St. Joseph, Patron and Model of Workers.

Our Lord and Saviour Jesus Christ, is indeed the great central figure in the divine economy of the Redemption, "the Lamb of God, Who taketh away the sins of the world" (1), Who Himself came "instructing us, that, denying ungodliness and worldly desires, we may live soberly, and justly, and godly in this world, looking for the blessed hope" (2) But within the earthly setting of the divine plan there are secondary figures, whom God chose as important instruments of His design of love and mercy, and who in their proper sphere edify and teach us many wholesome lessons in the practical Christian philosophy of life. Foremost among these is unquestionably Mary, the ever blessed Virgin Mother, who is so intimately associated with the Redeemer and His mission that she merits the title of "Co-Redemptrix". By nature and grace she stands out among the children of men as the brightest jewel of all creation, exciting our admiration and love, stimulating us to imitate her virtues and inviting our confidence in the power of her intercession at the throne of her divine Son. How our hearts glow and burn with the ardent desire, one day to witness her glorification as the Queen of the Angels and of the Saints!

Hail, O Queen of heaven, enthroned!

Hail, by Angels Mistress owned!

Root of Jesse, Gate of morn,

Whence the world's true Light was born:
St. Joseph 2.

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see:
Fairest thou, where all are fair,
Plead with Christ our sins to spare. (3)

But there moves yet another figure through the early
gospel scenes of the sublime Mystery of the Ages, modest yet
most impressive in his solemn gravity, silent of speech yet so
eloquent in his obedience to the heavenly Father, spotlessly
chaste yet so loyal in his devotion to the Mother and Son,
humble in social rank and avocation yet so exalted by the
divine decree which appointed him spouse of the Mother of
God and vested him with the authority of father of the "Word
Made Flesh". Such is the son of Jacob, "Joseph, the husband
of Mary, of whom was born Jesus, who is called Christ." (4)

Joseph "was of the house and family of David" (5) There
prevailed among the Jews a venerable and well established
custom, which obliged the sons of rich and poor alike to
become skilled in an honorable trade. The purpose of this
regulation was to supply, in case of necessity, the means of
earning a livelihood and thus guarantee independence. It also
emphasized the dignity of labor and furnished a safeguard
against idleness and its concomitant vices. Joseph, despite
his descent from the royal house of David, was poor; therefore,
the pursuit of a mechanical trade was for him a necessity. He
was a carpenter in the city of Nazareth of Galilee, where he
enjoyed the reputation of "being a just man" (6) Hence it is
legitimate to assume that he plied his trade in an honourable
manner, heightened, no doubt, by the consciousness that the
fruits of his labour must provide the support of the Holy Family, with whose responsibility Divine Providence had so mysteriously charged him. We are not familiar with the circumstances of the sojourn of the Holy Family in Egypt during the infancy of Jesus, but we may more than surmise that there too Joseph applied himself to the same occupation to earn sustenance for his loved ones.

The workshop of Nazareth became the play room of the Child Jesus. Later, as the Saviour advanced in age, it became the apprentice shop, wherein Joseph was the master and the Boy Jesus the pupil, for Jesus was later known not only as "the Carpenter's son" (7) but also as "the Carpenter, the son of Mary" (8) It is not revealed how long the sacred union of the Holy Family and the beautiful relationship between its members remained unbroken. In all probability Joseph died some time before Jesus entered upon His public ministry, bequeathing to the youthful apprentice his workshop and the duty of supporting the home. Certainly Joseph must have passed on to his eternal reward ere Jesus died on the Cross. Only thus can we understand the tender solicitude of Jesus in consigning His beloved Mother to the care of St. John the Apostle. Pious tradition has it that St. Joseph breathed forth his soul while reclining in the loving arms of Jesus and Mary, upon whom he had bestowed so much solicitude and care, and to whom he had been so faithfully devoted throughout the years.
"O blest beyond the lot of mortal men!
O'er whose last dying sigh
Christ and the Virgin-Mother watched serene,
Soothing his agony" (Iste, quem laeti)

THE DIGNITY OF LABOR.

Our Holy Father, Pope Pius XI, has dedicated the March intension of the Apostleship of Prayer to St. Joseph, Patron and Model of Workers. How fitting in these days, when the humbler occupations are looked upon with disdain and when even more dignified tasks are regarded as unworthy drudgeries! It is true indeed that toil is a consequence of the sin of our first parents—"Cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life" (9)

But it is equally true that there is a dignity inherent in labour, which makes it honourable as well as necessary, and it possesses a value which makes it profitable not only for time but even for eternity. "The labour of the righteous tendeth to life" (10)

Our divine Saviour despised not labour and toil. He chose a workman to be the spouse of His own blessed Mother Mary, a carpenter to be His own foster-father and master. His own hands were trained to the use of hammer and saw. When He selected His Apostles, He sought them chiefly among the working classes. When He desired to make impressive the lessons about the Kingdom of Heaven, He clothed them in parables drawn from the occupations of the husbandman, the gardener, the cultivator of the vine, the shepherd, the servants of the household. When He would demonstrate His compassion it is in the form of an
invitation to all "that labour and are burdened," to come and be refreshed by Him.

In St. Joseph we witness a marked recognition and exaltation of labour. The Most Holy Trinity singles out this humble and obscure mechanic to become in a most extraordinary and intimate manner associated with the most sublime mysteries of the Incarnation and the Redemption. The Eternal Father entrusts to St. Joseph His own prerogatives over His beloved Son and consigns to him the duty of providing home, sustenance and clothing for God Made Man. When was there set for human effort a more sublime and inspiring task! The Holy Spirit of God, the Eternal Spouse of the ever blessed Virgin Mary, inducts St. Joseph into the innermost secret of the Incarnation and entrusts him with the responsibility of holding the mantle of His protection over the Virgin Mother, before, during and after the Nativity of the Saviour. When was there entrusted to mortal man a holier and a more confidential participation in the mysteries of God! The Son of God appearing in the flesh places His human welfare implicitly into the hands and keeping of this rugged carpenter, bestows upon him His childish love and submits in all humility to his authority. "And he went down with them and came to Nazareth; and was subject to them"(11) When did He, Who holds the universe in the hollow of His hand, accord greater power or higher honor to a human being!

Such is the exaltation of human labour as illustrated in the career of St. Joseph, an exaltation in which every worker has a share and from which every toiler should gather inspiration and encouragement. Honourable toil is never contemptible
in the eyes of God, even though the world with its distorted vision and vain concepts may despise the brow that is beaded with the perspiration of humble toil and reject the hand that hard labour has calloused and wrenched out of shape. In St. Joseph we have the proof that God sets the highest value upon human work and holds in honour the sons of toil, who follow the example of this

MODEL OF WORKERS.

All work, physical and mental, entails effort, frequently great sacrifice, and is often found very irksome to human nature. How can it be otherwise, since the sentence pronounced by God in Paradise hovers over all men for all time:— "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken" (13) When human nature lacks the vision of faith or rises in rebellion against the just decrees of God or is enveloped in the dark night of despair, then the sentence becomes doubly depressing and the yoke of labour hangs with crushing heaviness about our shoulders. Have we not all seen such forlorn souls go through life without light in their eyes, without hope in their hearts, without a smile upon their lips! And oh! how bitter is their language, when they give expression to the sullen thoughts, which agitate their minds!

And have we not, on the other hand, often looked into the the cabins and tenements of the poor, only to marvel how amidst surroundings so destitute of creature comforts there can exist peace and hope and love! The days are indeed crowded with toil
and care, and the nights are lengthened by weary vigils, and the recompense of work done is all too meagre to meet the demands of existence and the responsibilities for the family and the home. But there is a mysterious something in the atmosphere of such homes, which makes things different. If you will raise the lamps from the table, you will discern by its dim light, over yonder on the wall, an oil print of the Home of Nazareth. There is Mary at her spindle, weaving the cloth, it may be, for that seamless garment, over which the soldiers cast lots at the foot of the Cross on the Hill of Calvary. In the foreground is the Boy Jesus, working with square and hammer and chisel, shaping what seems to be a cross. Or is it the stile for the door which Joseph is constructing on his work bench! Over shadowing the scene is the figure of Joseph, strong of body and grave of countenance; his eyes radiating a light that speaks of contentment and hope, a smile playing about his lips, that indicates love and joy in his task. How many homes have been brightened by such a reminder of the correct attitude to work, as exemplified in the Carpenter of Nazareth!

St. Joseph was reputed "a just man". Justice here stands for righteousness or that ensemble of supernatural virtues and qualities, which is the effect of sanctifying grace, whereby the soul is rendered pleasing to God. Besides this general characterization, we discern in the conduct of St. Joseph certain outstanding virtues, which commend him particularly as the Model of Workers.
Faith in God and confident submission to His decrees at all times are the underlying characteristics of his life. Let it be "the command of the Angel of God" to accept Mary as his spouse (13); or the imperial edict summoning him and his delicate spouse to Bethlehem; or the orders issued in the dead silence of a winter's night to "take that Child and his mother and fly into Egypt" (14); or the new manifestation of the Will of God to "arise and take the Child and his mother, and go into the land of Israel" (15): there is never a murmur nor a moment's hesitation, nor even an expression of anxiety about the difficulty of the task. God had made known His Holy Will, with implicit confidence and alacrity the man of God sets about his duty. These same qualities sustained the scion of the house of David amidst the uncertainties of his daily toil, sweetening the yoke and lightening the burden in the hallowed companionship of Jesus and Mary.

And what a model of fidelity do we find in this silent son of toil - amidst the domestic simplicity of Nazareth and in the industrious atmosphere of the workshop! Fidelity to Mary, "his espoused wife", in her virginity, in her motherhood, in the happy years of peaceful family life! Fidelity to Jesus, infant, boy and youth, Whom he knew and worshipped as his God, yet Whom it was his privilege to carress, to support, to instruct, aye even to command and to train into a carpenter, even like unto himself! Fidelity to the heavenly trust, communicated to him by the Angel of God, to stand as guardian over the august mysteries of the Incarnation and the Redemption, which affect so profoundly the interests of humanity in time and in

eternity! "Faithful and wise steward, whom his lord hath set over his family, to give them their measure of wheat in due season"(16) Such is Joseph, the son of David, Master Carpenter of Nazareth!

And may we not read into his life, meagre as it is in its outlines, that beautiful quality of patience, that necessary complement of obedience and fidelity, which sweetens sacrifice and makes all trials bearable! And who will question the sanctification of Joseph's life, with its labours, its sacrifices and its sorrows by a superabundant love of God, which vibrated in his righteous soul! God, Jesus, Mary, his mission, his work, his workshop and home at Nazareth, each had a place in the deep recesses of his heart, each reacted in turn to inspire his life and inject courage and joy into his spirit. After all it is love which extracts from labour the thorns that prick and lifts the irksomeness that wears.

As St. Augustine puts it so well:—"Ubi amatur, non laboratur; et si laboratur, labor amatur"—

GO TO JOSEPH!

And so Christian Soul, you that stand in the midst of the seething, breathless, harassing turmoil of modern life, pause at times to gaze upon that picture on the cabin wall, which portrays the industrious yet peaceful Joseph in his workshop at Nazareth. Study every feature of that sanctuary of domestic peace and industry, with its consecrated service, rendered so modestly, so silently, yet so cheerfully and so perfectly. Your workshop may be the factory, or the mill, with its nerve racking rhythm of ponderous machinery; it may be perched in the
dizzy heights of the steel skeleton of the newest rival of the
tower of Babel; it may be located down in the dank, stifling
caverns of some mine, hundreds of feet beneath the surface of
the earth; or it may be behind a counter in a gigantic depart-
ment store, or within wired enclosure of the latest link of
some "bancorporation", or in the executive department or private
office of a giant industry. The professions and occupations
are legion, whereby the descendants of Adam and Eve are
working out the universal sentence "With labour and toil shalt
thou eat of the earth all the days of thy life" (9). You will
labour in vain and your toil will weigh down your spirit,
even as it grinds out the tissues of your body, if you fail to
grasp and apply the philosophy of the Carpenter of Nazareth.

This does not imply that you must allow injustices to
behave you to earth. You have rights, which you can demand
with all the lawful and orderly means at your command. By
divine decree all are placed under the obligation of toil,
but there is no decree which compels the worker to submit
to injustice or enslavement. "The labourer is worthy of his
hire" (19) is the divine way of expressing the right to just
compensation, and fair conditions of labour. Neither Christ
nor the Church advocates or countenances degradation as part
of the lot of man. But even under ideal conditions there come
moments of weariness and depression, moments when high motives
fade out and leave the spirit of the worker desolate. It is
then that you need the picture of St. Joseph, Patron and Model
of Workers to buoy you up.
St. Joseph II.

Learn then from St. Joseph to labour with faith in God and with an humble submissive spirit. "It is hard to kick against the good" (17) The pricks will only sting the more for thine obstinacy. Cling to thy task with fidelity, even though at times the way be bitter. Season thy labours with love, sanctify them by union with God, make them profitable for eternity by consecrating them to His glory, "do all for the glory of God". (18) Much discontent would vanish from the hearts of men, and peace would again possess their souls, could they but pattern their lives after that of the last of the Patriarchs, St. Joseph, son of David.

"There throned in power, let us his loving aid
With fervent prayers implore;
So he may gain us pardon in our needs,
And peace forevermore".

Iste quem laeti.

(1) John, I - 29; (2) Titus, II - 12, 13; (3) Antiphon - Purification;
THE AIMS OF CATHOLIC ACTION.

Holy Name Men, we hail you as the very salt of our catholic manhood! Representatives of every station in life though you be, your glory rests not upon the material, social or political prestige of which you may boast, but rather upon your sterling catholicity, which makes brothers of you all in the common bond of a sturdy faith, a consistently clean life and an enthusiastic zeal for the advancement of the Kingdom of Jesus Christ, Whose Sacred Name you love and revere.

It is a particular privilege to participate in your most impressive demonstration, because you make it a solemn act of worship in which you render public honor and praise to the Holy Name of God, Who is so little recognized in the public life of our day. Recognizing, as too few do, that we are passing through a period of retribution for our generation's excesses and extravagances in the moral and economic order, you are dedicating to God an act of public reparation for the burden of sin under which humanity is staggering. With the consciousness of faith which directs you to look to God's love and mercy rather than to human power and ingenuity for the alleviation of the evils which are saddening the hearts of men, you are hopefully sending to heaven a mighty prayer that humanity may soon look into the dawn of a better day. But an act of worship would be incomplete without the element of
thanksgiving! After all, our very depression is proof by antithesis that God has blessed us, and blessed us of America beyond the other nations of the earth, materially and spiritually. We must not forget this, lest we add to our unworthiness the guilt of ingratitude. You do well to render thanksgiving on an occasion such as this for God's innumerable blessings poured out so lavishly upon our church, our country and our institutions. Among these blessings you have singled out one for emphasis today, which we hail with rejoicing - "That may be thanked, so reads your program, for the great blessings that have come to our diocese and to the Church of these United States through the wise and beneficent leadership of our beloved Bishop in the past decade of years" - For years we have admired and found inspiration in the amiable character, untiring zeal and inexhaustible energy of your Most Reverend and beloved Bishop. You of Cleveland are blessed indeed in the gift of such a leader. As for the Church in these United States of America, if the story of Catholic Action in this country is ever written, no name will stand out in bolder relief or more glorious splendor, than that of your high priest and father, Bishop Joseph Schrembs. With you we thank the Lord and pray most fervently that Cleveland and America may benefit by his genius, his guidance and his labors for many years to come.

Seeking a Prophet

"That God may free the world from the perils of
economic depression, hatred, misunderstanding and false philosophy that are menacing our civilization and culture". Thus you define the purpose of this Catholic Action Demonstration. In this you betray the thoughts which dominate your assembly, thoughts which in fact no assembly of men foregathered today in any part of the world can suppress without some unnatural restraint. The evils are too universal, too omnipresent, too deep-rooted, too painful to admit even the pretence of ignoring them.

All the world is not only thinking, talking and writing about this thing called economic depression, it is also awaiting with consternation what may yet befall our civilization and culture. Many who are not pessimists see the handwriting of doom on the wall. Helplessly and well, nigh hopelessly all the world is casting about for the nostrum which will effect the magic cure, for the sorcerer who will coax back over night the illusory sprite called Prosperity. Only three days ago Geneva sent out the message that its economic committee can agree on no single cure-all for the prevailing difficulties in finance, commerce and industry. Governments and political parties are tottering because they seem incapable of doing more than organizing national and international conferences, creating commissions and ordering surveys and investigations in endless variety, whose results seem to be for the most part illusory. Captains of industry seem to have lost their skill
and the wizardry, with which for two decades they have amassed fortunes, in comparison with which the wealth of Solomon or Croesus are mere ant hills. Bankers and financiers, confronted with the stagnation of industry and commerce, are perplexed because the irony of fate leaves them without a market for the millions of dollars stored in their vaults, except for the occasional holocaust on the altar of Mammon to stabilize some leading world power. University faculties, scientists and philosophers, experts in research work and surveys reveal no way out of the labyrinth of economic, social and moral confusion into which they have helped not a little to steer the world.

In the meantime community chests, social agencies, charitable organizations and institutions are planning and struggling against desperation to raise the funds necessary to relieve physical, social and moral misery in our homes and to remove the evidences of degradation from our streets and thoroughfares during the oncoming winter. The world is looking for leadership and sighing for a prophet, who may forecast a brighter era and divert humanity's course from the miry jungles of communism and radical socialism.

Truly may we cry out with St. John the Baptist: "There hath stood one in the midst of you whom you know not" - For nearly a decade of years a prophet, whose heart has been racked by the
restlessness and gravitating trend of the religious, moral and social life of the world, and whose unerring, unobscured vision has been concentrated upon the things that are for the peace of humanity, has raised his prophetic voice in season and out of season, in allocutions and writings without number, even sending his message to the ends of the earth by the electrified waves of the air, to warn his children against the menacing portents of the times and to call upon the nations to rally to the defense of the very foundations of Christian civilization. More keenly than all others this prophet realizes that our economic breakdown is a symptom rather than the disease. The universal disorder has its roots in treason to God and in the flouting of Christian principles of morality, in contempt for social justice and charity, in avarice, selfishness and lust -- all the ugly tentacles of the cancer of gross materialism, which holds the nations in its grip.

From his lofty watchtower, flung high upon the impregnable Rock of Peter, this holy seer sends forth the rallying cry: "The peace of Christ in the reign of Christ". With the sureness of the experienced diagnostician, whose fingers have played upon the pulse of humanity for nearly two thousand years, he discerns the malady and prescribes the remedy:— "Prayer, sacrifice and action — Catholic Action — through the application of Christian principles to all the problems of life". The world may be indisposed to accept his leadership, because he carries
not the symbols of materialism on his scutcheon; it may not reecho to his rallying cry, because it is ill prepared for high spiritual ideals; but if it would return to stability, order and peace, it must accept the recipe—"Prayer, sacrifice and Catholic Action through the application of Christian principles to the problem of life" prescribed by the Vicar of Christ, gloriously reigning over the Church of God, the Father of Christendom, Pope Pius XI.

The Aims of Catholic Action.

So extensive are the ramifications of Catholic Action, which actually touches and influences every domain of human life and its manifold relations, that an exhaustive development of its scope would be an imposition upon your time and patience. But since you have dedicated this magnificent demonstration to Catholic Action, you are entitled to know at least its major aims as visualized by the Holy Father.

Addressing the International Catholic Women's League in Rome two years ago the Supreme Pontiff said: "Catholic Action, as we wish it and as we have frequently characterized it, is the participation of the laity in the hierarchical apostolate for the defense of religious and moral principles, for the development of a sound and wholesome social action under the guidance of the hierarchy, functioning outside and above all political parties, in order to restore Catholic life in the family and in human society."—Here we find three aims of Catholic Action stressed:

1. The defense of religious and moral principles.
2. The development of a sound and wholesome social action.
3. The restoration of Catholic life in the family and in society.

Let us review them briefly.
Be it emphasized that Catholic Action is an invitation and a summons issued to the Catholic laity to participate in the apostolic ministry of the hierarchy. It is an extension of the sacerdotal office, in the broad sense in which St. Peter addresses the laity as "a chosen generation, a kingly priesthood, a holy nation" (I Petr. 2,9) The Holy Father explains this exalted concept more specifically, when he describes this lay apostolate "as a way and a means, which has come into being, through the dispensation of divine grace, to the end that the Church may call and induce those to follow the teaching and the law of the Gospel, who might otherwise, through lack of priestly influence, fall a prey to the misrepresentations and destructive efforts of disturbing agitators" (Acta 1928-387).

True to its name Catholic Action is characterized by its universality, summoning "catholics of every station in life to share in this genuine apostolate", and offering a boundless field to the zeal of the laity, for "it is a way and a means, of which the Church avails itself to bring to the nations blessings of every kind" (Acta 1928-385). It is a massed forward movement of the entire Catholic body, hierarchy, clergy and laity in their proper coordination, to inspirit all human life and its complex relationships with the soul, the power, the unction and the rule of Christ's doctrine and principles: "Pax Christi in regno Christi - The peace of Christ in the reign of Christ" - Catholic Action aims at reaching men, who would place themselves Christian, consistent, compelling them to be Christians in truth by living as Christians under all conditions of life.
Defend Religious and Moral Principles

The defense of the nation, its constitution and interests is the first duty of a physical army. So the first function of Catholic Action is the defense of the principles of religion and morality, which Christ promulgated and sealed with His death. Who will deny the necessity of such a defense in the face of skepticism, agnosticism, irreligion and downright atheism, which are sweeping like a tidal wave over the earth! At least one government has declared an infernal warfare upon all religion, defying God's wrath with its unspeakable blasphemies, threatening to tear to shreds every vestige of religious belief still lingering in the hearts of its enslaved subjects and forbidding mothers to lisp the name of God or Christ to the children at their knees. The atheistic propaganda of Communism has its resources, prophets and high priests scattered throughout Europe and America, sowing the seeds of a materialism far grosser and more destructive than the capitalistic system which it aims to supplant. The divorce of religion from education in the public schools of our own country, complemented by the undisguised anti-religious attitude of secular colleges and universities, is working out logically in a descending course, indicating a diminishing religious grasp in each succeeding generation — indifference, skepticism, irreligion, atheism.

Even Christian churches are speeding up the process of dechristianization by reducing to mere skeletons and shadows
their traditional beliefs, by weakening or abrogating all discipline and by adapting their moral code to the popular whim of the age. What wonder that forty thousand non-catholic churches are reported closed, with their pulpits as silent as the tombstones in the adjacent cemeteries! What wonder that a leading minister of a denomination, whose statistician reported ten thousand churches without a single baptism last year, charged his church with "spiritual suicide" and "spiritual birth control"! Perhaps there is here a relationship between the physical and the spiritual order!

As for the weakening of morality, there is no need of nauseating this audience with the ugly tale of violence, crime and immorality which the daily press presents in uninterrupt ed serials. The Wickersham Report has confirmed the most invincible skeptics of the enormous extent of lawlessness in our land. But it may be important to cite expert testimony for the fact that irreligion and crime are intimately related. On June 15th Dr. Brandl, Police President of Vienna and international authority on criminology, addressing the International Congress of Religious Psychology in Vienna, made this significant statement about juvenile criminals: "It is to be noted that their attitude toward religion definitely fixes the degree of their criminality. If they have lost their religion they are more prone to commit crime than those who have preserved some religion. In the case of grave crimes, it is found almost invariably that the offender's religious feeling is either wholly lost or strongly diminished" (Oath. News, June 27, '31)

America may well take heed! 

religion and crime are born companions!
10.

These conditions explain in part why the Holy Father sets forth as the first specific aim of Catholic Action "the defense of religious and moral principles". The Catholic Church alone stands firm and immovable above the rising tide of religious unrest and amidst the deluge of moral decadence and corruption. She not only gathers her children to her sheltering protection, but in Catholic Action she bids them to consecrate their gifts of tongue and pen, especially the persuasive power of a consistent Catholic life, to promulgate, defend and demonstrate to the unbelieving, loose living, often licentious worldlings that the Gospel and the Decalogue contain the rule of life which alone gives dignity to human existence and peace to restless hearts.

Sound, Wholesome Social Action

Much of the disorder and misery from which humanity is suffering today arises from unsound principles and theories regarding the social order under which men live. Therefore the Holy Father has not only made "the development of a sound and wholesome social action" one of the chief aims of Catholic Action, but in his recent encyclical, entitled "Forty Years After", he has given to the world the principles and methods according to which the social order should be constituted and reconstructed.

A fundamental weakness in the efforts put forth to adjust the present economic and social dislocation is the dream that the old order is right and sound and that nothing is lacking but confidence to set the machinery of industry and commerce in
motion. Geneva tells us that "psychological factors dominate the economic crisis throughout the world" (Sept. 2, A.P. World Herald) Psychology is playing its part in the tragic drama of world depression, but ask the man who walks the streets in search of a job, or the father whose children cry for bread and there is none to break to them, or the farmer whose creditors have dispossessed him because he failed to meet his obligations, whether psychological factors dominated or this is not psychologically rooted in real life? their individual crisis. The social structure and machinery needs more than a psychological upturn or a superficial repair job, it needs a new philosophic outlook and a thorough reconstruction according to the principles contained in or logically deduced from the teachings of Christ. The regulation of the responsibilities arising from the possession of property and wealth, the ordering of the mutual relationships, duties and burdens, between the state and its citizens, between capital and labor, between the employer and the employees, between one rank of human society and the other, fair compensation and the equitable distribution of the joint fruits of investment, brains and brawn in industry, agriculture and commerce are all vital issues. Liberalism and capitalism have met them in the spirit of a materialistic philosophy, selfishness and avarice; the present economic debacle is the result. If we would escape the worse consequences of a reign of socialism and communism, whose advocates are potentially in our very midst, then governments, financial, industrial and commercial leaders, together with the sober advisers of the laboring classes, must adopt the safe and sound middle course mapped out by the
Holy Father according to the christian principles of justice, charity and righteousness. The world is paying the penalty of the disregard, with which it treated the wise social philosophy, promulgated forty years ago by Pope Leo XIII; can it afford to treat with equal disdain the prudent counsels of Pius XI?

Restore Catholic Life in Family and Society

The third major aim set for Catholic Action by the Sovereign Pontiff is "the restoration of catholic life in the family and in human society". What sinister disorders, abuses and vices have crept into the life of the family and human society! Camouflaged prostitution stalking abroad in the guise of trial and companionate marriage agreements, divorce mills grinding out their foul grist under circumstances and at a speed which make a mockery of our legislative and judicial systems, the abomination of birth control and its pretentiously more refined but scarcely less insidious companion, eugenics, -- all carried on with legal sanction, popular approval and even the sacriligious connivance of christian religious bodies, are corrupting family life, disintegrating the christian home, poisoning the wells, whence social life draws its sustenance, and corroding the very structure of our national strength. The screen, the stage, the printed page, the fashions of dress, (we-should
many of the prevalent social pastimes are so stripped of restraint by the omnipresence of the sex appeal, that Christian modesty has practically been shamed and mocked out of the pale of human society. Surely then there is reason for the efforts of Catholic Action towards the restoration of the purity, the beauty and the sweetness of Catholic life in the family, in the home and in social intercourse!

**Our Response**

Let us not get the erroneous impression that we are pessimistic about the situation or outlook either in the religious or the moral or even in the economic order. We may realize the depth and extent of evil and yet not sink into the valley of gloom and despair. No one realized better than Jesus Christ the extent and heinousness of sin, yet no one ever held out a brighter prospect of hope and confidence than He, Who said "And I, if I be lifted up from the earth, will draw all things to Myself". "Come to me all ye that labor and are heavily burdened, and I will refresh you!" (John 12:32) It is in this spirit of confidence, optimism and helpfulness that Catholic Action is called into being as the modern expression of the apostolate, founded by Christ and exercised by the Church in the form best suited to changing times and conditions. True to the character and
spirit of her divine Founder and Master, Whose life and ministry the Church is and continues, She never loses faith in the heavenly Father, or confidence in the power of the grace of Christ to mold the hearts of men towards higher ideals, or patience with their failure to correspond to her promptings. The very essence of Catholic Action is a will and determination on the part of the Church to lead and direct humanity to the knowledge and possession of a better mode of life, more secure and lasting peace and more substantial prosperity and happiness.

My dear Holy Name men and friends, the Holy Father calls us out of the lethargy of passivity, out of the delusion of complacent security, out of the depths of discouragement, out of the darkness of despair, out of the deadening stupor of inaction, to participation with the hierarchy and clergy in a glorious apostolate of service for ourselves and our fellow-men of all creeds and stations of life. Much has been and is being accomplished in these United States of America through individual and organized effort, but we are still far, very far from the limit of our potentiality. For more than a decade of years we have had Catholic Action organized and proposed by the American Hierarchy through the National Catholic Welfare Conference, of whose Administrative Board your esteemed Bishop is a most distinguished member. Much has been accomplished through its departments of the
Press, Education, Social Action and Lay Organizations. But we are only on the threshold of achievement, we have yet to realize the complete unification and direction towards the common goal of all our catholic spiritual and social resources and human material. This goal is not the conquest of America for an earthly kingdom, nor a form of unethical proselytism, nor an attempt at a political coup d'état, for all these are foreign to the very nature and spirit of the Church and explicitly excluded from the scope of Catholic Action. Catholic Action aims not to take through God's grace, but to give to the world the blessings of faith, sound morality, sane social principles and a clean, dignified family and home life. Yes, it aims to conquer the world — for decency, for peace, for the joys of righteousness, for the Kingdom of Christ, for eternity. Let our response be prompt, generous and wholehearted, each contributing of that which is within him, in prayer, in sacrifice, in active intelligent labor, to win the world to Christ and make Christ a reality in the world — "The peace of Christ in the reign of Christ".