

Funeral Held In Ithaca For Miss Anna Campion

Ithaca—Funeral services for Miss Anna Campion, who died May 8 at the home of her nephew, William Shea of Rochester, were held Thursday, May 18, at 8:30 o'clock at the home of her niece, Mrs. James Tressy, 413 Willow Avenue, this city, and at 9 o'clock at the Immaculate Conception Church. The Rev. John A. Smith of Livonia Center, a nephew of Miss Campion, was the celebrant at a Solemn Requiem Mass. The Rev. William Byrne was the deacon and the Rev. John W. Brill, sub-deacon. The Rev. Earl Ritz and John Tressy of St. Bernard's Seminary, were in the sanctuary. Rochesterians attending were: Sisters Patricia and Frances Clare, Mr. and Mrs. William Shea, Martin, James and Michael Shea.

Activities in the diocese are reported in the Catholic Courier.

Holy Family High Plans Junior Prom

Auburn—Plans have been completed for the first Junior Promenade of the Holy Family High School to be held Friday evening, May 19, in the Holy Family Auditorium. The Hon. Impagliazzo, general chairman and his assisting committee, have obtained Leo Kroker and his Maroon Collegians to play for dance music from 9 until 1 o'clock. Committees in charge include: Program—Alice Kaiser, chairman; Joseph Cahill, Marlan Blumrick, Florence Cuddy, Rita Donoghue, Mary Donovan, John Lyons, Sara McCarthy, Edward McQueeney, James Tracy, Margaret Wetzel; decorations—Jane Churchhill, chairman; Kathryn Conboy, Charles Conway, Francis Kelly, Victor Leide, William Morgan, Helen Murphy, Bernard O'Hara, Rosemary Quirk and Marlon Rogers; music and publicity—Raymond Wise, chairman; Madeline Hanlon and Ronald MacTaggart; check room, Betty McDonough, chairman.

Catholic Educator Knighted



Dr. George Hermann Berry (inset), president of Marygrove College, Detroit, is photographed here as he received the insignia of Knight Commander of the Order of St. Gregory the Great from the hands of the Most Rev. Bishop Michael J. Gallagher (center). The Most Rev. Joseph Schrembs (left), Bishop of Cleveland, preached the sermon at the solemn investiture. The honor was conferred upon Dr. Berry by Pope Pius XI, for "high competence and zeal in advancing religious education and in promoting Catholic Action among our youth." (Photograph, courtesy of Detroit News; inset by Buchrach.)

CHRISTIAN ETHICS

"Is A Thing Good Because It Is Useful?" Utilitarianism

Over Station WHAM, Sunday, May 14

The natural law furnishes the scientist of Christian Ethics with the primary and proven principles of morality. With unflinching reason he applies these principles to every human activity of man and arrives at practical definite and consistent conclusions. This body of moral data is known as the philosophy and science of ethics. It guides man in his right conduct through life.

There is another system of ethics, it is not useful because it is which is very popular. But it is bad. We do not deny that a good act is useful and a bad act is not. But we emphatically assert that the utility of an action is not founded in antecedent and innate moral quality of that act. In other words—utility does not determine the morality of an act, but rather the morality of an act determines its utility. There is morality already in the act before man discovers its utility. Let us see if we cannot illustrate this point.

The practice of Utilitarianism is seen if we cannot illustrate this point. The fallen man. As a pseudo-philosophy, it might conceivably ascribe its origin to Epicurus. This pagan teacher set up earthly delights as the end of man's actions. And every young blade in Athens and Rome who sought to dignify his passion for wine or pretty slaves with the name of a philosophy, called himself an Epicurean. As a working hypothesis it is still with us. As a philosophy it is now more modestly garbed in the less offensive name of Utilitarianism. But, nevertheless, it is a direct lineal descendant of Epicurean thought. Modern utilitarian teachers—that the end of man is temporal happiness. It contends that the discriminating norm that distinguishes conduct into right and wrong is pleasure and pain. Listen to the words of one of its most accepted leaders, John Stuart Mill: "The creed which accepts as the foundation of morals, utility or the greatest happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure." From these words we gather the keynote of Utilitarianism. Utility is the norm of morality. An action is good if it is useful; bad, if it is not. In justice to Mr. Mills, however, we must state that there are two general schools of Utilitarianism. One school teaches that the end of each man is his own personal pleasure. The other, to which Mr. Mills belongs, teaches that the end of each individual is to procure the happiness of mankind at large or society. But both schools are founded on the principle of utility. Let us examine this principle and then as it receives an individual and social interpretation.

Knows Only Common Good To save himself we will call utilitarianism by the name of utility. Nor is this a misnomer. Rather it describes more accurately the unvarnished truth of the theory. Moreover, we would remind you now that the theory of utility rises no higher than this earth. Its most exalted conception is the common good. It does not take cognizance of the supreme good. It emphasizes the brotherhood of man but repudiates the Fatherhood of God. It recognizes the natural law as it is passively useful to the individual or society, but it sees not the natural law as it is permanently useful to God or the ultimate end of mankind. It is materialistic in character and at best altruistic in design. Like the tower of Babel it may aspire to heaven. But its unnatural and unstable foundation, its successive contradictions, leaves it another tragic monument to the futility of man's pride who would take the place of God. We are told that an action is good because it is useful; it is bad because it is not useful. This is putting the cart before the horse. Rather should we say an action is useful because it

The supreme law of morality is the common good. As far as the theory goes it is harmless enough, but it does not go far enough. And it becomes unreasonably and dangerous when the common good is divorced from the supreme good of man. The gospel of the brotherhood of man must be based upon that of the brotherhood of God. The teaching of social utility limits the end of man and to the happiness and pleasure that the world can give. Although, altruistic in purpose its character smacks of rank materialism.

That an action is good because it conduces to the temporal well-being of human society is utterly false. Our own reason and the common consent of mankind prove the same. There are many actions which are beneficial to the earthly progress of society, but in the opinion of all reasonable men are notably bad. Why not kill rogues and hardened criminals and thus save society the depressing expense of supporting them? On the contrary there are actions which interrupt the temporal happiness of society and yet are considered good. War, for instance, is generally admitted to be a social evil, yet it is not impossible to conceive a just war of defense.

Again, advocates of this theory speak in glowing terms of the welfare of society. We may inquire what is meant by society. If they mean the universal brotherhood, then the working application of their theory must await the dawn of the millennium. But as long as mankind is swayed and divided by personal and national prejudice, social utility rests upon shifting sands. The egoists of Elizabethan England felt that the introduction of slave trade was good for the mother country and the colonies. It took the blood of Gettysburg to wash away the stain of that immoral policy. Today the people of Japan honestly believe their invasion of China is just. Other nations sense merely national utility. And their future histories may brand it as the Oriental Rape. The selfishness of man grows into the selfishness of nations. As long as man refuses to act as man, a league of nations will be as destructive as a scrap of paper. The mixing of national utilities will always make an unpalatable brew of international utility.

shifts with Times. Finally, the standard of utility shifts not only with the races but with times. A week ago in Cincinnati a gathering of religious teachers condemned some of the commandments as outworn. One of them remarked: "Some of the commandments no longer hold up under the stress and trial of the prevailing social order." We therefore must re-examine some of the commandments to meet the needs of the age. The standard of morality will be different tomorrow. The father of tomorrow will have no right to inculcate the virtue of obedience in his child. The political constitutions will have no right to ask their elected candidate to redeem his campaign pledges. Our rights to life, liberty and pursuit of happiness—tomorrow will depend upon the whims of the yet-unborn public. The old order yieldeth argyleth way to the new. What is right today will be wrong tomorrow. If the theory of social utility be true, we may expect our future school children reading of Benedict Arnold and George Washington in a reversed role. Statues of our present day racketeers and gangsters will find a niche in our hall of fame. What is wrong today will be right tomorrow. "Thou shalt not kill"—"Thou shalt not steal"—"Thou shalt not commit adultery"—must be changed to meet the stress and trial of tomorrow's prevailing social order.

Utilitarianism may be a policy of expediency. It is not a philosophy explaining the morality of human conduct. It is not a science descriptive of a constant law of uniform nature. Man is born today as he was born centuries ago. Man eats, drinks and sleeps today as he did centuries ago. Man dies today as he did centuries ago—according to the law impressed upon his unchanging rational nature by a changeless God.

Fr. Coughlin Sees Radio 'Dictating' Peace For World Detroit.—"Radio, 'an infant today,' will be 'a matured giant able to dictate peace throughout the world,'" declares the Rev. Charles E. Coughlin, widely known radio priest, in a letter he has sent to radio stations in connection with the close of his present season's broadcasting. Father Coughlin praises broadcasters for "barring scurrility, immorality and lascivious language" from the air, and at the same time permitting "honest opinions to be honestly expressed." "That is a high tribute which you gentlemen are paying to the democratic people of America," he adds. "I look forward to a time when our scientists will discover new secrets . . . associated with radio. It is but an infant today. Tomorrow it will be a matured giant able to dictate peace throughout the world; able to break down the barriers of immortal nationalism." "Eventually," he continues, "truth will conquer. Truth, like faith, comes through hearing. Hearing is the gift of radio. Therefore, you are guiding the destiny of a vehicle through which this world of ours can be made a better place to live in; a vehicle through which the truth born in heaven shall descend upon every nation on this earth."

FATHER BYRNE PAYS TRIBUTE TO LATE P. CONWAY AT MEMORIAL CONCERT

By LOUISE PATRICIA PAUL Ithaca. A memorial concert for the late Patrick Conway, bandmaster, was held Saturday afternoon at the Little Theater by the Ithaca College. The program, outstanding Ithaca, a national character, was directed, was given by the musicians with Walter Berg as life is interesting, because it is one more proof of the boundless opportunities which this country offers the young people who have the ability and the determination to take advantage of them. It is one more in the long line of a man rising by his own efforts from humble surroundings to a place of eminence in the life of a nation. Mr. Conway had an amiable personality, which endeared him to all with whom he came in contact, as by Pedro Lozano, the Mexican artist, particularly those who worked under whom Mr. Conway discovered and his "Northern Rhapsody," and today, Mother's Day, I closing with the march composed by the bandmaster, "Observing Visitor," his devotion to his dear mother who lived and died in Ithaca.

It remained for Mr. Conway's spiritual advisor, the Rev. William Byrne, pastor of the Church of the Immaculate Conception, to put into words the love and reverence in which Ithacans hold the recollection of that stalwart exponent of the band music. Father Byrne said in part, "Let me say that the people of Ithaca are

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