

# HOLY FATHER OUTLINES KIND OF

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... as is social morality, and that specious appearance of a purely formal democracy may often serve as a mask for all that is in reality least democratic.

Only a clear appreciation of the purposes assigned by God to every human society, joined to a deep sense of the exalted duties of social activity, can put those in power in a position to fulfil their own obligations in the legislative, judicial and executive order with that objectivity, impartiality, loyalty, generosity, and integrity without which a democratic government would find it hard to command the respect and the support of the better section of the people.

The deep sense of the principles underlying a political and social order that is sound and conform to the norms of right and justice is of special importance in those who in any kind of democratic regime have, as the people's delegates, in whole or part, the power to legislate.

And since the centre of gravity of a democracy normally set up resides in this popular assembly from which political currents radiate into every field of public life — for good or ill — the question of the high moral standards, practical ability and intellectual capacity of parliamentary deputies is for every people living under a democratic regime a question of life and death, of prosperity and decadence, of abundance or perpetual unrest.

To secure effective action, to win reforms and trust, every legislative body should — as experience shows beyond doubt — gather within it a group of select men, spiritually eminent and of strong character, who shall look upon themselves as the representatives of the entire people and not the mandataries of a mob, whose interests are often unfortunately made to prevail over the true needs of the common good — a select group of men not restricted to any profession or social standing but reflecting every phase of the people's life; men chosen for their solid Christian convictions, straight and steady judgment, with a sense of the practical and equitable, true to themselves in all circumstances; men of clear and sound principles, with sound and clear-cut proposals to make; men above all capable in virtue of the authority that emanates from their untarnished consciences and radiates widely from them, to be leaders and heads especially in times when the pressing needs of the moment excite the people's impressionability unduly, and render it more liable to be led astray and get lost; men who — in periods of transition, generally stormy and disturbed by passion, by divergent opinions and opposing programs — feel themselves doubly under the obligation to head-circulating through the veins of the people and of the state, burning with a thousand fevers, the spiritual antidote of clear views, kindly interest, a justice equally sympathetic to all, and a bias towards national unity and concord in a sincere spirit of brotherhood.

Peoples whose spiritual and moral temperament is sufficiently sound and secure, find it themselves and can produce the heralds and implementers of democracy, who live in such dispositions and know how effectively to put them into practice.

But where such men are lacking, others come to take their places in order to make politics serve their ambition, and be a quick road to profit for themselves, their caste and their class, while the race after private interests makes them lose sight of completely and jeopardize the true common good.

**State Absolutism**  
A sound democracy, based on the immutable principles of the natural law and revealed truth, will resolutely turn its back on such corruption as gives to the state legislature in unchecked and unlimited power, and moreover, makes of the democratic regime, notwithstanding an outward show to the contrary, purely and simply a form of absolutism.

State absolutism (not to be confused, as such, with absolute monarchy, of which we are not treating here) consists in fact in the false principle that the authority of the state is unlimited and that in face of it — even when it gives free rein to its despotic aims, going beyond the confines between good and evil — to appeal to a higher law obliging in conscience is not admitted.

A man penetrated with right ideas about the state and authority and the power that he wields as guardian of social order, will never think of derogating the majesty of the positive law within the ambit of its natural competence. But this majesty of positive law is only inviolable when it conforms — or at least is not opposed — to the absolute order set up by the Creator and placed in a new light by the revelation of the Gospel.

It cannot subsist except insofar as it respects the foundations on which human personality rests, no law than the State and the Government. This is the fundamental criterion of every healthy form of government, including democracy. It is the criterion by which the moral value of every particular law should be judged.

**Peace Means and Conditions of an Effective Permanent Unity of Mankind and Society of**

take the occasion of Christmastide to point out along what lines a democracy befitting human dignity can, in harmony with the law of nature and the design of God as manifested in Revelation, secure happy results. Indeed, we are deeply convinced of the supreme importance of this problem for the peaceful progress of mankind.

But we also realize the exalted claims that this form of government makes on the moral maturity of the individual citizen; a moral maturity to which he could never hope to attain fully and securely if the light from the Cave of Bethlehem did not illumine the dark path along which the peoples are going forward through the stormy present towards a future which they hope will be more serene.

But how far will the representatives and sponsors of democracy be inspired in their deliberations by the conviction that the absolute order of beings and purposes, of which we have repeatedly spoken, comprises also, as a moral necessity and the crowning of social development, the unity of mankind and of the family of peoples?

On the recognition of this principle hangs the future of the peace. No world reform, no peace guarantee can abstract from it without being weakened and without being untrue to itself.

If, on the other hand, this same moral necessity were to find its realization in a society of peoples which succeeded in eliminating the structural defects and shortcomings of former systems, then the majesty of that order would regulate and inspire equally the deliberations of that society and the use of its instruments of sanction.

For this reason, too, one understands why the authority of such a society must be real and effective over the member states, in suchwise, however, that each of them retain an equal right to its own sovereignty.

Only thus will the spirit of sane democracy be able to provide the vast and thorny ground of foreign relations.

**Against Wars of Aggression As Solution of International Disputes**

There is a duty, besides, imposed on all, a duty which breaks no delay, no procrastination, no hesitation, no subterfuge: It is the duty to do everything to ban once and for all wars of aggression as a legitimate solution of international disputes and as a means towards realizing national aspirations.

Many attempts in this direction have been seen in the past. They all failed. And they will all fail always, until the saner section of mankind has the firm determination, the holy obstinancy, like an obligation in conscience, to fulfil the mission which past ages have not undertaken with sufficient gravity and resolution.

If ever a generation has had to appreciate in the depths of its conscience the call: "war on war," it is certainly the present generation.

Having passed, as it has, through an ocean of blood and tears in a form perhaps never experienced in past ages, it has lived through the indescribable atrocities with an intensity such that the recollection of so many horrors must remain stamped in its memory, and even in the deepest recesses of its soul, like a picture of a hell against which anyone who cherishes a sense of humanity desires more than anything else to close the door forever.

**Formation of a Common Means to Maintain Peace**

The decisions already published by international commissions permit one to conclude that an essential point in any future international arrangement would be the formation of an organ for the maintenance of peace, of an organ invested by common consent with supreme power to whose office it would also pertain to another in its germinal state any threat of isolated or collective aggression.

No one could halt this development with greater

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Municipal Bonds	480,872.34
Loans & Discounts	8,651,797.56
Mortgages	1,611,084.52
Genesee Valley Trust Building	1,354,106.05
Other Real Estate	2,500.00
Other Assets	252,472.07
<b>Total</b>	<b>\$34,472,877.58</b>

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