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OVER 50 YEARS OF FINE WINE-MAKING IN THE FAMOUS VALLEY AT NAPLES, N. Y.

BISHOPS' STATEMENT Security Termed Social Responsibility

BRING GOD BACK INTO ALL LIFE

A 'Living Wage,' Clearly Defined

(Continued from Page 14)

In other ways it feeling which precipitates violent disorders among employees on their part allow themselves at times to be misled by men of evil principles so as to engage in the criminal use of violence both against persons and property. Pope XI in his Encyclical "Humani Generis" speaks neither group in its denunciation of such immoral conduct. He calls upon the public authority to protect and defend vigorously the rights of all, forestalling preferably the danger by eliminating the economic abuse from which this disorder springs (pp. 12-24).

29. False principles generate false policies and as a consequence these grow and develop a false economic system which sins both against the true interests of human society and against the true principles of Christian morality. Pope XI insists that owners and managers may not hire working people exclusively for their own benefit and profit, nor divert all economic life to their own will but must guard social justice, the human dignity of labor, the social nature of economic life and the interests of the common good (p. 32).

30. The far-reaching need of social justice and its demands are seen from the following words of the Sovereign Pontiff Pope Pius XI:

"Now, not every kind of distribution of wealth and property amongst men is such that it can at all, and still less can adequately, attain the end intended by God. Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes that the common good of all, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded" (p. 30).

III. SECURITY

31. Our present economic order rests upon the sanctity of private property and the right of free disposal thereof. These goods however is not well distributed at present among the members of human society. While it is dangerous to exaggerate the disproportion between those who possess and those who constitute the proletariat or the propertyless, nevertheless, it is certainly within the bounds of truth to state that the existing situation constitutes a grave social evil. Private property in the judgment of the thoughtful man tends to become less and less the characteristic note of our present society. If the majority of our citizens possess insufficient private property to be independent of wages even for a short period of time, then there is grave danger to the entire social fabric. Social stability rests upon this basis of individual ownership of property. There should be more of it and not less of it, if our existing economic system is to remain secure.

32. The lack of sufficient private property leads to various forms of insecurity and thereby to the creation of a strong social tension expressing itself in social disorder but is also contrary to the prescriptions of Christian morality. There should be no question but that in our country we possess adequate resources both in respect to raw materials, technical or scientific skill and mechanical equipment sufficient to provide both a high standard of living and also comprehensive security for all classes of society. Workingmen should be made secure against unemployment, sickness, accident, old age and death. The first line of defense against these hazards should be the possession of sufficient private property to provide reasonable security. Industry therefore should provide not merely a living wage for the moment but also savings and future security against sickness, old age, death and unemployment. Individual industries alone however cannot in each single case achieve this objective without involving the general public insurance. Some form of government subsidy granted by the entire citizenship through legislative provision seems to be a necessary part of such a program.

33. We cannot overlook the fact that an important factor making for insecurity is the "immense power and despotic economic domination which is concentrated in the hands of a few and that those few are frequently not the owners but only the trustees and directors of invested funds, who administer them at their good pleasure" (p. 32). Pope XI then singles out one group in an especial manner as exercising this domination and despotic power.

"This power," he states, "becomes particularly irresistible when exercised by those, because they hold and control money, are able also to govern credit and determine its allotment, for that reason applying so to speak, the life-blood to the entire economic body, and grasping as it were in their hands the very soul of production, so that no one dare breathe against their will" (pp. 32-33).

34. That there exists a serious problem from the standpoint of security for working men is clearly manifest from the present state of unemployment and the present huge demands on government for public relief against dire poverty. Very significantly our present Holy

Father Pius XII writes in his "American Hierarchy":

"May it also be brought about that each and every able-bodied man may receive an equal opportunity in order to earn the daily bread for himself and his own. We deeply lament the lot of those—and their number is in the United States is large indeed—who through no fault of their own are unable to find the work for which they are anxiously searching. May the wisdom of the governing powers, a far-seeing generosity on the part of the employers, together with the speedy establishment of more favorable conditions, effect the realization of these reasonable hopes to the advantage of all" (p. 6).

35. We do not wish to imply that individual employers and class are wifely responsible for this present state of insecurity but we do claim that a system which tolerates such insecurity is both economically unsound and unjust. The economic system demands of social justice and social charity. Security of the workingmen therefore against unemployment, old age, sickness, accident and death, must be the responsibility of industry jointly with society. The distribution of the burden justly between the various groups must be determined first through mutual counsel and honest agreement between the employers and the employees, and secondly through the regulation of government acting in its sovereign capacity as promoter of the common good.

36. The responsibility rests upon government. In truth a large measure of responsibility rests upon the proper collaboration of employers and employees or of property owners and wage earners. The economic system itself and the principles which guide its executives must help to achieve security by establishing a fair distribution of income between capital and labor. It must strive to establish an equilibrium between farm income and city income. If the rate of wages (not the annual income) of the industrial worker in the city returns of the farmer in the country, then there is bound to be a measure of insecurity. Hence the duty of both groups is to work for a just balance between themselves instead of encouraging selfishness and greed which defeat the interest of both.

37. The same can be said of the various classes of industrial labor. Here also there must be a balance between various groups and honest agreement. Unless this be true the economic system cannot function smoothly and there will inevitably be unemployment, because the one class of workingmen cannot buy the high priced products of the other class of workingmen with their limited income. If skilled laborers, who through rigid organization, have a monopoly control of their trade, then their rate of hourly wages is high they do not gain their advantage exclusively from the wealthy but from the poor also in terms of excessive prices. Higher wages as a rule should come out of excessive profits and not out of increased prices.

38. Heartening indeed are the beginnings toward the greater security of the people that have already been made through legislative enactment and public opinion. The immediate benefits of these laws to working people may be small and some modifications perhaps desirable, but it is highly gratifying that the principles upon which they have been enacted are a part of our national policy.

IV. WAGES

39. In view of the fact that at present many industrial workers are unable to earn a sufficient private property to provide either a present livelihood or security for the future, the problem of wages assumes outstanding importance. At the outset it is necessary to state that the wage contract itself is not unjust nor in itself vicious as some theorists have falsely contended (p. 22). It is of course true that a contract between employer and employee would serve the purpose of individual and social welfare more effectively if it were modified by some form of partnership which would permit a graduated share in the ownership and profits of the business and also some voice in its management. It is not intended that labor should assume responsibility for the direction of business, beyond its own competency or legitimate interest, nor that it should have a dominant controlling control over the distribution of profits. To set up such claims would amount to an infringement on the rights of property. Labor has however, certain definite rights which have been frequently ignored or largely discounted.

40. The first claim of labor, which takes priority over any claim of the owners to profits, respects the right to a living wage. By a living wage we understand a wage sufficient not merely for the decent support of the working man himself but also of his family. A wage so low that it must be supplemented by the wages of wife and mother or by the children of the family before it can provide adequate food, clothing and shelter together with essential spiritual and cultural needs cannot be regarded as a living wage.

41. Furthermore a living wage means sufficient income to meet not merely the present necessities of life but those of unemployment, sickness, death and old age as well.

42. In the effort to establish a criterion or standard of measurement of wages, it is necessary to consider not only the needs of the workingman but also the state of the business or industry in which he labors. Pope XI states clearly that "it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress amongst the working people themselves" (p. 24). Basic management, want of enterprise, or out-of-date methods do not constitute a just reason for reducing the wages of workingmen. It still remains true that a living wage constitutes the first charge on industry. Its fulfillment is prevented by unfair competition from paying a living wage, and if such competition reduces prices to such a level that decent and just wages cannot be paid, then those responsible are guilty of wrongdoing and sin grievously against moral principles as well as against the common good. The remedy lies first in the adequate organization of both employers and employees in their own proper associations and in their joint action; secondly, in adequate regulation and supervision by the state through proper legislative enactment.

43. No criterion or standard of wages however can be determined independently of price. A scale of wages too low, no less than a scale excessively high causes unemployment (p. 21). Likewise a scale of prices too low leads to unemployment. Both create hardships and throw the economic system out of its proper equilibrium causing unemployment for the community and hardship even for the individual who is employed, for he must pay too high a price in view of his wages or he receives too low a wage in view of prices. What is needed is a reasonable relationship and a harmonious proportion. Pope XI states:

"Where this harmonious proportion is kept, man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service. For then only will the economic and social organism be soundly established and able to endure when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that high level of prosperity and culture which, provided it be used with prudence, is not only a hindrance but is of singular help to virtue" (p. 25).

44. Wages are an essential element in the determination of prices. In the final analysis the cost of raw materials cannot be segregated from wage costs for the production-cost of raw materials presupposes a multiplicity of wage costs as a component element. If wages continuously rise, then there must be a continuous change in prices, unless it is assumed that all wage changes will affect only the profits of owners. As a matter of fact they do not. The economic organism might function just as easily on one price level as another, but it cannot function well if the price level is frequently changing. Rapid or frequent fluctuations disturb the harmonious proportions between income and prices not only for owners and employers but also for the workingmen themselves.

45. This consideration is no argument against a necessary increase of wages whenever and wherever the wages are inadequate to provide a decent living. But it is an argument in favor of attaining a relative degree of stability in the price level as soon as commutative justice and social justice permit. A cogent reason for applying to such a condition of stability is the higher interest of the family as against the single or unmarried workingman or employee. The single man benefits more from a wage increase than does the family man if the end result is an increase in prices. The family man is penalized in multiple fashion with every increase in prices. Stability in the price level therefore, and even a reduction in prices as a secular trend is desirable as one means of distributing our national income more widely and more effectively for the common good. Such a long range policy will supplement the benefits of an increased family wage in view of increased family burdens as recommended by Pius XI.

46. We do not wish to imply that a universal increase of wages will automatically solve our problem of unemployment and idle factories. Some wage increases come not out of the profits of the wealthy but out of the increased prices for the poor. The first requirement therefore is that the lowest paid workingmen be the first to receive an increase of wages and simultaneously that prices be not raised but excessive profits be reduced. The ultimate aim therefore must be a reasonable relationship between the prices

Christian Social Order, Only Remedy

obtained for the products of the various economic groups (p. 20).

47. Because economic society has not followed the moral laws of justice and charity, the principles of interdependence have been violated and we have precipitated unemployment with all its consequent hardship and misery. To withhold just and reasonable wages from the workingman has injured him directly and immediately, but it has also injured the common good and the interests of the very owners of property. Their factories, their commercial establishments and their equipment have frequently stood idle as a result. Unless workingmen as a class have sufficient income to purchase their share of the goods which our economic system is capable of producing, the markets will automatically be closed to the sale of goods, and idle factories and unemployment are the disastrous result.

V. ESTABLISHMENT OF SOCIAL ORDER

48. It would be unreasonable to expect that an economic system which has been predicated upon false principles and which has been operative over many decades could be reorganized suddenly or with the easy gesture of hasty legislation and new administrative policy. The problem which requires for its solution intellectual vision, moral integrity and persevering effort. Many leaders both in the field of management and in the field of labor have been convinced that economic laws and moral laws are in harmony and not in conflict with one another. No one section of human society can be grievously injured and that injury is not acting harmfully in the final analysis upon all other sections of society.

49. The remedy for our problems is not so simple as some would have us think. The solution lies in clear, honest thinking and in a right conscience. Relying upon God's Providence we dare not be pessimistic but at the same time we frankly recognize that a full restoration to a Christian social order is a matter of steady growth and not a sudden transition.

50. There are two attitudes which represent extreme positions regarding our economic and social order. The one attitude is espoused by those who reject any and every kind of economic planning or organization. They constitute the group of extreme individualists and the so-called school of economic liberalism. They want no interference whatsoever with the individual either from the government or from the social pressure of group organizations. They will tolerate restrictions upon individual initiative or personal enterprise. They are liberal only to the extent that they wish to be liberated from all social responsibility. They call it free enterprise but the freedom is for those who possess great resources and dominating strength rather than for the weak or those who labor for their well-being.

51. They oppose all efforts to establish collective bargaining by organized labor and they resent the action of government in enacting laws which make such collective bargaining obligatory. If there is to be any social planning, they will do it themselves without the collaboration of labor, consumers of the government. They want the government to be restricted to the function of a policeman or umpire in enforcing private contracts but not to be entrusted with the responsibility of promoting justice and the common good.

52. The second group reject totally this attitude of the individualists and rush to the opposite extreme. These latter desire to socialize all resources or establish a state collectively. Either all property, as in pure Communism, or at least all productive property as in Socialism, should be owned in their theory by the community or by the state. The state or the community thereupon will engage through its bureau and agencies in developing an elaborate system of national economic planning. The hope, impractical as that method may be, is to make provision for the needs of all citizens so that there will be no surplus and no deficiency. This system would ignore human nature and human rights as tragically as the afore-mentioned where this system has been tried human beings are victimized in a manner and to an extent even more disastrous. Persecution is the logical and inevitable result of such economic dictatorship.

53. Between these two extremes there is a "via media" completely consistent with Christian morality and with sound economic principles. It is manifestly impossible to expect good economic order if wages, prices working conditions and the public good are left to chance or to the haphazard methods of so-called free enterprise. "Free competition, however," says Pope XI, "though with certain limits is just and productive of good results. But the danger of the ruling principle of the economic world." Economic supremacy, he continues, can still less assume the function of a true and effective guiding principle. "For this is a headstrong and whimsical power which, if it is to prove beneficial to mankind, needs to be curbed strongly"

Congress Records Pope's Protests on Atrocities in Poland

WASHINGTON, (NC) — Reading into the Congressional Record newspaper reports of the Holy Father's protests against atrocities in occupied Poland, Representative Samuel Dickstein of New York this week told the House of Representatives that "I should like to see at least this democracy raise its voice and to join this great Pope XII and others in an appeal to the world."

IN ONE EAR

By ART KELLY

Radio is an unusual medium. Each day of broadcasting is a new adventure. It is a new opportunity to meet some of the wisest men from all over the world.

To sit in the comfortable chair at WHAM and hear changing voices of authority here is an exciting and satisfying experience. It is a chance to hear the best of the best. It is a chance to hear the best of the best. It is a chance to hear the best of the best.

Day in and day out the great ideas of the world are being broadcast. It is a chance to hear the best of the best. It is a chance to hear the best of the best. It is a chance to hear the best of the best.

Along this same line of thought, here is a little story that concerns Dr. Harry Hagan. "True or False" program which is broadcast by WHAM each Monday evening at 8:30 o'clock. When asked by Dr. Hagan, Hagan would win a prize.

Dr. Hagan, a well-known authority on the subject of health, has been asked to give a series of lectures on the subject of health. He has been asked to give a series of lectures on the subject of health. He has been asked to give a series of lectures on the subject of health.

and young Indian warriors come to think that their difference, armed with bows and arrows, is a sign of progress. Dr. Hagan, in a recent broadcast, has been asked to give a series of lectures on the subject of health. He has been asked to give a series of lectures on the subject of health. He has been asked to give a series of lectures on the subject of health.

Doctors have been asked to give a series of lectures on the subject of health. He has been asked to give a series of lectures on the subject of health. He has been asked to give a series of lectures on the subject of health.

It Might Work... Bob Hope, popular NBC comedian, recommends that you do not give up hope. "It might work," he says. "It might work," he says. "It might work," he says.

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Good for Rochester Eddie Anderson, Rochester's Jack Benny, NBC's "Sunday Night," has become so swamped handling his radio and moving picture mail, and managing all the Anderson appearances, that he recently opened an office in Hollywood.

Not Forgotten Yet! Despite the terrible disaster that has built up around "Living" and "Hearings," there are still those who look to the "Living" and "Hearings" as a source of information. "Living" and "Hearings" are still being broadcast by WHAM's "Music You Want" program. This forty-five minute musical presentation features the world's greatest music presented by the world's greatest artists. The only suggestion is to listen next Friday night. That is, Charles Hagan's "Not Forgotten" program at 10:30 p.m. in both of these live musical programs you will find an excellent program from the "Living" and "Hearings" busy day.

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