

bas the presses and bass vishes note in this Discuss go with him. in this new charges. Possessing salt had can understand a problem in . and a sell that is the emined to see the put forto action the chicker in the set of the sector in a sec

ter are among those who are benefiting from the course being given at Camp Jogues. These students, instructed by men of authority and experience in the social sciences, will add to that science the transforming touch of Christian charity. This blending of the president with the ideal will meet an added

Anne Constantion Monney, Anney Annes effectivenent to their work as prioris.

As Others View It

AMERICAN GULTURE

picture theaters think Micky Mouse the

greatest living American hero, More of them

have seen his picture than that of President

Most Europeans who frequent motion di man American magazine harket in literary lust and pornographic-

WHILE TOR CHANNER

ing an interest a want al uning of

d away the false foundations a many periodicals built their

Roosevelt. As a matter of fact, we know that he is not popular at all; even Alfred M. Lan-The magnine contains. he is not popular at an; even Anten in. tan-den received more votes than he did at the last big election. They also have peculiar notions of our They also have peculiar notions of our musical tastes, all gleaned from the type of

The Chastic Digest It's entitled musical tastes, all gleaned from the i music most frequently heard over the Unfortunately we can not offer too protests against their misjudgment. Our large broadcasting companies of some solution of the intervention of the intervent The Render Disease lies willing

The result N in argument Well, once upon a time a commercial pro-neually among the woman-gram broadcast a prize fight. What hap-pened? Approximately 92 per cent of all

A north save She resented an audience of about 40,000,000 the top of the resented an audience of about 40,000,000 the top of the save and otherwise. That is said to be the largest audience ever to listen to a broadcast in America. Lister for the top of the the Adverter of the Mother Goose flymes in favor of listening to upper-cuts and blast top of listening to upper-

cuts and blasts to the jaw, "One eye is closed and that jab just about finished the other !" Throw in the lower for American culture !. —CATROLIC UNIVERSE BULLETIN.

ABORTION MILLS Abortion mills are paying propositions, according to the according to the according

social problem that needs particular attendom to tell the truth. It is discouraging to see it descending. into tion. Therefore the priests of tomorrow must cockpit about points of view be well prepared to meet the issues. which people are free to hold Seminariana from the diocess of Rocheswithout danger to faith and mor-

We see with anguish how the currents of our time are heavity infected with the poisons of sus-picion and hatred, and how the struggie between classes and nations is being femented by hee and rash judgments and halt-truths. Is the Catholic Prose being imeered with the same brush ! in the sense; I mean, that some of its journals open the way for divisions and misunderstandings by their blased and inadequate reporting of issues where freedom

of opinion is allowable. Catholic Press should not debate debatable questions, and do it with character and vigor. But a forum of that kind is different

from a cockpit. It follows the rules of logic and courteous procedure. It ought to aim for the qualities that Chesterion asoribed to St. Thomas Aquinas, Clarity and Courtery.

Only so can the Catholic Pressbe a leavening influence in the world of modern journalism, Only, so can we Catholics be a light to music most frequently heard over the radio. our contemporaries. Certainly let us have opinions and defend them Unfortunately we can not offer too strong stronuously with good logic: but we will not forget charky when we discover other Catholics who Our large broadcasting companies afford Enouncin Roomescence us some emigrateming operation music at the right to defend them equally good are into the right to defend them equally good are into the right to defend them equally good to the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from us in matters of the right to the failth because they differ from the right to the failth because they differ from the right to the failth because they differ from the right to the failth because they differ from the right to the failth because they differ from the right to the failth b ve their opinions, too, in these

Apropos of these thoughts is the lowing excellent sentence on the matter by the great French philosopher Maritain: "Where the philosophier Maritain; where the control of the state of the not in question, the union of Catholics, which is so desirable and necessary, is and must be above all a union of checky, mu-tual respect and common inspira-tion cowards the diversity of po-altions which seen true and just to accel to each."

. . . Father Labarge, in an interest-ing article in the July 26th AM-ERICA: amplifies this thought to ADORTION MILLS ADORTION MILLS ADORTION MILLS ADORTION MILLS ADDRESS ADDRES ny that in debatable issues

ed on the war in Spain, on war general and on some other matters.

Only resterday I received another letter in which Lam asked! Catholics can resort to how explain the Pastoral letter of American Hierarchy on Mexthe ico, December, 1926, e. g. the Chapter' The Church Turns is

Prayer, Not to Ama? Faith Fattishes Answer There is only one answer. 10 far an I can see and that is reliance on faith. Prayer must be the only answer: that and Chris-tian living. And IF most people now-a-days are not Christian, some may still be, and are they not to live as Christians" So: If I rightly understand this

correspondent, Catholics should never meet forth with forth 'If they are attacked in a conflict in which not any there faith he involved but the civilisation of their country, their homes, their wives and children, their churches, their lives and property, then in self-defense they should retire in prayer into their churches and inner chambers and sllow their attackers to consummate the destruc-

tion ... They could consule thermaelves with the thought that they were dying as martyrs. It would not matter to them what became of their country thereafter. If they were not allowed "to live as Christians," they had at least died as Christians. To die defanding themselves and their Christian heritage would be un-Christian!

Now, that letter is not from some longly ascelle tiermit living up in the hills, nor from a Quaker or Soventh Day Adventist, who in reading his Bible had his at

tention fixed on one or two isolaf the ed passages that appealed to his emotions, and neglected all the sothers, and who, faithful to the principles of the Protestant Re-formation-the most abourd and ignorant of all the heresies-, would consider himself the suy preme Authority for the interpre-lation of the whole Book of Books.

On the contrary, the writer of that letter is an educated Catholic layman, a man of affairs, promin ent in Catholic activities in his neighborhood. Clearly, there is need of some "charilication of Catholic thought . . . to rensure

unky in action and to keep the advance in order" as the Long Island writer put it. Unity of Action Needed

Without unity of thought there cannot be unity of action; and never in the history of the Church was unity of action more neces-sary, than it is today. This apparent division and controversy among Catholics here had arisen from the bisarre notions of the monning of the comflict in Spain - put forth by some individual writ-ers, nominally Catholic, or some all groups in Europe

These bixarty pottons appealed

Catholics and Spain. So the controversy began here Whatever be production. her knowledge in other fields, her ignorance of Spain is profound

I will come to that later Encyclical Is Treatise

What I wish to say here is that although this attack on the Church, on Christianity itself, is at the moment most virulent in Snain it is not confined to Spain or will it cease with the end of the Spanish war, it is universal and in poings to continue It 'ts described in the recent Encyclical on Atheistic Communism. I have said there is not much use in treating this matter unless it is done thoroughly But what I say or can say in the matter will of it. self avail little. I would, there-fore, advise every Catholic who reads this to read and re-read and study the Encyclical.

It is not merely an Encyclical. It is a treatise. And what a treatise' Apart entirely from its su-preme authority, it is a model of Clearness, order precision. It is an example and illustration of that clarity, logical sequence in mat-ter, and limpidity in expression that are characteristic of the Italian mind; and these qualities reach perfection in that mind when disciplined in a Roman Cu rial training. (For the benefit of those who have doubted of what the Pope's attitude is towards the conflict raging in Spain, I would advise these to read particularly paragraph 20 of that Encyclical. s there made perfectly clear that the Holy Father is denounc ing the Red Government of Spain as an exemplification of what Atheistic Communism is preparing

that is not with me is against for the rest of the world.) me Lot me conclude with a few reflections that result from what

Bellee On Crisis Another publication that shows amiversality, anti-Christian has been quoted. character and apparent perman-ency of this Atheistic movement is an address delivered recently in New York by Hilaire Bella It is now available in pamphlet published by Sheed and Ward. Mr. Belloc is no alarmist. He is

calm writer. He has studied history and especially the philosophy of history; that is, not on-ly the facts but their causes, their logical trends, the sequence of cause and effect.

"There are," he says in this ad-dress, "two mighty spirits now at war over Europe and civilization and Christendors. They are at grips with each other. If one be victor, our civilization dies; if the other be the victor, our civiliza-tion . . . will stumble forward and continue to live. That is the

issue." (The title of the pamphlet is "The Issue".) To define the real meaning of the conflict, the character of these "two mighty spirits that are at war," he begins by showing what the conflict is not. Ostensibly, he says, it is a revolt of men against the industrial capital system. But all groups in Europs. that is not the main struggle. here binary notions appealed Following a similar superficial-some people in this country, explanation some define it as a

timated this week. The decline nority who possess the means of Great Sin That is how it tooks, and that

And the reason for their success

Christianity and all that Chris-tianity has produced or saved

from the wreck of Ancient Pagan-isms if it is in Spain a war

against the Catholic Church, that

s because the Catholle Church is

this article is that in this strug-

or in Russia or in the United States, there is no middle ground

for the Catholic conscience.

carry a scapular.

for Catholic Workers.

does not alone mean empty chools but a loss to business men in shoes, book supplies, food supis now it is made to appear by plies, clothing and the many oth er necessities the growing chil-dren in school demand. those who are leading the movement and want to recruit to their standard the disinherited masses

We can vianalize the poigna And the reason for the is that the exploitation and opimpressive scene held at Mary pression of the poor was certainly the great sin of the nineteenth knoll Sunday as 22 young priests were bid Godzbeed and sont on century, a sin that "oried to Hea-ven for vengeance," as we are taught in our penny catechism; and this great sin of the immetheir way to posts in the Far East. We witnessed this departcerémony several years ago and in imagination we can see diste past is now being expiated. The duty of Catholics is to see the inspired young priests as they received their commissions Sunthat on this explation there does day to bring peace and consola-tion to people in a troubled land not follow a breakdown of the civilization in which alone human We can see their parents, some weeping, others choking back sobs, but all willing to sacrifice the presence of their sons at home freedom, human dignity and peace to men of good will can be as-sured. Belloc goes on to show, what the Holy Father had shown to the apostleship of the missions in Atheistic Communism, that the It is a high test of the parents struggle is in reality "a war beto Holy Mother the devotion tween that by which our civiliza-Church. It is an excellent demontion was created a war between stration of belief in the Church all this and those who would de-Universal stroy it." It is a war against

injustice is "the breeding ground Communism." That is all right, too. But to go further and conclude, as some seem to do, that if these conditions are removed. Communism, or rather the driving spirit of Communism, will be aid, will be defeated, will be killed

the only, form of Christianity in Spain. "It is," says Belloc, "a war against the Church of God." What I have wished to show in. or disarmed, is, I believe, an en-tirely unwarranted conclusion. If gle, whether it appears in Spain Communism is, indeed, what the Pope and Belloc define it to be, It will continue the war. The purpose of that spirit is not to remedy social conditions, but to destroy our civilization, to destroy Christianity, to benish from the world the idea of God and of a future life, in a word "to destroy the Church of God," as Belloc has put it. That is the menace that

(1) A glance at what has hap-pened in Spain will show the truth of Belloc's diagnosis. The very confronts us. first victims of the Red terror (4) Confirmition of what I have there were the poor and helpless priests and nuns, the first houses aid in No. I can be seen also in Spain. The workers in Catalonia were better off than the workers to be burned were not the palace of the rich but the churches, the in many sections of this country or in districts of England, comfirst question the assassin asked pared, for instance, to our work-ers in the coal mines of Pennsylvania or those in the coal mines of Wales. In Catalonia there

were no latilumila, that is large landed estates. The peasansry were comparatively well off. The most extended system of land tenmoney question is the right one. ure in the four provinces of Oataor whether the A. F. of L. or the nia was a system of share crop-L O. is the proper organization ping almost exactly the same as the system of hand tenure in Tus-(3) Something else results from cany (Italy). The landlords there usually had only from four to the the above quotations, and I would emphasize it as of the utmost imtenants. The tenants were partial owners and the landlords shared portance. I have not seen any reference to it in a solitary Caththe losses as well as the profits. The tenants and pensantry, gen-erally, were infinitely better off than the share croppers and farm olic publication in this country. It is said, and Belloc admits it, that it was the exploitation and op-pression of the poor which prolaborers here in the Southern States. Yet the horrors of the duced this crisis in our civilian tion. From that Catholic public-Revolution have been worse in Barcelona and in Catalonio than

ists go on to say that the condi-tions brought about by this social

was not have you a home or money, but do you say your prayers (2) in such a struggle how trivial and petty are some of the questions on which Catholics get xuited and divided - whether Father Coughlin's solution of the

"He

in any other part of Spain.