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CARDINAL PACELLI AS LEGATE SEEN AS TOKEN OF PONTIFF'S ESTEEM

(Continued from Page One)
 the people, with a heroic spirit of love for their country and religion, succeeded in repulsing the invader.
 This victory preserved the Catholicism of Latin America from Protestant infiltration. This is well-known to the Argentine Catholics and every year, on the anniversary of the victory, Government and people take part in solemn ceremonies of thanksgiving in the Cathedral of Buenos Aires and in the shrine of Our Lady of Luján. All these glorious memories undoubtedly prompted the Pope's action in choosing to send as his representative to the Eucharistic Congress, the Cardinal who is his most immediate and intimate collaborator in the formidable duty of directing the whole Catholic Church.
 The Cardinal's Suite
 The choice of the prelates and gentlemen who will accompany Cardinal Pacelli also reveals the care given by the Pope to bestow the utmost splendor on this mission. Cardinal Pacelli is accompanied by the prelate who is nearer than any other to the Pope and directs all that which concerns his person in the high offices as Head of the Church. This prelate is Monsignor Carmillo Caccia-Dominioni, Maestro di Camera of His Holiness. In the same capacity he accompanied the late Cardinal Bonzano on his mission as Cardinal Legate to the Eucharistic Congress at Chicago. On the occasion of the Eucharistic Congress at Sydney he was sent there on special mission, at the same time as Cardinal Legate Cerretti, to take to that Cathedral a gold chalice sent by the Pope as a souvenir of the Congress. Another prelate who accompanies Cardinal Pacelli is Monsignor Ernest Ruffini, Secretary of the Sacred Congregation of Seminaries and Universities, one of the most eminent prelates of the Roman Curia as much for the post he occupies as for his personal gifts of intelligence and culture. The third prelate who accompanies the mission as Master of Ceremonies is Monsignor Carlo Grano, Master of Papal Ceremonies and official of the Secretariat of State.
 No less has been the care that was exercised in choosing the lay gentlemen who will be in the suite of the Legate. Marchese Giovanni Battista Sacchetti, Forzier Maggiore of the Holy Apostolic Palace, is head of one of the most illustrious families of Italian nobility in which is hereditary the office of Forzier Maggiore, that is head of the Vatican office which has

JESUITS GIVE REMEDIES FOR WORLD'S ILLS

(Continued from Page One)
 new world conflict will imperil the very basis of our civilization, the speaker added.
 In a discussion of "The Church, Holy Scripture and the Theory of the Evolution of Man," opened with a paper read by the Rev. William J. McGarry, S.J., it was said that as Catholics we can have nothing to do with the form of evolution which disregards dogmatic facts concerning a single pair of human ancestors, and the descent of all living men from them with the inheritance of original sin. "We know at the outset that such a hypothesis is false," it was stated.
 Unemployment Problem
 The Rev. F. Fay Murphy, S.J., presenting the principal paper at a discussion of "The Unemployment Problem," said that America is demanding to know if sociologists have a valid and workable solution to the problem. Then, asserting that "the material things of this earth were intended to enable men to live in decency and security, that a civil society was established for the common good of all," and that it is a primary duty of civil society to regulate the production of wealth, and consequent income, that individual men may have this security and share more equitably in the profits of industry, the speaker presented "the following concrete proposal" as a means of dealing with the unemployment impasse:
 1. A shorter work week, with double the number employed in industry, at the same wages as for the former 48-54 hour week.
 2. Regulation by civil society of the profits of industry so that the worker and the buying public may share more fairly in the very considerable profits of industry (as of 1914-1929).
 3. Compulsory State Unemployment Insurance with Industry. The insurance fund to be built up through a 1 or 2 per cent assessment on the weekly wages of employes, matched by an equal amount on the part of the employer.
 The sudden death this week at Lancaster, Pa., of the Rev. Peter Masterson, S.J., of Georgetown University, who was to have presented a paper on "The Hitler Dictatorship," made necessary a change in this section of the program.
 In the discussion of "Mutilation" and "Sterilization" by Father Max Donnell and the Rev. Joseph J. Ayo, S.J., respectively, it was pointed out that as a man is not master of his person so also he is not absolute master of the members of his body, and that "it is a very erroneous opinion which makes the public good man's final destiny; this would be subversive of human dignity."
 "Punitive sterilization" it was said, "may be summarily dispatched because it does not partake of the nature of a punishment. In fact, it may lead to abuses that would mar the purpose for which the State exists."
 Program of Recovery
 The NRA was hailed as a step in the right direction, but the Rev. Joseph F. Thorne, S.J., of Georgetown University asserted that the machinery of the National Recovery Administration should be modified to provide:
 1. Adequate representation of the workers in each industry as well as the consuming public, not merely in an advisory capacity, but with equal voting power and responsibility with the managers of industry.
 2. Official encouragement to the workers to organize themselves into occupational groups in each of the major industries, with the privilege of sub-dividing into craft unions where this is necessary or expedient. This would imply full recognition of the right of collective bargaining.
 3. A political setup that would fit the facts of the changed social and economic order.
 Consideration of "The Roosevelt Revolution" in a meeting of the Historical Section, brought the assertion that "we are, today, in the midst though nowhere near the crisis, much less near the end—of a major social revolution."
 "The virtue of the New Deal," it was said, "seems to be in this, that it has made the new classes conscious of their gains and of the need of social planning; that it has served to wipe out some of the abuses and to create some reforms; should the New Deal fail it will be a magnificent failure."

Barcelona Professor Urges Legislation Not Only To Eliminate Dangers But To Exalt Virtues Through Motion Pictures

Vatican City—An interesting article on "The Cinema and the Adolescent" written by Prof. Dr. Diaz-Guiza of the University of Barcelona for the International Educational Cinema Review, is quoted at length by the *Osservatore Romano*.
 Although the article deals principally with the use of motion pictures in education, Prof. Diaz-Guiza has some interesting comments on censorship. Throughout his discussion, the author differentiates between primary and secondary pupils and stresses the need for motion pictures that are especially adapted to the needs of adolescents who are "neither children nor youths." The films used in schools should not be limited to documentary or scientific subjects, but should be selected with a view to maintaining the adolescent and developing fancy.
 The production of non-documentary films for this purpose, the author declares, would prove a powerful aid to the professor of history or literature in addition to opening up a wealth of material and widening the field of activity of the motion picture industry.
 Such a step, Prof. Diaz-Guiza believes, would be of the greatest importance in countries where the admission of minors to motion picture theaters is rigorously regulated by law.
 The German Constitution of Weimar and the present Constitution of the Spanish Republic expressly contemplate censorship, and the suggestive power of the cinema, Prof. Diaz-Guiza comments, justifies censorship. Censorship, he adds, has a two-fold aspect: a police aspect which is concerned essentially with the suppression of revolutionary propaganda, and a moral aspect which tends to eliminate from the screen passion, vice, or any exhibition which offends or goes beyond the limits of decency of a country.
 Of the 37 countries that have promulgated legal dispositions regarding the cinema, Prof. Diaz-Guiza states, 27 have not considered the physical well being of the adolescent and, in most cases, the spiritual side of the question has a negative status. Most censorship commissions are content with regulating the hours for afternoon programs, the admission of children unaccompanied by adults, the prohibiting of the viewing of certain pictures by minors, or the elimination of certain portions of a picture. All this, the author states, is negative in character and has no particular force; what is needed is a positive legislation leading to a creative enthusiasm which will not merely eliminate dangers but will exalt virtues.
 To cite an example, the author mentions "The Blue Angel" in which Marlene Dietrich was featured. This picture, he says, seemed to him less dangerous in its lack of morality than in its sympathetic defense of the vicious procreancy of students and the shameful fall of the old professor. The same observation applies to "Topaze."
 In certain cases it is better to be silent than to speak; when truth avenges herself sufficiently she does not need to be defended.

POPE URGES CINEMA PRESS FIGHT EVILS

(Continued from Page One)
 "Statistical calculations show that in one month 87 million spectators frequent the cinema. Among all the pictures shown moral, educative films are very few.
 "We desire to speak clearly on another point.
 "We have very often heard that the reply to the complaint against immoral films, is 'give us the material for moral and religious films and we shall make them.' Not it is not a question of producing religious films and placing them in competition with libertine films. It is instead necessary that all films should be educative, should be moral, should be sound.
 "We ask again—as it is also necessary to think of the responsibility—whether all those who exercise some activity in this field—take into consideration the formidable responsibility that weighs on them. There come again into our mind the words of the Lord when He speaks in the gospel of "mammona iniquitatis."
 How often does the desire of iniquitous gain lead to the demoralization, to the moral death of generations! How the blood of some crimes! It is terrible to think of it; not only from the religious point of view, but also from the human.
 "We tell you all this and we commend you to repeat it to your friends. Here is what the cinema press should never forget: it should never make itself an intermediary of evil, should never say words that may appear to deride virtue and extol vice.
 Urges Support of Crusade
 "There is another thing we wish to recommend to you. We see now in all countries (and we say it with great satisfaction) through means of some good Catholics and also persons of other religious confessions and persons who act only through a sense of human morality, crusades for moral films. Also, governments are occupying themselves with this question with success. In Italy, for example, something has been done, although it is always easier to make laws than to apply them. Now, in North America, a great campaign is being carried on against immoral films. And it is not only the Catholic Bishops who are carrying on the campaign, but all honest persons have united with them in this holy and salutary undertaking.
 "We have already seen about ten American Bishops who come to us because this year is the end of the quinquennial visit which they must make to the tombs of the Apostles; and we have received information at first hand from them. Now we have received you, the Representatives of the International Cinema Press Federation. It would be a great honor for you if you availed yourselves of the great army of the press to help this campaign, this crusade against immoral films. You would deserve well of mankind; not only of the Catholic Church, but of all humanity.
 "It is to tell you with what eagerness we have awaited your visit, with what interest we see you and with what particular intentions we hope you will acquire great merits and do yourselves great honor in this high and noble undertaking; it is with these sentiments that we give you all that we can give you; all the blessing that you desire for yourselves, for your families and for all those you hold most dear."
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 In certain cases it is better to be silent than to speak; think before talking.

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