

Clipped For Fun

"Mary Jane got the prize at our cooking class." "What was it?" "A useful book called 'What to Do Before the Doctor Comes.'"

The amusing church notice quoted recently reminds a correspondent of the following:

"Lecture 'The Sperry Path to Ruin.' Illustrated by numerous slides."

Head of the House (in angry tones): "Who told you to put that paper on the wall?" Decorator: "Your wife, sir." Head of the House: "Pretty, isn't it?"

Modernism: Doing as you please. followed by aspirin.—Oakland Tribune.

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Father Lord Tells How To Judge Morality of Current Movie Films

Rev. Daniel A. Lord, S. J., has been requested to formulate simple standards or principles for evaluating the moral qualities of motion pictures, the Chicago Council Legion of Decency announces this week. Father Lord's Code is given below.

A Moral Estimate Of Motion Pictures Recently Released (The Queen's Work—Sodality Service)

Chicago Council Legion of Decency classifies the following motion pictures according to their moral fitness in releases issued September 7, 14 and 21.

Class A—Pictures in this group are considered unobjectionable and suitable for public entertainment: The Age of Innocence; Beloved; The Barretts of Wimpole Street; Demon For Trouble; Emperor Jones (Re-issued); The Fighting Hero; A Girl of the Limberlost; Heart Song; A Lost Lady; The Man From Monterey; Now and Forever; That's Gratitude; One Night of Love; Servant's Entrance; Judge Priest; Charlie Chan in London; Have a Heart; The Moonstone; Count of Monte Cristo; Burn 'Em Up Barnes; Weiner Blut (Witness Blood).

Class B—Pictures in this group are considered more or less objectionable in S.P.C.M. because of their possible suggestiveness or vulgarity or sophistication or lack of modesty. Neither approved nor forbidden but for adults only.

The Case of the Howling Dog; Death On The Diamond; Desirable; Chained; The Fountain Flying; Faithful Heart; Flying Down to Rio; None So Blind; Das Schoene Abenteuer (The Beautiful Adventure); There's Always Tomorrow; The Richest Girl In The World; The Scarlet Letter; Vampire.

Class C—Pictures in this group are considered indecent and immoral and unfit for public entertainment. Born To Be Bad; Catherine the Great; Fox Over Frisco; Kiss And Make Up; Little Man What Now; The Life of Vergie Winters; Laughing Boy; Manhattan Melodrama; Men In White; A Modern Hero; Nice Women; Of Human Bondage; One More River; Sadie McKee; Sisters Under the Skin; Springtime for Henry; Upper World; Affairs of Collin; Such Women Are Dangerous; Merry Wives of Reno; Scarlet Empress; He Was Her Man; Smarty.

Movie Pamphlet Issued By Catholic Daughters Praised By Hierarchy

A pamphlet setting forth the history of the Catholic attempt to induce producers to eliminate demoralizing films, which was compiled from an address by State Chaplain Monsignor Griffin of New Jersey and circulated by Miss Mary C. Duffy, supreme regent of the Catholic Daughters of America, has evoked widespread commendation from members of the hierarchy.

Cardinal Hayes of New York and Cardinal O'Connell of Boston were among the first to comment upon the effectiveness of the use of this pamphlet, which was circulated among two hundred thousand Catholic women throughout the country.

How the producers signed an agreement to eliminate demoralizing films and promptly violated this agreement is outlined in this pamphlet. It also gives facts and figures which substantiate that in order to get clean pictures Catholics had to resort to a refusal to patronize certain movies.

Archbishops Mitty of San Francisco, Howard of Portland, Ore., and Bishops Schrems of Cleveland, Griffin of Springfield, Ill., Byrne of Galveston and Gibbons of Albany were especially laudatory of this effort on the part of the Catholic Daughters of America.

In making this announcement the Chicago Legion of Decency states: "No one is better fitted to do this than Father Lord on account of his long experience in the motion picture problem and action in drafting the Moral Code adopted by the industry in 1930 and which they are now making a renewed effort to put into practice. This seems an opportune time and place to say a word about the origin of that code."

"The idea was brought from New York to the eminence George Cardinal Mundelein, and said Father Lord to Hollywood there to explain its meaning and practical application to the assembled producers who solemnly signed on the dotted line. For Every Patron

"The results were disappointing. But the fact that the present reformation at Hollywood is simply another effort to put that same code into effect is evidence that the men who backed it in the beginning were four years ahead of the times. Here is Father Lord's code for every patron of the pictures."

"The problem of morality in a film is exactly the same problem that one finds in literature or the stage. The one added element in the film is that the presentation is vivified by actual enactment and a presentation which is seen by audiences hypnotized through the darkness of a theatre and the slightly numbing effect of intense light on the screen.

"But fundamentally the rules are the same: 'One must not confuse through a novel, a play, or a film, the question of what is right and what is wrong. When immorality is presented as a justified course of conduct, when virtue is presented as ridiculous, when crime is approved (whether that be murder, burglary, racketeering, or suicide), or when the just law is attacked and made absurd, the presentation is immoral and wrong.'

"The same thing is true when virtue is laughed at and made ridiculous, and immorality is presented as funny and amusing. '2. One must not present vice or crime in such a fashion as to stimulate the passions, arouse evil thoughts, or teach people how to commit similar crimes.

"Even if in the end the immoral person is punished and the gangster goes to his doom, the picture (as well as the novel or play) may still be evil. For when the vice is presented in a stimulating and attractive fashion, or the gangster is shown as a hero (confident, charming, generous), the climax of punishment will not be sufficient to eradicate the stimulation and the appeal of the earlier sections.

"Hence, scenes that stimulate passion, arouse evil thoughts, or teach crime will vitiate and make immoral an otherwise satisfactory picture. 'These cases can be clearly and easily detected. But there are all sorts of shades or presentation that admit of difference of opinion. Adults and Children

"Scenes that may charm, excite, or stimulate a young person, may have no effect upon an adult. 'People with firm grounding in ethics and a complete knowledge of the fundamentals of right and wrong may not be shaken in their standards by even a brilliant defense of vice or a clever attack upon morality.

"Temperaments may be so different that two people looking at the same picture or reading the same novel are effected in entirely different ways. 'All this accounts for the discrepancies one finds in the classification of novels, plays, and pictures that are not clearly bad or wholly good. Yet when one is waging a campaign like that of the Legion of Decency, someone must take the lead. Someone must make the ultimate and final decisions, and the rest must bend their judgment for the sake of the cause in hand.

"Class A pictures are in the main wholly good. Class C offend in either of the two ways explained above. Class B are certainly not wholly evil, nor are they clearly good. Temperaments and tastes and training and age will make all the difference in the viewpoint of those who see them. So the leaders chosen to determine the lists must make the decisions and ask for the cooperation of the rest."

Group Enters Catholic College On FERA Funds

Cincinnati — (NGWC) — Forty-seven students were selected to enter Xavier University, here, this fall on funds provided by the Federal Emergency Relief Administration. The number is based on the university's full-time enrollment last year.

You Are Responsible?

I shall not enter into the long controversy about which man is more responsible, the man who produces the dirty motion pictures or the persons who patronize them. I only know that we send the dope seller to jail even when the victims clamor for his wares. I know we close the houses of prostitution no matter how popular they may be. . . or how profitable.

But I am saying now, that the patron has a heavy responsibility. Even when the pictures may not hurt him, the money he pays to see them makes their continuance possible. The patron of an evil motion picture pays the dividends of the company that produces it.

He pays the salaries of the actors and actresses who are forced to take part in unwholesome and shameful and perverse scenes. He makes it possible for the company to produce more like it.

He keeps on the screen where it is seen by young people whom it corrupts and by criminals whom it incites to new crimes. His money at the box office is a vote against good and for evil. His admission ticket is a ballot against the morality of Jesus Christ.

He approves and applauds and abets the terrific treason that has shamefully betrayed America. 'Motion Picture Betray America.'

SODAL TALK

Recording the Activities of Rochesters Parish Sodality Union

"The love of Christ drives us on" — St. Paul. Central theme of the Catholic Action School, we are choosing it as our motto for the year and we pray that Christ may see that profession of love fulfilled in our untiring service for Him and our loyalty to His Mother.

The Parish Sodality Union wishes to take this opportunity of thanking the Editor and staff of the CATHOLIC COURIER for their generosity in allowing us this space in the paper for the publication of Sodality activities in the parishes of the city. They will understand how highly we value this privilege when they remember how few Sodality Unions enjoy this opportunity. We are deeply grateful.

The mention of Parish Sodality Union brings us to the question "What is a Sodality Union?" "What is the Rochester Parish Sodality Union?" "A Parish Sodality Union may be described as a federation of individual sodalities, representatives from which form a working organization coming together for the purpose of giving mutual inspiration and practical help to individual units comprising the Union and because of this coming together they may better serve the Bishop of the Diocese in the cause of Catholic Action."

And so we came into being with this purpose for which all Unions are established. Meetings are held to discuss common problems, offer suggestions, review sodality organization and ideas. The Sodality Union is a perfect and successful Union if it helps but one Sodality a year attain a degree of improvement. We are beginning our Sodality year and we are asking Pastors, Directors and Sodalists to believe, our sincerely when we say that we stand ready to help them in their Sodality work and we count on their participation in Union work.

We have, rather illogically speaking, talked of Union before we discussed Sodalities at all. We suggest that you read the article printed in "The Ecclesiastical Review" of January 1932, entitled "The Society That Looks to the Parish" or it may be obtained in pamphlet form. The Sodality is not just another organization. If pastors will realize that in a Sodality they have a united youth organization ready to serve them, that properly organized and functioning develops leadership, encourages parish loyalty, produces an intelligent knowledge of faith and morals, fosters personal holiness, is an immense force for good, they would not be without it. And that is what we hope to see a Sodality in every parish.

TOO NEAR THE EDGE A little boy who fell out of bed one night exclaimed that it was because he slept too near the edge. So in church life, people who keep too close to the edge fall out. Those who go to Mass once in a blue moon or who do not remember the number of years since their last Communion are on the very edge. It does not then take much to cause them to lose their balance. It is never the dutiful and pious Catholic who gives up his religion. — Catholic Action of the South.

Mention the Courier to Advertisers.

REMARKABLE CURES AMONG PILGRIMS TO LOURDES SHRINE ARE REPORTED

Paris. — At the moment when English Catholics, assembled at Westminster, in religious solemnities with His Eminence Francis Cardinal Bourne, Archbishop of Westminster, presiding, were reuniting their famous pilgrimage after four centuries, French Catholics taking part in the National Pilgrimage to Lourdes were asked by the Bishop of that city to unite themselves in prayer with their British brothers. It is a strange coincidence, during these blessed days of pilgrimage, the case of the Blessed Virgin should have been manifested to the advantage of an English Sister and an Irish laywoman.

The English woman is Sister Mary Emanuel, Superior of the convent of the Franciscans of Jesus at Servages in Normandy; the Irish woman is really of French origin but is the wife of an Irishman living in Paris; Mrs. Madeline Dodd. A few years ago, Mrs. Dodd's mother, Madame Marie Alphonse Gibot, was miraculously cured at Lourdes. Long Victim of Cancer Mrs. Dodd, 45 years old, had had a cancer for three years. She had to have an breast removed about four months ago. An almost general paralysis prevented her walking or speaking. Upon leaving the hospital, she returned to her home to die. It was at the suggestion of Madame Gibot, and encouraged by the Sisters who came to see her, that Mrs. Dodd decided to take the trip to Lourdes. She did so with great suffering and it was only under the influence of a relative that she was able to stand the trip.

When plunged into the miraculous waters, Mrs. Dodd at first experienced great suffering, then suddenly she announced the paralysis disappeared. The sick woman was able to move her limbs and began to talk. She waited 24 hours before going before the physicians at the Medical Bureau. The doctors discovered that her wound which had been discharging ever since the operation, had suddenly closed.

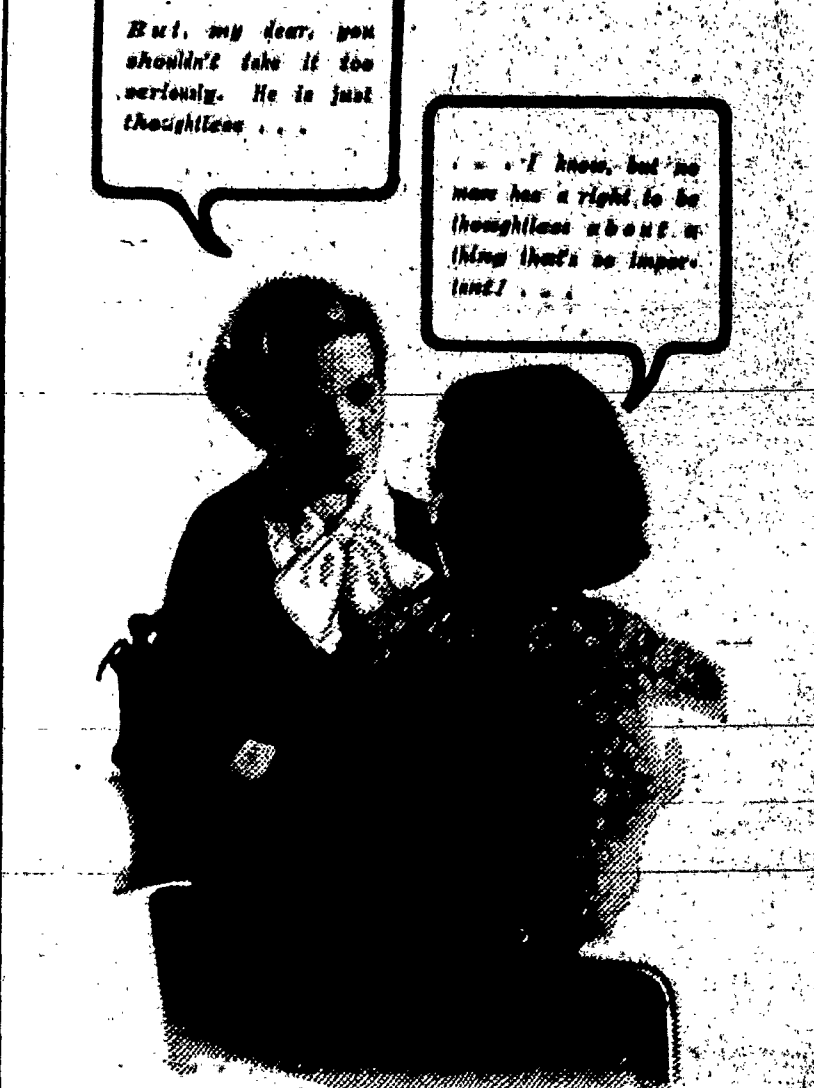
Sister Mary Emanuel was suffering from tuberculosis. She arrived at Lourdes on a stretcher in a state which inspired the pity of all who beheld her. During her first night at Lourdes, she felt slightly better, and enjoyed a good sleep. The next day she asked for food. She then went unassisted to the Medical Bureau. After three years of almost total fasting, she now eats a normal meal. She goes and comes without assistance.

Other remarkable cures were that of a young girl from Toulouse, Odette Froment, cured of Pott's disease, and that of Jaldore Baupt of Laval, a 80-year-old disabled veteran who was cured of a stomach ailment. The Bureau of Medical Authentication will withhold publication of these cures until the customary year has elapsed.

READER OF LA CROIX Paris (NGWC) — The Most Rev. Maximus Joseph, Archbishop of Beirut, while in Paris visited the publishing house of the France Presse and announced that he has been a subscriber to La Croix for the last 15 years and spoke of the importance of the Apostolate of the press to the Universal Church.

WHAT WOMEN SAY ABOUT THEIR HUSBANDS MIGHT SURPRISE YOU . . .

But, my dear, you shouldn't take it too seriously. He is just thoughtless . . . I know, but no man has a right to be thoughtless about a thing that's so important . . .



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