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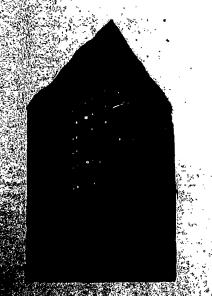
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Of Bishops' Statement duties of charity which emerge from this relationship," it is brought out. "On no ther founda-Here is the complete text of the talonnent or The Church and Social order or create that good society aliered to so order or create that good society the sound principles of Christian social taching."

If the complete text of the talonnent or The Church and Social order or create that good society the sound principles of Christian social taching. "To make our progress sure and ishops and Bushops of the Admire-great mass of mankind." Statement on The Church and So-order or create that good society cial Order issued by the Arch-bishops and Bushops of the Admin-great mass of mankind."

It is made clear that "the

INTRODUCTION

1. With aubline pathor Pope Pius XII in his first incyclical letter plends with the people of the world to turn from the de-conflict to the healing ways of charity and peace. He reminds a forgetful world of the univermailty of divine love; he reconsailty of divine love, he recon-secrates the whole human family to the Bacred Heart of the Divine Redeemer; and, summon-ing men to return to Christ, he reschoss the entreaty raised so often by his predecessors: "Behold your King." (Jnc. XIX, 14)

\$ To to-enthrone Christ in the minds and hearts of men, to reeatablish Elis kingship in human society; to impregnate the laws and institutions, the sapirations and final purposes of all nations with life aptrit, is the supreme hope and purpose of Our Holy

Falter.

S. "I'crhmps — God grant it—
one may hope," with Pope Plus
XII, "that this hour of direct
need may bring a change of sutlook and montituent to these
ready who, till new, have walked
with blind faith along the path
of nearling movelers grant inof popular resoders errors un-conclose of the treacherous and concient of the treacherous and insecute ground on which they tred. For happed the many who have not gramped the importance of the educational and pasteral mission of the Church will now understand better her warnings, seemed in the false security of the pat. No defense of Christianity could be more effective than the present straits. From the interesses vertex of error and anti-Christian missements there has come forth a crop of such has come forth a crop of such polyment disasters as to consi-tute a consistential surpassing in its consistent enters any mere-ly thermiteal gritation." (I) 4. With all our hearts we thank him for his guidance and with such atrength as we possess we emulate his example. We re-

affirm the primacy of Our Lord Jesus Christ, "Who is the image of the invisible God, the firstof the invisible God, the first-born of every creature. For in Him were all things created in heaven and on earth, visible and invisible... And He is before all, and by Him all things con-sist... Because in Him it hath well pleased the Father, that all fullness abouted dwell." (Col. I. infullness should dwell. " (Col I, 18-

& The peace which all right minded men so earnestly desire, must be based upon a compre-hensive program of restoring Christ to His true and proper place in human spointy. We must bring God back into govern-ment we must bring God back into education; we must bring God back into economic life, we must bring God back indeed into all life, private and public, in-dividual and social. The truth of God, the law of God, the justice, mercy and charity of God, must, by conscious and willing submission be made to permeate all our social intercourse and

et in the midst of human society, God has set His Church as "the pillar and ground of truth." To the Church Christ has given the divine mission to teach all things whatsoever He has commanded. The divine mandate pormits no cur-tailment of the law no mat-ter how diverse the circumstances and conditions under which man lives and works, nor any compromise with the full measure of its application to hu-man conduct. The obligation comprehends the actions of man in his private and public life as an individual and as a mem-

ber of human society 7. Man is not an isolated in-A man is not an isolated in-dividual living in a social vacuum but a social being des-tined to live and work out his salvation in association with his fellow beings. He is a member of a community and he has, in consequence, duties of commutative justice and duties of social justice and duties of charity which omerge from this relationship. On no other foundation can men build a right social order or create that good society which is desired so ardently by the great mass of mankind.

8. Insuruch as the right and

8. Instruch as the right and duly to teach the fullness of the moral law and in particular "to deal authoritatively with soolal and economic problems." (p. 14), (2) are challenged in some quarters or are too frequently misunderstood in others, we judge it wise and opportune to reaffirm the jurisdiction of the Church as the teacher of the entire moral law and more parentire moral law and more particularly as it applies to man's economic and social conduct in industry and trade. To make our pronouncements authentic and to interpret truly the mind of the Church, we follow closely the teachings of our late lamented Pontiff, Pope

* First, let it be made clear that he Church is concerned only with the moral aspects of trade and industry and does not enter the field of business in mote enter the field of business in material or technical. The Church is not concerned with the accuracy of economic surveys or the resultant data, nor with the problems of scientific organization production. duction, cost-accounting, trans-portation, marketing and a mul-titude of alimitar activities. To pass Judgment on their spit-tude and martit is a technical problem proper to economic science and business administra-

Prescribes Remedies For Social IIIs inumbers of working men have become alienated from religion," the statement asserts that, to bring

tetrative Board of the National It is made clear that "the Catholio Welfare ('on forence from the N.C. W. C. headquarters at moral supects of trade and industry and does not enter the field of histories in moralars that are nursely washington. business in matters that are purely material or technical," and that "the Church does not prescribe any particular forms of technical eco-nomic organization of society, just as she does not prescribe any par-ticular political organization of the

Man can claim "no absolute or unfimited ownership" as if he were free to follow his own selfish in-terests without regard to the neonsaity of others; the statement de-clares, adding that "man is truly the staward of his possessions in the sight of God and has therefore definite responsibilities both of justice and charity toward his felow man with respect to the use ne makes of his property."

Lamenting the fact that "large

tion. For such the Church has neither the equipment nor the authorization. We frankly de-ciare that it would be unwise on her part to discuss their opera-Hon excent imanifer as a moral interest might be involved (p.

10. The Cherch does not pre-acribe any particular form of technical economic organization of society just as she does not prescribe any particular political organization of the state. (8) Pius XI makes this clear in his encyclical letter Quadragesimo Anno where he states: "It is hardly necessary to note what Lee XIXI taught concerning the form of political gov-ernment can, in due measure, be applied also to vocational groups. Here, too men may choose whatever forms they please, providing that both justice and the common good be taken into account" (p. 28).

11. rem the Secret Scripture we learn that "the earth is the Lord's and the fullness thereof" (Ps. XXIII, E.) No absolute or unlimited ownership therefore can be claimed by man as if he were free to Sollow his own selfish interests without regard to the necessity of others. The moral law temches that he has indeed a right to private property but, as Pope Leo XIII
points out, "the earth, even
though divided among private
owners, ceases not thereby to
administer to the needs of all."

12. Man is truly the steward of his posseszions in the sight of God and has therefore definite responsibilities both of justice and charity toward his fellow man with respect to the use he makes of his property
13. From divine revalation we

learn that priysical labor was decreed by God even after the Fall of man for the good of body and soul (p 42) The laborer is worthy of his bire if, however, human labor is treated as a mere commodity to be bought and sold in the open market at the lowest price, then it ceases to fulfill its proper function in society What a sad perversion of the wholesome plan of Divine Providence that dead matter leaves the factory ennobled and transformed where men are corrupted and degraded" (p. 43).

14. From divine revelation we learn moreover that each human being has an infinitely precious personality. Pius XI in his ency-clical Divine Redemptoris sets forth this truth with clarity, force and beauty:

"Matt has a spiritual and immortal soul. He is a person marvelously endowed by his Creator with gifts of body and mind He is a true 'microco as the ancients said, a world in miniature, with a value far surpassing that of the vast inani-mate cosmos. God alone in his last end, in this life and the next. By annexifying grace he is raised to the dignity of a sen of God, and incorporated into the Kingdoms of God in the Mystical Body of Christ. In con-Mystical Body of Christ. In consequence he has been endowed by God with many and varied perogatives; the right to life, necessary messus of existence; the right to tend towards his uttimate goal has the path marked out for him by God; the right of association and the right to possess and use property" (p. 18).

Man cauct, in consequence be treated as a more chattel but

treated as a mere chattel but rather with dignity and respect as a child of God, His labor is not a thing to be ashamed of, but an honorable calling, whereby he achieves a necessary live-lihood and fulfills the divine plan of an earthly economy.

15. Because these are moral principles and spiritual truths, jurisdiction in expounding their full scope and obligation be-longs to the Church which Christ established as the teacher of men in this world, We in our capacity as shepherds of the riock of Christ cannot be unmindful of our duties in these matters. "Take heed to your-selves," says the Apostle, "and to the whole flock, wherein the Holy Ghost hath placed you bishops, to raile the Church of God" (Acts N.X. 28). ic. It is and unfortunate fact

that large numbers of working men have become allenated from religion. This is true even of Catholics in some of the older countries. In the words of the Supreme Fontiff it has become the great scandal of the modern world. No matter how we explain the Safetian that we have the safety safety and the safety safety and the safety sa the great scandal of the modern world. No matter how we explain the defection, the fact remains that Christian truth and principles of candid have become greatly obscured with a world which in large measure

Rights, Duties Set Forth In Details it is back those who have suffered los

primciples of social fustice an

II. PROPERTY AND LABOR

"It follows from the two-fold character of ownership which We have terroed individual and social, that men must take into account in this matter not only their own advantage but also the comment and "To define in the Bishops hastern to add, "we must recruit and train leaders from within the various ranks of society common good. To define in detail these duties, when the need occurs and when the matural law who know the montality and asplrations of their respective classes and who with kindly fraternal charity will be able to win both does not do so, it is the function of the government. Provided that the natural and divine law their minds and their hearts."

The statement attacks unfair wages due to greed for excessive profits, and insecurity due to false may specify more accurately what is licit and what is illicit and immoral economic principles, as leading directly to undernourfor property owners in the me ishment, bad housing, inadequate In the application of the

clothing, and indirectly to irregular family relations, child deimportant instrument, therefore, linquency and crime."
Excessively fong hour of work in s governmental authority. As Pius XI assertm, the civil authority has the obligation to adjust some industrial areas and processes are declared to "create damagers to life and limb, impair "ownership to meet the needs of the public good," and by so de-ing "it acts not as an enemy, but as the friend of private owners" (p. 17). the health of working men, and impoverish whole families through infection, disease and premature

has almost fallen back into pag-

ployers and merchants. It is your

chief duty Venerable Brethren,

and that of your clergy, to see

and amongst employers" (p. 46).

28. In existing circumstances

the obligation of the Church is

manifest Who can deny the close relationship between eco-

greed for excessive profits and insecurity due to false and im-

dustrial areas and in some in-dustrial processes create dan-gers to life and limb, impair the health of the working men. and impoverish whole families

through infection, disease and premature death. Because hu-

man beings and not animated machines loil in industry there-

fore the Church cannot abdicate

Social Order We shall here pre-

lating these matters and in doing

so we shall follow the exposition

given by our late chief pastor of

souls, Pope Paus XI, in his cele-

I. OWNERSHIP

30. The Church has always de

fernded the right to own private property and also to bequeath and inherit it. We have vindi-

cated this right even to the point of being falsely accused of favoring the rich against the poor. The Church teaches that

the right to own property is based on the natural law of which God Himself is the author

By the law of nature man must

provide for himself and his fam-

ily and he can fully discharge this obligation only if there exists an established system of

private ownership (p. 16). 21. It is assential to remember

that ownership has a two-fold aspect, the one affecting the in-

dividual, the other affecting

society. To deny the individual character and aspect of owner-

ship leads to some form of socialism or collective owner-ship; to deny the social charac-ter or aspect of owner-ship leads to selfish individualism or that

form of exaggerated liberalism which repudintes duties and ends

in complete irresponsibility to other persons and to the com-

mon good.

21. The two great dangers which society faces in the pres-

ent state of economic organiza-

tion are first, the concentra-

tion of ownership and control of

mous character which results from some of the existing busi-

ness and corporation law, where-

by responsibility toward society is greatly impaired if not com-pletely ignored. The civil author-

ity, in view of these dangers, must so regulate the responsi-bility of property that the bur-den of providing for the com-

mon good be equitably distributed. It must furthermore es-

uted. It must furthermore establish such conditions through

legal ensement and administra-tive policy that wealth itself can

be distributed so each individual member of society may surely

and justly come into possession

of the material goods necessary for his own livelihood. It is not

however the government alone which has this responsibility, as

will become clear from the fur-ther considerations to be noted at Pius XX states:

sent the Catholic doctrine

nata almost (a.11en back into pag-arriam" (p. 46). 27. To bring back those who have suffered loss of faith and with it the loss even of earth-24. Manifestly if every man worked either on his own land or with his own tools and in his own business, there would be no labor problem. Self-emly hope and charity, it is neces-sary to re-establish the sound teaching. To make our progployment however is not the characteristic of our present ecorems sure and effective we must normic organization. With the adrecruit and train leaders from vent of machine industry and expecially with the development of within the various ranks of society who icnow the mentality mas production there has di-veloped an intensification of the and aspirations of their respec and appraions of their respec-tive classes and who with kind-ly fraternal charity will be able to win both their minds and their hearts. "Undoubtedly," as Plus XI says, "the first and im-mediate spottles of the working. individualistic spirit, creating new problems for labor
25. It is freely admitted that modern indesstry requires considerable concentration of capilal. but it is not admitted that men must themselves be workconcentration of ownership and ing men, while the apostles of the industrial and commercial world should themselves be em-

control is consequently necessary or beneficial to the common good. The concentration of capital, however, with mass employment does create a new and more impersonal relationship bediligently, to select prudently and train fittingly these lay tween capital and labor problem is one of providing equitably for the distribution of apostles, amongst working men income between those who supply capital and those who supply labor.
26. In too many instances an undue portions of the income has been claimed by those who have ownership or control of capital. nomic injustice and a long train of evils, physical, social and moral? Unlair wages due to a whilst those on the other hand who have oraly their labor to in-vest have been forced to accept working conditions which are moral economic principles lead directly to undernourishment unreasonable and wages which are unfair This condition arises bad housing transcentrations and indirectly to irregular farmily relations, child delinquency and crime Excessively long hours of work in some infrom the fact that labor policies have been dictated by false

principles in the interests of the owners or capitalists. Secondly it arises from the fact that labor frequently has had no voice in the regulation or the adjustment of these problems Labor can have no effective voice as long as it is unorganized protect its rights it must be free to bargain collectively theoret If labor when unorganized is dissatisfied the only alternative is to cease work and thus under

her right and duty to speak out in defense of the rights of human personality nor fail to declare uncorrapromisingly the go the great hardships which follow unemployment moral obligation of industrial 27. To remedy the situation it and economic life

E9. Today most controversy is necessary to adopt right principles for the distribution of concerns itself with these questions: (1) Ownership, (2) Propthe income of industry. These principles must be both economerty and labor, (3) Security, (4) ically sound and morally just.
The principle that labor should

be compensated to such exten

only that it remains physically efficient and capable of repreducing itself in new generations of working men, is a vicious principle devoid of all respec human dignity and opposed to all sense of social responsibil-ity It is true that this principle vas never widely held in theory, but it has been frequently applied in practice One such application is found in the policy that labor should be com pensated solely according to the principle of supply and demand.
This reduces labor to the position of a commodity and makes fluctuating price in a labor mar-ket irrespective of the needs of himself and family Neither present sufficiency of income nor security for the future play a part in determining his wage standard according to this imtheory or practice is anti-social and anti-Christian, for it denie both social responsibility and the claims of Christian ethics and i heir place substitutes the principles of selfishness and force. organization of labor under the great impetus which has been given by recent legislation and governmental policy, make it op-portune to point out that the principle of force and domination is equally wrong if exercised by labor under certain conditions by means of a monopoly-control. To defend in principle or to adopt in practice theory that the net result beshall receive only sufficient to replace itself is an evasion of the rights of property. This is only a more subtle form of the contention that all means of pro-duction should be socialized. Clearly all such proposals disregard the contribution which the owner of property makes in the

process of production and are palpably unitiest. It is not however the excessive claims of labor on the income from Endustry which con-stitute the most immediate prob-lem in labor relations today, but rather the abuse of power not infrequently results in violence, riot and disorder. nomic power by discriminating unfairly against unions, by es lablishing lock-outs, by importing from outside the communit strike breakers who are furnish-

ed with arms, and by provoking (Continued on Page 15)

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