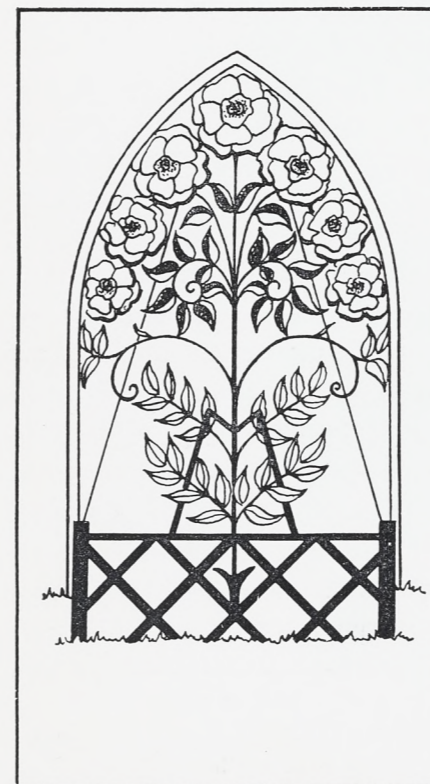
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### THINK WITH LOVE

1. Saints are whole-hearted, single-minded, and very simple.
2. Our free-will seeks selfishness or the will of God.
3. The Christian Gospel presents a happy middle course, minus extremes.
4. Let us balance the new learning with Christian mysticism.
5. St. Francis de Sales stresses joy, optimism, gentleness, pure love.
6. Unreliable reformers stress rigorism, harshness, violence, lack of joy.
7. Resist the fashions, when the fashions lean towards indecency, immodesty.
8. Do not be too quick to accuse, nor too quick to excuse your poor heart.
9. You try to be patient with others; now try to be patient with yourself.
10. Patience is a virtue which strongly tends in the direction of perfection.
11. When you are bound to correct someone, add some kind words too.
12. Correct yourself humbly and lovingly, not in a spiteful, rude manner.
13. One ounce of humiliation from another is better than many self-chosen.
14. Let us turn all things to the glory of God and the salvation of souls.
15. To accept criticism and correction is a sign of spiritual progress.
16. Saving souls is the art of arts and is the best way to serve God.
17. Good works and a spirit of compassion are better than flattery, applause.
18. Some make very smooth speeches but follow them up with unkind deeds.
19. True humility rarely speaks of itself, either by praise or dispraise.
20. St. Francis de Sales met slander with meekness, gentleness, silence.
21. Don't be so sensitive: the buzzing of a bee is not the bee's sting.
22. Guard your good reputation for God's service rather than for your honor.
23. Those who worship reputation, worship an idol, a mere dream, a shadow.
24. It is vanity of the understanding to think ourselves more than we are.
25. It is vanity of the will which makes us aspire to a condition higher than our own rightful place.
26. A real, genuine distrust of self is cheerful, hearty, and courageous.
27. The two mystic wings of the dove (soul) are self-distrust and confidence in God.
28. The soul that learns real simplicity takes flight and rests in God.
29. We ought to love our own humiliation when it gives glory to God.
30. The truly humble person does not even wish to appear humble.



## LIVES OF THE SAINTS

by Antoinette Gontasz

### SAINT JOHN BAPTIST ROSSI

John Baptist Rossi was born February 22, 1698, in the village of Voltaggio, near Genoa, Italy. He was one of the four children of Charles de Rossi and Frances Anfossi, a couple solid in piety, highly respected in the community, but without worldly abundance.

When John was ten, he attracted the attention of a well-to-do couple who at the time were vacationing in Voltaggio. He so impressed them that permission was obtained from his parents to bring him back with them to Genoa to be educated as a member of their household. The three years he stayed with these people were a time of unusual opportunity for the "small town boy." During this time, however, he received the sad news of his father's death. While at the home in Genoa he came in contact with two Capuchin friars who brought such a fine report of the boy to their headquarters in Rome that a relative, also a Capuchin, extended an invitation to the young student to come to Rome. Accepting the offer, John Baptist was enrolled in the Roman College when he was thirteen. Here began his years of study and formation for the priesthood. John Baptist was both hard-working and talented. Conscientious in application to studies, he won the admiration of teachers and students alike, and completed the classical course with honor.

In addition to a gifted intellect, John, from childhood, had been attracted to the spiritual life. At the college he became a member of the

Sodality of the Blessed Virgin and the Ristretto of the Twelve Apostles. Endowed with the art of drawing others, he soon became the leader of these groups in their meetings and activities. During free time, the young man visited the sick in hospitals, and performed many works of mercy. Generous and enthusiastic, John Baptist, even in these early years, earned the name of "apostle."

At the age of sixteen, he entered the clerical state. Many devout souls, in the beginning of their spiritual life, make the mistake of going "overboard" in the practise of mortification. Being more zealous than prudent, they think they can become saints overnight whereas, according to the teaching of St. Francis de Sales, the austerities of some of the saints are more for our admiration than for our imitation. After reading an ascetical book, John's ardent nature led him to excessive penance. This, combined with the strain of studies, resulted in lifelong impairment of his health. Suffering, as a result, from frequent epileptic seizures, he was even obliged to leave the Roman College. Fortunately, he recovered to the extent of resuming classes, and completed a course in scholastic philosophy and theology at the Minerva. His health, however, was always imperfect from that time on, and, in fact, he was never afterwards without physical suffering. John Baptist was ordained priest, with dispensation, on March 8, 1721. His First Mass was offered at the Roman College, at the altar of St. Aloysius, a saint to whom the young

priest had always had a special devotion. At the outset of his ministry, he bound himself by vow never to accept a benefice unless it were required by obedience.

### APOSTLE IN MATERIAL NEEDS

The experience of visiting hospitals during student days had revealed to John at first hand the needs of those confined therein. Now, as a priest, he realized he could do far more for them and willingly dedicated himself to their service. He had a special love and attraction for the inmates of St. Galla, a night refuge for the destitute which had been founded by Pope Celestine III. For forty years, John Baptist labored among these paupers, visiting, teaching, and serving them. The zealous priest also ministered to the sick poor at the Trinita, a famous hospital in Rome. In the midst of this activity, however, he learned that there were other needy people who went uncared for. These won his sympathy and special attention while he sought ways to help them. First there were the cattle drovers and the teamsters who came from the country regions to the Roman market to sell cattle. In the early morning hours, and again late at night, he mingled with these migratory workers, winning their confidence, instructing them in the Faith, and preparing them to receive the Sacraments.

Another class for whom he showed great concern were homeless girls and women, who wandered about, begged and haunted the streets by night. With no money to his name, except the small amount realized

through Mass stipends, John Baptist looked about for some means of coming to their aid. With one benefactor's donation of five hundred scudi, supplemented by four hundred from the Pope, he rented a house behind the Hospice of St. Galla. Dedicated to St. Aloysius, it became a shelter for needy women of all kinds. No person was too lowly or place too wretched for him to visit, as his apostolate spread out into the slums, prisons and hospitals of Rome. Those whom society labelled "outcasts," he referred to lovingly as "his people." By selfless service he brought spiritual help and consolation to the underprivileged, but at the same time, showed a whole-hearted concern for their material welfare.

### DOCTOR IN SPIRITUAL NEEDS

In the first few years of his priesthood, Father Rossi shrank from undertaking the hearing of confession, due to recurrent epileptic spells. During a period of convalescence, while staying at the house of his friend, Bishop Tenderini of Civita Castellana, he was persuaded to begin this pastoral work in that diocese. Once having begun he recognized this as his true vocation and continued in it upon returning to Rome. Becoming a curate at Santa Maria in Cosmedin, he drew crowds to this neglected parish, previously but poorly attended. John Baptist had a sympathetic understanding of souls, offering wise counsels of perfection to people of all classes who sought him out in the confessional. On one occasion he said: "I used often to wonder what was the shortest road to heaven. It lies in guiding others there through the confessional . . . what a power for good that can be." Eventually this became his main apostolate, to

the extent that two popes, Clement XII and Benedict XIV, dispensed him from the obligation of saying the choir office when he was on duty in the confessional. The saint was given the rare faculty of hearing confessions in any church in Rome. Many hours were spent each day in administering the Sacrament of Penance, especially to prisoners and to the poor and the illiterate in hospitals, as well as in their homes. John Baptist Rossi soon came to be known as the "Apostle of the Abandoned."

Upon the death of Canon Lorenzo Rossi in 1736, the canonry was offered to his cousin, Father John Baptist, who accepted it only under obedience to his own confessor. However, the income that went with this position was given away to good causes, first of all, to provide the church with an organ, and to maintain an organist. The house which he had inherited for personal use from Canon Lorenzo was also employed for good purposes and John Baptist went to live in a run-down attic. Here, according to his life-long custom, the saint sustained himself with only the absolute necessities of life. His food was of the simplest and barely adequate. Father Rossi, however, poor as his dwelling and clothing might be, was extremely careful about personal neatness and cleanliness.

In addition to his already overburdened routine, the canon was in demand as a preacher. So inspiring and moving were his words that John Baptist was required to preach as often as five and six times a day. He spoke everywhere: in churches, chapels, convents, hospitals, prison cells, at military installations and even in the market-place. One as-

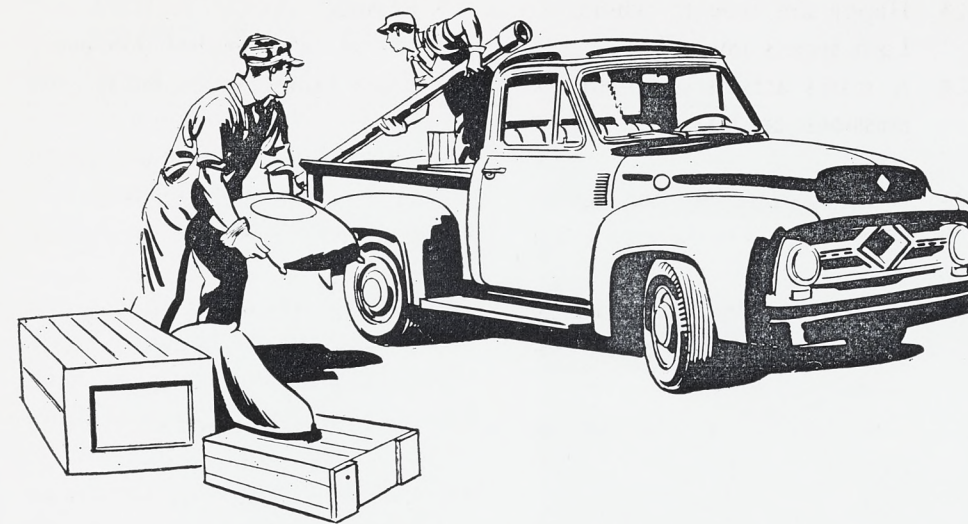
signment which pleased him very much came directly from Pope Benedict XIV: courses of instructions for those in charge of prisons, and for other public servants. Among those who sought the holy priest's spiritual help was the public hangman. Because of his tireless labors among all kinds of people, Father Rossi has been referred to as a "Hunter of Souls."

As his health, never strong, began to fail increasingly, the aging priest retired to the hospital of the Trinita, taking up residence there in 1763. Weakened by several paralyzing strokes, he rallied briefly and was able to offer Mass. Finally, on May 23, 1764, an apopleptic seizure brought about his death at the age of sixty-six. John Baptist died in such poverty that the hospital had to pay for his burial out of charity funds. The funeral, however, of this humble follower of Christ appeared more like a triumphal procession. Two hundred and sixty priests took part, as well as many religious and innumerable lay persons. An archbishop pontificated at the requiem, with music provided by the papal choir. Thus was brought to a close an apostolate of forty-three years among the poorest and most abandoned. It was said of John Baptist Rossi that his life was one prolonged action of giving himself to others.

God endowed the saint with supernatural gifts during his lifetime and these miracles continued after his death. Although the process of beatification was begun not long afterwards, his actual canonization only took place on December 8, 1881. Each year his feast is celebrated on May 23.

## HANDBOOK OF ERASMUS

1. The Christian must practice peace and forbearance.
2. Prayer, Scripture, Self-knowledge: to overcome evil.
3. Bring religion into the arena of public life.
4. Through visible things go to the invisible things.
5. Not retirement from the world, but holiness in the world.
6. Religion: a personal as well as a social affair.
7. Hard work is better than indulgence in pleasure.
8. Reading Scripture with a clean heart is a basic rule.
9. The wisdom of Christ brings modesty, gentleness, inner joy.
10. The way of virtue is difficult, but leads to peace.
11. Do not confuse natural gifts with real virtues.
12. One vice easily gives way to another vice.
13. Love nothing, desire nothing but Christ or because of Christ.
14. Conviction that Christ alone is the measure of happiness.
15. Scripture has an external meaning and a spiritual meaning.
16. What takes place at Mass must take place in our hearts.
17. No veneration of Mary is more beautiful than to imitate her humility.
18. No devotion to the saints is more acceptable than imitation of their virtues.
19. To place the whole of religion in external ceremonies is sublime stupidity.
20. Besides external ceremonies and manual work we need internal piety.
21. What good is a religious habit if it goes with a worldly mind?
22. Why do you feed the body and starve the soul?
23. Happy are they to whom the Lord speaks inwardly.
24. A man's actions are mere expressions of his inner convictions.
25. What we learn in our earliest years, takes deepest root within us.
26. You will not err if you follow the leadership of Truth and Light.
27. The Christian does not live for himself; he gives all credit to God.
28. Let offenses against your person be considered as trifles.
29. Nothing is more admirable in rulers than their imitation of Christ.
30. You imitated David and Magdalen as sinners; imitate them in repentance.
31. Do not fear the crowd so that you fear to defend the truth.
32. The more you seek spiritual things, the less material things will attract.
33. Natural virtues form a good base for rising to higher spiritual things.
34. Use temptation that arises, as a means to practicing virtue.
35. It is impossible to root out all your bad habits at once.
36. Many weak-willed, effeminate men give up altogether when they fall once.
37. Sin is a sickness of the body, mind, and soul.
38. Peace is the preview of eternal happiness.
39. The worst evil is hardness of heart.
40. Lust drags more souls to hell than any other vice.
41. You can neither keep nor get very great riches without sin.
42. The honor of Christians is to be praised by God rather than by men.
43. We must remember that every honor brings responsibility with it.
44. The only praiseworthy anger is against vice, not against man.
45. Be determined to do or say nothing while you feel anger.
46. Wealth (love of money or avarice) and idolatry (false worship) are the same.
47. True honor is based upon virtue and upon nothing else.
48. True honor can only come from Christ, as a reward of virtue.
49. Let the Cross of Christ be your honor and your salvation.
50. Self-praise is ridiculous; we must give praise to God.
51. To overcome pride: realize your own nothingness; realize the reward which awaits you in heaven.
52. When you seek special honors from men, you withdraw from special graces from God.
53. Eat and drink with moderation; be temperate in lawful pleasures.
54. Flee idleness; have only pure and reliable companions.
55. Life is sad, miserable, short, quick; death lies in wait on every side.
56. Why fall from baptismal dignity for a pleasure that lasts a second?
57. There is no temptation for which Christ did not furnish a remedy on the Cross.
58. What makes a man evil is not that he sins, but that he loves his sin.
59. Think not only how bitter and difficult it is to fight for virtue; think also how bitter and difficult are the evil effects of sin.
60. Let us never give up our post; "I shall stand upon my watch."



## TO WORKERS (MESSAGE FROM VATICAN II)

1. A message of confidence, peace, friendship
2. Church is aware of your sufferings, struggles, hopes
3. Church appreciates your courage, dedication, professional conscience, love of justice
4. Church appreciates the services of all, even of those in the most obscure positions
5. Increasingly grave and complex problems in the working world today
6. Church loves the worker as well as truth, justice, liberty, charity
7. Church is your friend; have trust in her; clear up past misunderstandings
8. Church wants to understand you better, both you and your problems
9. Put spiritual inspiration into your work, and work towards peace
10. It is not only the bread of this earth which can satisfy man's hunger
11. Accept the faith which the Church offers to you; it is your light and guide
12. Christ, your companion in work, is Master and Savior of the whole human race.

## GIFT SUBSCRIPTION

One of our readers gave a free subscription for one year to her friend. The friend liked the magazine so much that she is giving a few gift subscriptions to other friends.

How about doing the same thing? Please send in a gift subscription for one of your friends. One act of kindness may lead to another.

Perhaps your one dollar gift subscription could be your Birthday gift to someone. The gift would keep coming for the next 12 months.

## NOISE-INDUCED LOSS

The Walsh-Healy Act, aimed against noise "pollution", is directed at a problem that is not so new as we think. Although our age is more widely exposed to damaging noise levels in general, than any preceding one, the effect on hearing has been known for centuries. In fact, Pliny the Elder, who lived before Christ, reported that those who lived in a village near the cataracts of the Nile became hard of hearing.

Noise-induced loss first tends to affect the hearing organism at about 4,000 cycles, a tone similar to that of the topmost note on the piano. When the ear is further exposed, it can spread to higher and lower frequencies, until finally only the very low frequencies or pitches or sound, (deep in tone) are heard.

## EVILS OF UNBELIEF

Reckless hearts and warped natures deny the existence of God. Men who deny God, resort to destruction, to hate and to envy. They are corrupt and depraved. They do things which are abominable. They wander off the straight path. Fear unmans them. The godless fear even when there is no basis for fear; they are subject to false, imaginary fears.

God looks down to see if there is one wise enough to seek God, for one who reflects, for one who makes God his only aim. The God of Jacob and Israel brings salvation and restores the fortunes of His own people.

## THE LORD IS MY REFUGE

The Lord is my refuge and my rock of strength. He will not be deaf to me, but will pay heed to my pleading. He will keep me out of the company of sinners. I will stretch out my hands towards His temple and He will be moved to pity. He feeds His people and He saves them forever.



### TO YOUTH (MESSAGE FROM VATICAN II)

1. Use the best example of parents and teachers.
2. Help to form the society of tomorrow.
3. Add some light to the future.
4. Respect dignity, liberty, rights of individuals.
5. Have real faith, strength and joy.
6. Fight selfishness and mere pleasure-seeking.
7. Recognize the existence of a just, good God.
8. Avoid sadness, despair, violence, hatred.
9. Be generous, pure, respectful, sincere, humble, wise.
10. Build in enthusiasm a better world.
11. Church looks to you with confidence and love.
12. Church, like God, keeps her youthfulness.
13. Follow Christ in truth and in love.
14. Learn from the past how to build the future.
15. The age of the biggest changes in history.
16. Use and spread the treasures of the Church.

### FALSE ACCUSATION AND GOD'S JUSTICE

God is a just judge, strong and patient. He reads the hearts of men. He knows those who are of upright heart. He also knows those who are trouble-makers and persecutors of the innocent.

The devil, like a roaring lion, gets wicked men to do his dirty work. They dig pits into which the innocent may fall, but they fall in themselves. Their spite and violence falls on their own sinful heads.

Christ, the Lion of Juda, delivers the innocent out of the hands of evil men and the evil spirit. In Him we hope. To Him we run. He knows how to put an end to wickedness. He is able to strengthen the just man.

### DIVINE PROVIDENCE

Just and upright people find their joy in the Lord and they sing His praises. They know that He has created all things, that He preserves these things in being, governs the universe, and rules over all by His sweet providence. They thank Him for delivering them in safety out of the hands of enemy nations.

### THE SECURITY OF THE JUST

I go to make a visit to Church. There from the tabernacle God looks out upon the people. He sees the good and the bad, the just and the wicked.

To enjoy His Presence, one must try to be upright and sincere. Evil men find no refreshment in God, but burning coals and brimstone are their portion. Good men enjoy His Presence and they will one day see Him face to face in heaven. Scorching winds will be the inheritance of the wicked.

In moments of discouragement let us go to Church and visit with God. Have trust that He will be our security.

### GETTING OLD (Chardin)

1. Stay with us, Lord; it's evening-time
2. Make use of the shadows of later life, the feebleness, loneliness, poor prospects
3. Discover in Christ how to remain young of heart, enthusiastic, hopeful, joyful
4. Old age comes from God and leads to God
5. Old age touches us only in so far as God wills
6. Accept death in whatever form it comes in Christ
7. With a smile of sweetness, gentleness and patience accept whatever befalls
8. Proclaim, glorify, manifest Jesus to the very end, even in death
9. Pray for the grace of perseverance, the grace to end well
10. Have a communion in and through death; die a communion-death
11. Get ready to go forward to meet God
12. With complete abandonment I submit to forces of diminution and dissolution
13. Let my narrow ego be replaced by the divine presence
14. May I awaken in the bosom of God the Father
15. It is God I desire; God I await
16. I surrender myself to the forces which painfully tear me away from myself
17. Lord Jesus, I am now willing to be fully possessed by You.

GOOD JESUS, IN YOU ALONE I PLACE ALL MY HOPE. YOU ARE MY SALVATION AND MY STRENGTH, THE SOURCE OF ALL GOOD.

### CHURCH OF CHRIST

1. The Catholic Church at the Vatican Council declared herself the servant of humanity.
2. The Council gave us positive working guides by which we might get more involved in the problems and issues of our communities.
3. The Church, as a pilgrim, cannot settle down but must journey onward to the promised land (heaven).
4. The Church must be ready to follow the call of God wherever it leads.
5. To settle down completely would be to lose the character of the People of God; we have here no lasting city.
6. The Church is like a bridge and bishops are like bridge-builders.
7. The Church must analyze and interpret the present world situation in the light of the Gospel-teachings of Christ.
8. The greatest single issue facing the Church in the next generation is how all of us will understand, accept and put into practice our role as the People of God.
9. You, the reader, share in the mission of Christ along with all other Christians.
10. By Baptism we are incorporated into the Body of Christ and may join the bishop in offering ourselves as one victim with him.
11. By Confirmation we partake of the shepherd's role by announcing the good news of salvation which leads men to the altar of sacrifice.
12. The first responsibility and direct teaching of the Gospel belongs to the bishop and his priests.
13. All are to engage in works of charity to the sick, the poor, the ignorant, the retarded, the refugees, the handicapped.
14. Rules and laws are required over and above charisms and gifts, even in the Church.
15. The laity are not to be treated as second-rate members of the Church.
16. All are to preach the Gospel by the very witness of a Christian life and good works.
17. The entire Eucharistic community expresses itself by witness and service.
18. Besides the salvation of all men, the Church aims through you at the renewal of the whole temporal order (world and society).

### SCIENTISTS STUDY WORKINGS OF INNER EAR

Dr. Alfred Inselberg, at IBM's Los Angeles Scientific Center, has programmed a computer to simulate the workings of a portion of the human ear. He spent 11 years on this project and has created a model of the inner ear in order to help scientists learn more about how it works and what remedies might be of help to certain hearing losses.

One type of finding is that there

are two separate kinds of wave motions called standing and traveling waves, which are present in the membrane. Physiologists have disagreed for decades as to which type of wave occurs in the inner ear. The model also showed that the ear's low-frequency threshold is governed by membrane properties such as stiffness.

## THE STUDY OF STARS



1. The stars can tell you time, direction and position.
2. The sun is the nearest star; compared to other stars it is of average size.
3. If the sun were hollow, over one million earths would fit inside it.
4. The sun's diameter is 864,000 miles and it weighs 330,000 earths.
5. The sun is 93 million miles away; its surface temperature is 11,000 degrees (F.).
6. The sun is a whirling, white-hot ball of gas, made up of several gases.
7. The sun's rays make plants grow here; without these rays, no life on earth.
8. The sun contains iron, aluminum, nickel, copper, oxygen, nitrogen, hydrogen and helium; most likely all the elements found on earth besides.
9. The sun sends out electricity all the time, more so when there are many sunspots.
10. Sunspots show storms on the sun; we have cooler weather here when there are more sunspots; their magnetic fields can interfere with radio, telegraph, etc.
11. The sun is a nuclear furnace where hydrogen is built into helium at a temperature of millions of degrees.
12. Four million tons of the sun's matter is changed into energy every second.
13. This process has been going on for billions of years, and may continue for billions more.
14. It is dangerous to look at the sun directly with the naked eye.
15. Sunlight passing through a glass

prism gives us colors from red (bent least) through orange, yellow, green, blue, to violet (bent most).

16. Rainbows are formed as sunlight passes through drops of water; the drops act like prisms.
17. A single or primary rainbow has the red on the outside, violet on the inside.
18. When you see a rainbow, you know that the sun is behind you.
19. A secondary rainbow may be seen, and then the colors are reversed.
20. The auroras or northern lights are mostly electrical in nature; the sun's radiation on the rare gases of the upper atmosphere is what causes them.
21. The gases and dust particles of the atmosphere scatter sunlight; blue or violet scatters most and accounts for the color of the sky; red and orange scatter less but are seen in sunrise and sunset.
22. The sun in rising and setting must pass through more atmosphere than when directly overhead; seeing less blue then, we see more of the red.
23. Stars are suns shining by their own light, moving rapidly, yet seeming to be at a standstill because far away.
24. There are billions of stars; much

25. Star colors vary from brilliant blue-white to a dull reddish.
26. Star clusters are groups of stars relatively close to one another and moving together as a stellar system.
27. Scientists still find it a mystery to explain the origin of stars.
28. Constellations are groups of stars which men associate together just in order to map the sky; they imagine the stars as forming some picture to help the memory.
29. Taking the North Star (Polaris) as a starting point, men point out the constellation "Cassiopeia" (like a chair or a "W").
30. On the opposite side of Polaris, men point to the Big Dipper.
31. Below Polaris and a little to the right, they point to the Little Dipper.
32. The amateur may want to know about two dozen of these constellations.
33. Each of the four seasons will reveal its own interesting constellations.
34. In the solar system, the earth's family consists of nine planets, 31 moons or satellites, thousands of minor planets or asteroids, scores of comets and millions of meteors.
35. Meteors burn because of friction with the earth's atmosphere; some fall to earth and can then be studied close at hand.
36. Only on the earth is life definitely known to exist; except for Venus and Mars temperatures would seem to be too extreme on the other planets.

37. Mercury, Venus and Pluto have no moons; other planets have from one to twelve moons.
38. A planet is not really a star; planets move in paths around the sun; the sun is much larger than the planets.
39. Planets get their heat from the sun; they shine by the reflected light of the Sun; the air, clouds and rocks on planets reflect the sunlight.
40. The nine planets are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto.
41. Get a book on the stars; perhaps you can get field-glasses or a telescope; as you study the stars, you will have fun, and you will want to praise the Creator of heaven and earth and of all things.

### ACTS OF CONFIDENCE

My life is all made up of grief and my strength seems to be fading away. I am lost to the memory of people, like one dead. The passer-by shuns my contact. Wasted by suffering and sorrow, I am a reproach to my enemies, a dread to my friends. I am mocked at and plotted against. Still my trust in Thee, O God, is not shaken. Please smile on Thy servant once more. I like to call You All-Good.

### PRAYERS OF CONFIDENCE

My heart speaks to Thee, O God, my face seeks Thee. Be a father and a mother to me. My great wish is to dwell near to Thee, to enjoy Your sweetness, to make my offerings at Your altar and to sing praises to Thee.

While false witnesses rise up against me, do not hide Your Face from me. Bring me help, give me strength. I trust that You will uphold me when others abandon me.

## THINK AND PRAY

1. Simplicity consists of a middle ground in which we are neither giddy nor too composed.
2. Rash or useless suspicions are wasted brain-power.
3. Outer humility, which has not its source in inner charity, is not true humility.
4. We walk to heaven backward—often by the path of mistakes and failures.
5. Gradually as we become as little children a moral instinct (the Holy Spirit's guidance) replaces calculation, self regard, investigation of our motives. We act from love.
6. Like Christ in the Garden, pray for a courage without bitterness, a love without resentment (critical spirit).
7. Heaven will be a blessed playground of simple, happy children, and a dear Father.
8. Men think they regret the past (childhood years), when they are but longing after the future (heaven's simplicity).
9. Let the dead bury their dead; let the past bury the past (mistakes), and begin a new resurrected life in Christ.
10. Divine worship contemplates God in true faith; this is different than self-contemplation.
11. Thoughts of self must not obscure thoughts of God and prayer.
12. Simplicity involves innocence, single-minded, whole, entire, undivided, sincere.
13. Truth must not only be known by the mind; it must be realized (taken to heart and produce good fruit).
14. There is a remarkable simplicity to the character of holy people, so much so that they are often accused of insincerity or inconsistency (mystery).
15. Knowledge is barren or unproductive when it is not realized in the heart.
16. Angels can look upon sin with simple wonder, without humiliation or secret emotion.
17. Christ purchased for us the garment of innocence, the grace of simplicity.
18. Worship and service make up the blessedness of the Angels. So ours too.
19. Knowledge requires a mind rooted and grounded in love.
20. Our works, our holiness, our earnestness and diligence are all imperfect: we must have these, yet rely on the merits of Christ to perfect them.



**PRAY TO ST. JOSEPH  
IN YOUR WORRIES**

## FATHER CHARDIN

1. The axis on which evolution drives ahead is of a spiritual and not a material nature.
2. The living world consists intrinsically of "consciousness" clothed in flesh.
3. Up to now science has neglected a whole dimension of evolution: the "within" of things; in this sense it has remained too materialistic.
4. Like the origin of life, man's inception was not a gradual process; it was the single, sudden crossing of the borderline between two generations, a kind of mutation into a new nature. Man was something new.
5. The whole of nature, the whole earth has taken part in man's creation.
6. Man is the peak toward which all biological efforts on this earth have been aiming; man is not just a branch of the tree of life, nor an accidental addition.
7. Man is the flower of evolution, aspired to from the first, and slowly and methodically prepared for billions of years.
8. Man is the last phase of creation, the inner reason why all previous development had to happen.
9. The rest of creation was only preparation for man's habitation, making possible his existence.
10. Man alone gives significance to every stone, every plant, every animal, to the whole universe.
11. God in creating allowed matter to rise progressively from the womb of matter.
12. The one creative act of God has already been going on for bil-

lions of years.

13. In his view of evolution, God has indirectly created the human soul by gradual degrees.
14. Nature erases all starting points and only keeps what is complete and numerous in her records of fossils.
15. The world is only interesting when one looks forward, he used to say.
16. Evolution is the chain linking all non-organic matter and all living matter with thinking matter.
17. We today still represent a primitive state of man; evolution for the future will concentrate on man's mental potential, his intellectual powers.
18. The place occupied by man is very small, considering the vastness of the cosmos.
19. Evolution ending up in man, ends up not in greatness of quantity, but quality.
20. The quality in man and his thought, is greater than the vast extent of space and time in quantity.
21. Thinking man, evolved after millions of years of creative process from inorganic matter, would not sink back into inorganic matter through total death; man continues to exist after death.

\* \* \* \*

Christ is Light and sin is darkness.

\* \* \* \*

Cultivate field of present life.

\* \* \* \*

Use the hoe of Old and New Testament.

\* \* \* \*

Use hedge of prayer and instruction.



## MEETINGS IN BROOKLYN

On September 13th, 1970 the Brooklyn meetings for the Deaf and Hard of Hearing will be resumed. These meetings are held at Saint Boniface Church, Duffield and Willoughby Streets, Brooklyn. They are held EVERY SUNDAY starting at 3:30 p.m. The weekly program is as follows:

1. Benediction in the Church at 3:30 p.m.
2. Veneration of the relic of St. Francis De Sales, (patron of the deaf and hard of hearing).
3. Confessions are heard for those who wish to go.
4. Sermon is given in the school hall.
5. Refreshments are served.
6. Games, entertainment and social "get-together".

We hope that many of the deaf and hard of hearing people will take advantage of these special meetings often during the year. Why be alone and separated? Come meet other deaf or other hard of hearing people. By coming you will help yourself and maybe you can help someone more lonely than yourself!

## THE WORLD OVER

by Mary Barrett

### JOHN AMMAN — 1669 - 1969

Last year marked the third Centenary of the birth of John Amman, a Swiss who was an early educator of the deaf. This man was a doctor by profession, but, in addition, spent many hours in research on anatomy, physiology, and phonetics.

Dr. Amman approached the problem of helping the deaf to speak in a scientific manner, applying knowledge gained in research. Because of the system he painstakingly developed, he is called "Father of the Oral Method." Respiratory rhythm, the position of tongue, teeth and lips in the emission of different sounds, the activity and function of the muscular system and the jaws, all entered into his system. In addition, the perception of the deaf gained through the sense of touch and through vibration, was also utilized.

"Sordus Loquens" (The Speaking Deaf Man) was his composition. Written in 1692, it outlined Dr. Amman's teaching. He was not the first to try to teach the deaf to speak. Among the others who preceded him, the principal figure that stands out was the Benedictine, Father Ponce de Leon. It was Amman, however, who gave the greatest impulse to oralism. On behalf of the deaf he generously circulated all that medicine, science, and his own private study had taught him.



### SPECIALY REMEMBERED

Learning that there was a group of German deaf students and their teachers among the 20,000 people who awaited his blessing at Castelgandolfo, Pope Paul VI concluded his address with these words: "With all our heart we bless you, especially the dear deaf who are among you, and through them, all Catholic Alsace!" Speaking to the priest who brought the students from Strasbourg, (at the end of the audience), the Pope, full of kindness and solicitude for them, took the priest's hand in both his own. He asked him to be sure to convey to the parents of these deaf young people his own concern for their problems, and expressed his awareness of the difficulties involved in deaf education. He promised to keep in his prayers the parents and teachers of the deaf, —not only in his prayers, but in his heart.

### GAP

To small Italian deaf children in the nursery department of the Gualandi Institute at Bologna, three letters signify an approach to language: "Guarda" (Look) — "Ascolta" (Listen) — "Parla" (Speak).

GAP is a method presenting words in the various aspects: in their kinetic sense through movement of the lips or pronunciation; in the phonic through hearing (as well as possible) the sound of the word; in the graphic, through seeing it written; and finally in the actual sense, by having the person or thing either present or represented pictorially. The child is also, in addition to audio-visual presentation, able to perceive sound through feeling or vibration.

Instructors are hopeful that this method will indeed serve to fill the gap that exists between the small deaf child and life in the normal hearing world ahead of him.

### LOOKING DOWN

An interesting feature of the Theatre of Mimicry & Gesture in Moscow is the structure of the hall. Tiers of seats ranged in the form of an amphitheater permit deaf viewers to see the signs and motions of the actors.

Both sound and light signals are used to alert the audience that intermission is over and the performance is about to begin again.

HELP US SPREAD THE WORK FOR THE DEAF AND HARD OF HEARING.  
PLEASE SEND US THE NAMES AND ADDRESSES OF YOUR FRIENDS.



## HISTORY OF THE POPES

### 249 - LEO XII

1. Leo XII reigned as pope from 1823 to 1829; he led the Church in the difficult years following the Napoleonic period.
2. At the time of his election, Leo was in very poor health: he was tall, pale and emaciated. "You have elected a corpse," he told the cardinals.
3. Despite repeated illness Leo proved to be a vigorous leader. A strict conservative, this pope consistently discouraged all democratic tendencies and gave support to sovereigns against new revolutionary ideas.
4. Leo ruled the Romans with strict old-fashioned methods. This was strongly resented. Thus insoluble problems were bequeathed to his successors.
5. One of the problems resulting from the unrest and dissatisfaction among populace was a rapid increase of forbidden secret societies. The pope had condemned them. However, they continued to flourish.
6. Leo XII negotiated concordats with Germany, Switzerland, and the Netherlands which were favorable to the Church.
7. In contrast to the inefficiency of his policies as ruler of the Papal States, Leo XII displayed intelligence, zeal and masterful energy as spiritual leader of the Church.
8. In many ways he tried to improve the inner life of the Church and to extend its influence. This pope took measures against Indifferentism and unauthorized Bible Societies.
9. Despite strong opposition from Madrid, Leo courageously reorganized the South American hierarchies independently of Spain.
10. Leo had a deep concern for the foreign missions and reunion of

- the Oriental Dissidents.
11. One day Leo left by a private staircase, with only a single attendant, and made a surprise visit to a school for the deaf. It was examination time and the Pope himself distributed prizes which he had brought along.
12. He was a generous patron of the arts. He restored the Vatican printing press, and enlarged the Vatican Library. He also suppressed what he deemed immodest, removing some art works from the Vatican. In 1822 Galileo's name was removed from the Index.
13. Leo was gentle and delicate in speech; he never demonstrated an impetuous or irritated manner of speaking.
14. Leo was a good priest of noble character but he lacked insight into, and appreciation of, the temporal developments of his times.

### 250 - PIUS VIII

1. Pius VIII reigned as pope from 1829 to 1830: a pontificate of about twenty months.
2. He was a mild and amiable man, and had a reputation for learning and holiness. Pius was especially versed in canon law, Biblical literature and in numismatics (a study of coins and medals) which served as his hobby. He was co-author of an outstanding canon law book, "Devotis Institutes."
3. Pius was moderate and conscientious, and this was reflected in his government of the Church. This pontificate, noted for its moderation, had repressive measures abolished without relaxing his predecessor's condemnation of secret societies, indifferentism, and unauthorized Bible societies.
4. However, when Pius VIII was elected he was already in very poor health. He suffered from a painful and disfiguring abscess on the neck. Thus his movements were awkward and he was unable to take part in most of the public functions of his office. Constant pain at times caused irritation in his voice and manner, for which he would apologize.
5. Two outstanding events occurred during his pontificate. In 1829, the British Catholic Emancipation

- was a lasting boon to Catholics, bringing them newer and wider freedom in the practice of their religion.
  6. The second event of importance was the bull "Literis Altero" issued by Pope Pius VIII which regulated mixed marriages in Prussia.
  7. To avoid even the appearance of nepotism, Pius deferred the canonical process which was considering the canonization of St. Bernard because he learned that he belonged to the same family (on the French side) as the saint.
- \* \* \* \*
- Confidence is a virile virtue.

### THE WIDOW'S SON

1. Christ's manly concern for women
2. Christ's manly concern for mothers
3. Christ's manly concern for widows
4. Christ's manly sense of compassion
5. "Do not weep" He said to the mother
6. He Himself wept at the grave of Lazarus
7. Young man, rise from the death of sin
8. Young man, rise to your spiritual potential
9. Young man, rise to new life in Christ
10. Young man, rise to the challenge of holiness
11. Young man, rise to help a dying world rise
12. Young man, rise to help Holy Mother Church
13. Let us heed the lesson of Christian sympathy
14. Let us heed the lesson of Christian resurrection

### LITTLE THOUGHTS

Human nature, so weak without Christ.

\* \* \* \*

Look at and love Christ Crucified.

\* \* \* \*

A sad saint is a sorry saint.

\* \* \* \*

Christ's mysteries, living mysteries.

\* \* \* \*

Each mystery has its special grace.

\* \* \* \*

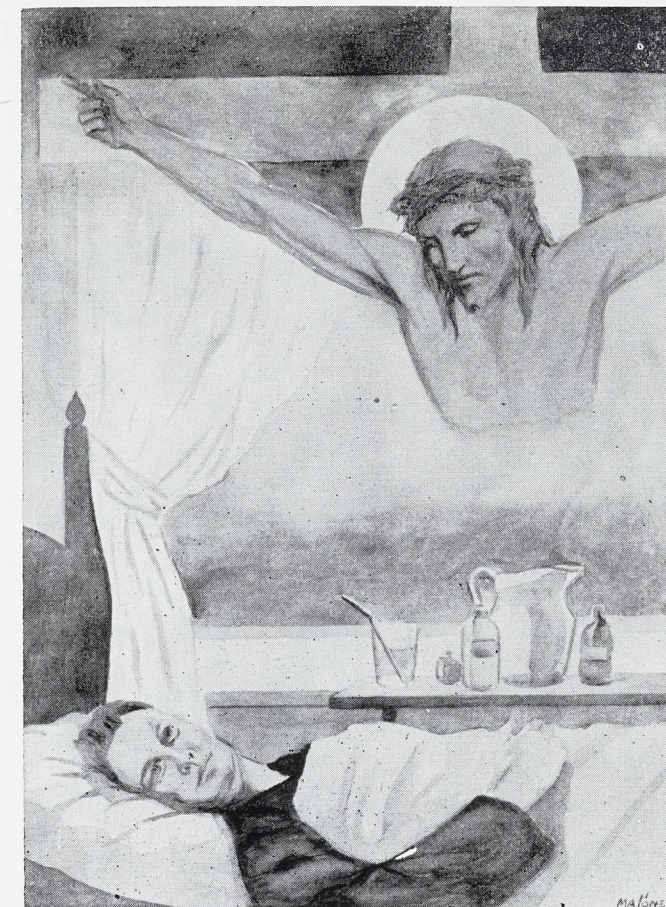
Forget self and be of service.

\* \* \* \*

Continue in joy, modesty, humility.

\* \* \* \*

Put off sin-habits and put on Christ.



### CHRISTIAN SCIENCE OF SUFFERING

(Message from Vatican II)

1. To the poor, the sick, the suffering.
2. Faith and union with the Man of sorrows.
3. Christ nailed to cross for our salvation.
4. Preferred children of God's kingdom.
5. Brothers of the suffering Christ.
6. With Christ you save the world.
7. You are not alone, separated, abandoned, useless.
8. You have been called by Christ to share His suffering.
9. Church thanks you, offers you friendship and assistance.
10. Doctors, nurses, those devoted to the sick offer relief as best they can.

### THE SUFFERING MESSIAS

My God, why hast Thou forsaken me? I am become like to a worm rather than a man. I am the reproach of men and the outcast of the people. They laugh in scorn at me, they curl their lips, they wag their heads. They surround me like wild bulls and roaring lions. My bones are out of joint. My flesh melts

away like water. My heart is like wax. My tongue is all dried up. Evil men dig holes in my hands and feet. Onlookers can count my bones. The soldiers play dice for my clothes. My God, why hast Thou forsaken me?

\* \* \* \*

Thirst, hunger, ardor, desire for Him.

## SHAKESPEARE

*No match:*

"You wrong me, sir, thus still to haunt my house. I told you my daughter is disposed of."

*Sounds ideal:*

"A kind heart he has; a woman would run through fire and water for such a kind heart." ;

*Fat boy:*

"You may know by my size that I have a kind of alacrity in sinking."

*Foul odors:*

"There was the rankest compound of villanous smell that ever offended nostril."

*Cannot escape:*

"Lest the devil that guides him should aid him, I will search impossible places."

*Surpassed:*

"He is a better scholar than I thought he was."

*Merry wives:*

"We'll leave a proof, by that which we will do, wives may be merry, and yet honest too."

*Jealousy:*

"You must pray, and not follow the imaginations of your own heart."

*Breathless:*

"If my wind were long enough to say my prayers, I would repent."

*Discolored:*

"I was beaten into all the colors of the rainbow."

*Silence:*

"Talk not to me; my mind is heavy."

*So be it:*

"Heaven forgive our sins."



## ALFRED TENNYSON

1. Alfred Lord Tennyson, an English poet, lived from 1809 to 1892.
2. He was the fourth of twelve children, the son of a cultured clergyman.
3. His first education came from his father; in later years he went to Cambridge.
4. He married Emily Sherwood in 1850 after many years of engagement.
5. He succeeded Wordsworth in 1850 as poet-laureate for over forty years.
6. He spoke for England and for the Victorian Age in which he lived.
7. He lived a retired life, loving nature, friendship, reflection and noble ideals.
8. He praises the quiet beauty of the landscape, the surge and mystery of the sea.
9. His emphasis is on the domestic virtues; he has a pride and love for England.
10. His poems show the influence of Keats, Byron and Scott.
11. He was conservative and a believer in gradual progress, also moderation.
12. His name stands for modern English poetry, the most representative Victorian.
13. He wrote "In Memoriam" in 1833 when Arthur Hallam, his friend, died.
14. He felt that a poet's work was to convince the world of love and beauty.
15. His works contain youthful feeling, a romantic spirit, verbal melody.
16. He deals with legend, romance, battle song, classic and medieval heroes.
17. He speaks of nature, the problems of society, the questions of science and the answers of faith.
18. He is a moral poet-teacher and the spiritual guide to his own age.
19. He is sensitive to criticism and at times is superficial in thinking.
20. His style at times is artificial and there is present a sentimental optimism.
21. He has skilled craftsmanship, perfect control of sound, and a union of the pictorial and the musical.
22. He felt that poetry must be related to life and that it must be inspiring.
23. He taught that kingdoms fall from sensuality, from perversion of religious and moral values.
24. His "In Memoriam" ranks with Milton's Lycidas and Shelley's Adonais.
25. He began to write poetry as a small boy and continued up to old age.
26. He was laid to rest near the grave of Chaucer in Westminster Abbey.
27. He drew much of his inspiration, as did Keats, from the Middle Ages.
28. Modern critics prefer a social message to the moral message of Tennyson.
29. Among his works are: In Memoriam; The Lotos-Eaters; Lady of Shallot; Break, Break, Break; Charge of the Light Brigade; Crossing the Bar; Palace of Art; Ulysses; Locksley Hall; Princess; Maud and Idylls of the King.