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MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the paving of my ring, sectorial cross and soutane, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

SPREAD THE FAITH

Since the depression has been upon the entire world, one of the great organizations to feel its effect is the Society for the Propagation of the Faith.

This Society was founded in Lyons, France, in 1822. It was brought into existence as the result of pleas for help sent out by the Catholic missionaries in the United States and China. Since that time it has grown to be one of the most universal societies for giving aid to the missions in the world. Today its headquarters are in Rome and it has been made the official organ of the Holy See for mission-aid activity.

Catholicism in the United States reaped many benefits from this Society. In turn, American Catholics responded to the appeal of the Society and gave generously to spread the Faith in foreign lands. Many American dollars have gone into the treasury of the Society and these have been sent to aid the spread of the gospel in virtually every section of the earth.

The work of the Propagation Society must go on. As long as missionary priests, brothers and nuns set out to fulfill, not the request or the favor of Christ, but His command to "Go into the whole world and preach the gospel to every creature," this great mission-aid Society must stand solidly behind them. The Society does not send missionaries, it helps those sent by the various mission orders.

We believe that Catholic Alms could find no better objective than to spread the True Faith. We also urge the Catholic people of our diocese to remember the Society for the Propagation of the Faith when they are giving their alms to help the mission cause. Our Catholic people should use this Society that is in every sense the official mission-aid organ and they will have every assurance that their alms will safely find a proper destination.

AGAINST BIRTH CONTROL

We Catholics have heard much about the evil of Birth Control. From the pulpit and in the Catholic press we have learned the arguments that Holy Mother Church wields against the practice that is so destructive to society. And because we are constantly hearing the Church's condemnation of this prevalent practice, we are likely to get the wrong impression that the Catholic Church is the only ecclesiastical organization fighting against Birth Control.

That we stand alone in the fight is not true. We have many non-Catholic organizations fighting the same battle. They realize, as well as we, the great dangers involved in contraception and its traffic, and have publicly denounced the practice with great effect in preventing changes in the penal laws that would permit a more widespread commercial traffic in contraception devices than already exists.

A bill was introduced before the last Congress to change the penal laws controlling such traffic. Through records released by Mr. Patrick J. Ward of the N.C.W.C. we learn that opposition to the bill was launched by non-Catholic religious bodies representing well over five million. Besides these, he lists four non-religious bodies which likewise registered their disapproval. Each represented large numbers.

In our opinion, the fact that we Catholics are not waging a war against the evil of Birth Control alone should spur our Catholic lay organization to a greater vigilance. It seems as though the supporters of bills sent to the legislature to change the existing laws in this matter never know when they are defeated. We must watch their efforts with persistent courage and patience. As often as they rise, we must strike lest, in a moment of unawareness, we lose the fight.

THE POPE AND BALBO

It was with great satisfaction that we read the accounts describing the flight, arrival and departure of the great Italian air armada under the able command of General Balbo. Our satisfaction lay not alone in the success of the flight, but in the recorded interest of Pope Pius in the whole affair. We hope those who take a smug delight in hurling into Catholic faces the charge that the Church impedes the progress of science, have taken note of the Holy Father's deep interest in the flight and the active, Catholic faith displayed by the men who brought that great armada from Orbetello to the Century of Progress Exposition in Chicago and back again.

Before leaving, the General and his men, replete with Holy Communion and invoked God to bless their flight. The Pope, in a very beautiful ceremony, blessed the planes. The Pope's blessing was a very beautiful ceremony. The Pope's blessing was a very beautiful ceremony.

the success of their flight, speaks for their knowledge of science. The Holy Father followed their flight by marking their progress on a special map and sending his Blessing on their arrival in Chicago.

Such a display of interest on the part of the Pope and faith on the part of these men, should do much to destroy any idea in the popular mind that the Church is an enemy to science. She is not, nor has she ever been. On the contrary, her teaching that God is the Author of all Truth and teaches that Truth by science and revelation does not impede scientific inquiry. Indeed it puts scientific research on an infinitely high plane by making God its author. With the lists of names of scientists who profess the Catholic faith growing each year, the position of those who insist that Catholics fail in their duty to science, becomes weaker.

The recent Italian flight should bring joy to every Catholic heart because it was the occasion that demonstrated to the world the interest of the Head of the Church in science and aided his effort to promote harmony between science and religion.

CATHOLIC PRESS WEEK IN SPAIN

With the daily news reports bringing us accounts of the Spanish Government's attack on the Catholic Church and her Religious Orders and Houses, we may have wondered if the Old Faith could long survive.

We have not forgotten how, in times past, the Catholic Faith has been literally swept out of a country under the pressure of governmental attack. In Spain today, the Church is suffering and yet she is making a heroic effort for existence.

It is most encouraging to learn that Spain has just had a Catholic Press Week. And it is like wise most significant: It is the beginning of a great forward movement of Catholic Action in Spain.

Far and wide over what has always been a Catholic country, priests and leading professional men carried the message of the Holy Father in regard to the importance of the Catholic Press. In Spain where difficulties for the Church grow with the days, the importance of the Catholic Press likewise grows in proportion.

It is not easy for our Catholic people in America to appreciate fully the value of an efficient Catholic Press. Here, there is no actual need to depend entirely on it and its growth has come through the efforts of the few who are convinced of its gigantic value for good, yet not too much noticed by the people at large. But Spanish Catholics, who are deprived of religious education, are learning that an efficient Catholic Press will now be the means, not only of being a public organ to express their views and demand their rights, but of bringing them the very truths of their Holy Religion.

We believe that the position of the Church in Spain and the faith of her children will be defended valiantly and well by the Spanish Catholic Press. We hope to see the Press inspire a strong movement of Catholic Action throughout Spain and be the means of directing this movement to bring back the glory that once was the Catholic Church's in Spain.

Current Comment

THE REAL PROOF

Feelings and emotions are not always safe and sure signs by which to judge our dispositions. A sensation of peaceful self-approbation may be fostered by the Devil, as, for example, in those who, whilst devoted to certain outward observances of piety, nourish chronic malevolence towards their neighbor, apparently without any qualms of conscience. The only reliable index is the attitude of the will—or how the will is set—in regard to sin both past and future. Were it possible, would you retract and undo your sins? Are you bent with the help of God's grace on avoiding the proximate occasions of them in the future? If you can give an honest "yes" to such questions as these, you need have no fear as to the genuineness of your sorrow, even though you have not the gift of tears, and are not conscious of a heart-aching with grief. —Father Degen.

RELIGIOUS PICTURES

One need not be so old as to have reached that period of life when the past is all-important, to remember the time when the living room of the average Catholic family was adorned with at least one religious picture. It is true that many were not "good" pictures, some were garish, others were merely highly colored oleons in inexpensive frames. Despite their artistic faults, however, the children loved them, and each night as family prayers were recited the picture helped to keep the childish attention on high and holy things. The art may not have been "high," but the purpose of religious pictures and images was fulfilled. (Standard and Times, Phila.)

PROFESSORS

For years we have heard it said that college men should participate in public life; that their intellectual brilliance would establish a proper leadership and help solve portentous problems. Yet when President Roosevelt gets a group of college men interested and established in his administration, a cry of protest against the "brain trust," "the visionaries," etc., is set forth. And in many cases the adverse criticism is made by men who have continually set forth the merits of college training and entrusted their children to just such an influence.

It seems to us that the President by selecting a number of practical men, together with a group known for their scholarship, has hit upon a combination which can work. —Brooklyn Tablet.

MOVIE-MAD CHILDREN

Busy parents do not review the movies their children attend; if they will simply keep the young people at home rather than let them run the risk of spiritual contamination that too many of the film productions entail.

As we see it is a double duty parents. The movie industry must reform. Pending this reform, Christian parents must deny their children the opportunity of viewing the silver screen. This is an inescapable obligation. —Lyle Stone Knicker.

Social Justice

Twenty years ago the Catholic layman was on the defensive in economic matters. He was an anti-socialist and little else. In spite of the thundering pronouncements of Leo XIII, the average Catholic was hardly aware of the fact that within the tradition and philosophy of his Church there lay a positive and constructive plan of economic action leading toward the general attainment of social justice.

In the leading Catholic magazines of that period, a veritable flood of articles denounced the tenets of Marxian socialism and of all the modified brands of socialism derived from it. On the constructive side there was little else than a plea for a living wage and for the elimination of some of the more obvious abuses in the labor market. The whole western world was so indoctrinated with the principle of laissez-faire economics that Catholic lay action, taken as a whole, attacked merely the abuse of the system and failed to plumb the depths of Catholic social philosophy. That philosophy, expressed practically by the Guild system, of the Middle Ages, demanded more than the correction of abuses. It demanded a stabilizing of the entire economic structure and a discarding of the doctrine of laissez-faire in favor of an organized doctrine of social control with emphasis on private responsibility.

It was not the fault of the great Leo XIII that the Catholic laity failed to grasp the full significance of the Catholic tradition. The meaning of his words were clear but time and experience were necessary to make his voice reach the inner consciousness of the Catholic body. Today, Pope Pius XI, speaking with the double strength of his authority and of the world economic catastrophe, has brought about a veritable revolution in the Catholic view point. He has made the Catholic laity conscious, as they have never been conscious since the Middle Ages, of the positive and coherent force in Catholic social philosophy. The Catholic layman today no longer confines his thought to opposing socialism and mitigating some of the abuses of the laissez-faire capitalism. He is actively seeking concrete measures through which a well ordered economic state may emerge from the present chaos and he is seeking this through the essentially Catholic principles of private responsibility, auted and controlled by the people as a whole represented in the voice of the State.

Remembering vividly the cramped viewpoint and limited action of the general period culminated just before the war, I was startled, in any the least, at the entirely new zeal and impetus displayed last fall at the November Regional Conference of the National Catholic Alumni Federation. This body, meeting in the halls of Fordham University, displayed a genuine crusading zeal for arriving at a specific program which would apply to the American scene, and in concrete terms, the broad principles laid down by Pius XI.

As a result of that conference, a number of specific proposals were set forth for discussion and debate during the ensuing winter. Following this, meetings were held in all parts of the country to examine these proposals and to bring them to a point where they could be acted upon affirmatively at the national convention of the Federation in June. In New York, where the meetings were particularly well attended and active, the main discussions were held fortightly in the rooms of the Centre Association with prominent speakers discussing the program point by point. On the alternative weeks, various college alumni groups held similar seminars to go over the material discussed at the main meeting the week before. As a result of all this activity, the Resolutions Committee was able to present a very definite program at the annual convention of the Federation held at the Centre Association June 22-24th. A brief outline of the proposals which were formally adopted at the convention will indicate to what an amazing degree the whole spirit of Catholic action has expanded and disciplined itself over the last twenty years. Broadly speaking, the concrete program of the Federation may be summed up in the one phrase, "a search for stability"—stability of earnings and employment, stability in the creditor-debtor relationship, stability in the banking structure through increased responsibility.

Following its tentative recommendations last fall for a better ordering of industrial relationship through trade associations in partnership with labor and the government, the Federation heartily endorsed the general principle underlying the Industrial Recovery Act. The Federation naturally felt a keen gratification in the fact that the Industrial Recovery Act corresponds so closely with the tentative recommendations made at the Regional Conference last November. But it was strongly stressed at the time that the partnership of labor in the general program should be more definitely established and that the legitimate interests of small business should

STRANGE BUT TRUE Catholic Facts But Little Known

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By M. J. MURRAY

Illustration titled 'This SANCTUARY KNOCKER' featuring a woman and a tree. Text includes: 'is still to be seen at DURHAM CATHEDRAL. Fugitives who knocked, and gained admittance were saved from arrest or molestation by this ancient Christian privilege of SANCTUARY', 'The first WOMAN AMBASSADOR of whom there is record was St Catherine of Siena sent by the Pope in 1376', 'The persecution of Catholics is not new in Russia. Grievous evils which led Pope Pius IX to issue an encyclical in 1864, even after this.', 'An Entire Family Franciscans is All the living members of the third family of Wisconsin are Franciscans, including the father, his son and two daughters, one of the latter being a missionary in China.', 'THIS ORANGE TREE IN THE GARDEN OF SANTA SABINA, ROME, IS OVER 600 YEARS OLD AND STILL FRESH AND LEAFY.'

be protected against any danger of organized monopoly. Since then many official statements from Washington have confirmed the impression that the government will see to it that both major and small business are able to make their views felt in the reconstruction program.

The program of the Federation then turned its emphatic attention to the need of stabilizing the creditor-debtor relationship. This section of the Federation's program is so important as a measure of stabilization that its report should be quoted:

"With a constantly changing price level, the principle of long-term borrowing means either that debts are discharged in a lower purchasing power than the amount borrowed, thus providing an incentive to speculative greed; or that they must be discharged in dollars with a much higher purchasing power than that originally borrowed, thus causing widespread default and destruction of capital. In either case, if the financing were obtained at partnership risk (that is, by sale of common or preferred stock instead of bonds), both the investor and the original owner would share in the risks of a changing price level. The same principle that applies to borrowed money in terms of dollars applies to interest rates figured in terms of dollars. The principle of a fixed dollar indebtedness and its corollary of a fixed interest rate in a world of changing price levels is one of the major causes of financial instability and economic insecurity. A capitalism of simple partnership, instead of a dual capitalism of long term money lenders and owners, would seem to avoid one of the major disorders of the present world crisis.

"We hold that this principle, namely, that long term financing should be arranged through common or preferred stock rather than through bonds, should be adopted in the various production codes of each industry organized under the National Industrial Recovery Act. This can be done both by government insistence that it be included in each code, and by the organized industries agreeing among themselves that future long term financing be conducted on this basis."

Of course, the Federation also recognized that much of the evil resulting from the present creditor-debtor relationship in a world of changing prices could be eliminated if the price level itself could be better stabilized. To this end the Federation made a very specific proposal looking toward the adoption of "gold clearance standard." This, I admit, is a highly technical question. But its main principles can be summarized as follows: "That gold should no longer be used as a circulating medium for popular use but should be used exclusively to settle daily clearance balances between banks, both within the nation and between nations.

Much of the alleged scarcity of gold during the last few years has been due to the fact that people were hoarding gold. Gold has been required not only as a measure of standard for clearance, which is its proper use, but also to satisfy the individual who preferred to hold gold as a commodity rather than any other form of currency or credit. This has produced a scarcity of gold which has raised its value in relation to all other commodities and thereby greatly accelerated the catastrophe of falling prices. By eliminating the possibility of a "hoarding premium" on gold, much could be done to stabilize that general price level based on an honest gold standard. A full discussion of this subject would require many pages. It is perhaps enough for present purposes to point out that the insistence of the Federation on a gold standard of this sort is strictly in line with the ethical principle that all relationships between men, whether economic or moral, should be measured by strict standards. On the practical side, it might be added that the "gold clearance" standard has been the system followed by the Scotch banks for many generations with great success, and that it was the historic use of gold so successfully carried on up to the Civil War in the famous Suffolk Bank of Boston.

Another and most important part of the Federation's program for stability was the recommendation that large corporations be induced to segregate their earnings every year in such a way as to provide a definite ear-marked reserve for the future payment of indebtedness and for labor or unemployment in times of business recession. It has been all too common a practice for large corporations to carry over a portion of their earnings every year to a general surplus or reserve and, later on, to use this reserve for the payment of unearned dividends at the expense of labor and of creditors. The earmarking of corporate surpluses would mean that by common consent, labor and creditors would benefit to a definite degree from any such reserves and that after the earnings reserved for future dividends had once been paid out, no more unearned dividends could be paid. A measure of this sort would result in a much keener sense of corporate responsibility both toward the labor employed and toward creditors.

As to stability in the banking structure itself, the proposals of the Federation might be summed up as a common sense substitute for the much debated general guarantee of deposits. In view of the direct bearing of these discussions on many current discussions of banking, it is well worth noting the following in the Federation's report:

"We call for a greater extension of responsibility in banking, and for stricter accountability of banking officers and directors.

Hence we endorse in principle recent legislation bringing about a stricter separation of banking functions. We recommend that common bank stockholders give bond for their double liability and that this liability be subject to call whenever a bank's assets fail to exceed its liabilities by a recognized margin. Responsibility should rest with the Federal Government for Federal Reserve member banks and with the state governments for state banks to determine when such point is reached, and the penalty for laxity in enforcing this measure should consist in making the examining authority, whether the state or Federal government, liable for loss to depositors in a bank that has not been closed or whose assets have not been replenished through stockholder assessments before its assets have fallen below the minimum required margin of safety.

"We consider this method of safeguarding depositors' interests better, in the long run, than a direct guaranty of deposits, which might tend to lessen responsibility and place a premium on careless banking and bank supervision."

I have not attempted, of course, in this short space any detailed discussion of these highly important proposals of the National Catholic Alumni Federation. It is obvious that a book could be written about any one of them. But this much I think is clear—that this document represents a major turning point in the history of Catholic action in this country. For the first time, a definite and specific program has been formulated after months of effort by the Catholic laity. The program is a closely interrelated structure whose ultimate basis, as the Federation states, "is the application of ethical standards and whose sincere purpose is the achievement of greater stability and economic security." This is a far cry indeed from the negative protests against Marxian socialism and the all too feeble pleas for greater justice to labor which characterized Catholic action just prior to the war. Catholic economic philosophy is now achieving a concrete expression filled with the consciousness of a tradition hundreds of years old and based on ethical principles which are part and parcel of the Catholic religion. Catholics themselves now realize that a divorce between ethics and economics leads to catastrophe. The Social Justice Program of the National Catholic Alumni Federation deserves the closest possible study by intelligent Catholic laymen and by editors and economists throughout the country.

—Richard Dana Skinner, "The Commonwealth."

"Open thine ears to the voice of nature, and thou shalt hear them in concert inviting thee to the love of God."—Ven. Louis of Granada.