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Bishop of Rochester

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The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to seek no information whatever. Let us have a brief slogan "The CATHOLIC COURIER in every Catholic home."
✠ JAMES E. KEARNEY, Bishop of Rochester.

WE MUST NOT ABANDON THEM

Father Murdock expressed a very profound thought in his Independence Day sermon at the Pontifical Mass.

While we have not a record of his exact words, the argument went something like this. Totalitarianism makes a God out of the state and a cog out of its subject. In the totalitarian state man is deprived of his God, of his inalienable rights to life, liberty and the pursuit of happiness, of his normal family relations.

And yet, as Father Murdock added, there remains the question: could this have happened where it has happened, in the short time in which it has happened, if there had not been, at least to some extent, an abdication, a yielding up of those rights on the part of the subjects?

Really, isn't this true that it couldn't have happened? Not that every subject of such a state, by trying to make the best of things, and using almost heroic prudence to keep away from prison-camp or purge, by so doing brands himself as an apostate from God and truth and justice. But when many, very many of those who are supposed to be Christians so readily abandon Christian ideas and ideals to play an active part in upholding an antiChristian ideology, why certainly there must be some explanation for it.

If the Empire State Building should suddenly topple for no apparent reason and bury most of Manhattan in limestone and mortar it would be safe, we should think, to conclude that when it fell its foundations were not as strong as they once were. And if a man rowing against a stiff current should be seen to be going backward faster than forward, it would seem safe to conclude that he was not rowing as hard as he should.

And if people who are supposed to have had the same Christian background as ourselves, and to believe in the fatherhood of God and the dignity of man, suddenly come out in defence of a theory which denies the rights of both God and man, it would seem safe to conclude that they had allowed their ideals to become shaky, and had failed sufficiently to believe in and stand up for their own rights and the rights of other men.

It is not a new truth, this. Our Lord himself expressed it when he said, "He that is not with me, is against me: and he that gathereth not with me, scattereth." Why? Because one who is not with Christ, who gathers not with him has abandoned him, and is a supporter either implicit or explicit, of His Enemy. And one who comes to despise the ideals of a nation founded on love automatically becomes a prospective defender of the principles of a nation founded on hate.

COMMUNISM IS A RACKET

The State committee for the investigation of law enforcement voted to adjourn its meetings indefinitely last Saturday. Senator McNaboe, its capable chairman, was able to announce a consensus of opinion among the members that both the German Bund and the American Communist Party could justly be called "rackets."

The two day examination of Mr. Earl Browder, Secretary of the Communist Party produced some pretty good evidence on that point. Not his written statement, of course, which protested independence of Moscow and a thoroughly democratic spirit and the strictly philanthropic aim and so forth and so forth for Communism; but his cross-examination, where deliberation and delicate phraseings were not so easy.

He admitted, on the first day, that American Communism is a part of the International (later he said, 'affiliated with' is a better way of putting it). Moscow's decisions are subject to American Communist approval; but none yet has ever been vetoed.

Upon hearing read a passage from one of his own books, which he wrote in 1935 and which expresses a conviction as to the need for a labor revolution here towards the establishment of a Soviet Government, Mr. Browder became a bit confused, and though not denying it, began to speak in general terms, and said he would have phrased it otherwise today. On the second day Mr. Browder insisted again on the thoroughly American nature of Communism.

It is clear why Mr. Browder would have expressed himself differently today on the matter of a Communist Revolution.

It is in keeping with that democratic, fraternizing technic which he adopted at the Communist Convention last May, in advocating a united front by rallying democracy against Fascism. He is following at least a general plan emanating from Moscow, with adaptations which are naturally peculiar to American conditions.

[illegible] extending a sympathetic hand to Catholics, sympathetic especially towards those Catholics whose bishops just [illegible] understand them, he is following a particular "line" [illegible] Moscow. As a matter of fact he and American Com[illegible] behind times in this. France and Holland and [illegible] for two years.

[illegible] quite amusing. They will soon [illegible] came on the Mayflower with the [illegible] after having inspired [illegible]

Hail To The Irish!

'ALONG THE WAY'

By Rev. Daniel A. Lord, S.J.

Time, and the fact that pugilistic championships are now largely held by the colored, Italians, Germans and Jews, keeps alive the tradition of the Irish as fighters.

For instance, a recent syndicated comic shows three youngsters talking to a fourth. Says the leader: "Aw, Irishmen ain't so tough. Me and Joe and Spike kicked the daylights outta that Murphy kid last night."

I sighed reminiscently. It's thirty-five years ago that a Jewish comedian used to do a monologue based on a Yiddish wedding. He described in detail how an uninvited Irish lad of the neighborhood walked in on the wedding party.

"But," purred the Jewish gentleman, complacently, "we licked him. Me and my two brothers and cousin Izzy and Uncle Ike, we licked him."

It was good for a laugh then. Thirty-five years later, in its new form, it's still good for a laugh. The world still is convinced that a guy with the name of Murphy could lick the spots off three times his weight in any other nationality.

NEWMAN IN ODD PLACES

I was calling on a former student of mine, now a member of the staff of "The New Yorker." You probaby have seen "The New Yorker," the smart review of life and events in the city that O Henry called America's Bagdad

On his desk was a copy of Newman's "Apologia."

"Glad," said I, indicating the volume, "that you keep up your Catholic reading."

He grinned.

"That's not quite the point We all read Newman around here—for style."

When I thought of the Catholic young people who groan at the necessity of studying Newman, it amused me to realize that the sophisticated editors of "The New Yorker" sit at his feet to learn how to write.

HIGH TRIBUTE

The famous Eastern priest told me the story himself, and guarantees it.

He was travelling on a Caribbean cruise with a large party of tourists. It was in the not too remote days when the U S government permitted returning travellers to bring into the country $100 worth of liquor, tax free.

So when the passengers hit Kingston, they made one line to the shops that sold the famous Jamaica Rum (as which shops in Jamaica do not?

My priest friend had been commissioned by friends at home to buy for them, so he invested in two cases of Jamaica Rum, two bottles of which were for his own sideboard, the rest for acquaintances in the States. But when he got back to the boat, the purchases of all the passengers were stacked in two huge pyramids waiting to be taken aboard by porters, perhaps 200 cases in all. And, as if deliberately to make his two cases look conspicuous, they had been placed, one on top of each pyramid, with his name in large letters chalked on the sides of the box

The next morning he was walking the deck when a tall male passenger who hitherto had treated him like the plague walked up and stopped him

"Are you," he demanded in a strong Scotch accent, "the Reverend Blank?"

"I am," replied the priest

"Well," said the traveller, "I'm a Scotchman and a Presbyterian, and I hate everything Catholic. But I want to shake the hand of a minister of religion who bought two hundred cases of Jamaica rum."

THE CENACLE

I have just finished a day of recollection for a large group of graduates. Fortunately they chose the Cenacle as their center. And I feel refreshed myself, despite the four talks and the conferences.

Our St. Louis Cenacle is situated in a stately residence that stands in the midst of an old estate. That is a charming setting. But somehow the atmosphere of the place is wonderfully peaceful. The nuns move about leading a religious life that forms a sort of antiphon for the religious life of the lay visitors. You hear bells ring and the voices of nuns chanting the office. And then you go into the quiet little chapel, and the nuns leave their adoration to give place to the group you are leading through their meditations.

It's a beautiful life, the life of a Cenacle nun: A life of prayer for themselves and of making prayer possible for young women of the world. I should think that Our Lady of the Cenacle, that precious Upper Room that was the center of so much of the Passion and the glorious days that followed the Passion, would look with real favor on what is really in the midst of a busy world a house where people retire to be with God in intimate prayer.

"Quotations"

If we could live our lives over again like we have lived them, how many would want to try the experiment?—Topeka State Journal.

Peoria, Ill., police horses will be wired for radio. Pegasus is not to go down in history as the only horse on the air waves.—Plainfield (N. J.) Courier-News.

'Bah—I've Got My Own System'

THE NEW FARM LAW

By REV. DR. EDGAR SCHMIEDELER, O. S. B., DIRECTOR N.C.W.C. Rural Life Bureau

In administering the Agricultural Adjustment Act of 1938, as was the case in the administration of other farm relief measures enacted under the Roosevelt Administration, the farmers themselves have been and are the important units.

They are the ones who actually do the work and are responsible for its success. Perhaps some persons have the idea that the AAA at Washington or the State Extension Service administer the Act. This is a mistaken idea. These agencies, after making a study of the problems and consulting with farm leaders and with the farmers themselves through county and local committees merely formulate plans and rules to make the Act effective and so far as possible uniform in its application

The plans and rules are really placed in operation by the county and local committees

PROVISIONS OF ACT

In the AAA of 1938 it is provided that the Secretary of Agriculture shall designate local administrative areas as units for administration of programs under this action No such local area shall include more than one county or parts of different counties. Farmers within any such local administrative area, and participating or co-operating in programs administered within such area shall elect annually from among their number a local committee of not more than three members for such area and shall also elect annually from among their number a delegate to a county convention for the election of a county committee

"The delegates from the various local areas in the county shall, in a county convention, elect, annually, the county committee for the county committee for the county which shall consist of three members who are farmers in the county The local committee shall select a secretary and may utilize the county agricultural extension agent for such purpose, The county committee shall select a secretary who may be the county agricultural extension agent. If such county agricultural extension agent shall not have been elected secretary of such committee he shall be ex-officio a member of the county committee

"The county agricultural extension agent shall not have the power to vote In any county in which there is only one local committee the local committee shall also be the county committee. In each State there shall be a State committee for the State composed of not less than three or more than five farmers who are legal residents of the State and who are appointed by the Secretary The State director of the Agricultural Extension Service shall be ex officio a member of such State committee The ex officio members of the county and State committees shall be in addition to the number of members of such committees hereinbefore specified.

"The Secretary shall make such regulations as are necessary relating to the selection and exercise of the functions of the respective committees, and to the administration, through such committees, of such programs."

PLAINLY STATED

Certainly no language can be plainer than this. The AAA is a farmers' administration.

Charges have been made by opponents of the Administration that this is regimentation. Such charges are wholly unfounded.

Acreage allotments under the Act are made only in the case of the five basic commodities—wheat, corn, cotton, tobacco, and rice. In all other farm commodities farmers have no restrictions placed on their plantings; they plant and market as much of any commodity as they desire. And with the basic commodities marketing quotas are proclaimed only when the total supply of any commodity reaches a stage where there is an excessive surplus which threatens disastrous collapse of prices. Even then, the farmers themselves by voting in a referendum decide by a vote of two-thirds whether they want quotas.

If they do not, the Federal government has no power to enforce quotas If this be regimentation then any traffic regulation any municipal ordinance voted by the people is regimentation

Five Years Ago

—In The CATHOLIC COURIER

JULY 6, 1933, ISSUE

John M Tracy, 468 Flint Street, following his resignation as superintendent of public school buildings, was highly commended for his twenty years service in that capacity and also for his wholehearted cooperation with the late Bishop O'Hern in diocesan school building The commendation came from the Rev John M Duffy superintendent, Catholic Schools, Diocese of Rochester

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Assisted by three of his brothers, all ordained priests the Rev John F Muckle, pastor of St Thomas Church Summerville, celebrated Solemn High Mass commemorating the 25th anniversary of his ordination Assisting were the Rev Charles E Muckle, Avon the Rev Joseph T Muckle S T B Toronto, and the Rev William D Muckle, J U D, Toronto Sermon was by Rev William P Ryan

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A successful laymen's retreat was held at St Bernard's Seminary with 163 men of the diocese taking part The Rev. Sigmund Cretz O M Cap, was retreat master A departure from the schedule saw the men going to All Souls' Chapel Holy Sepulchre Cemetery, where they recited the Rosary for the repose of the soul of Bishop O'Hern

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Milton V Schaefer, scoutmaster of St Boniface Church was presented with a set of binoculars in appreciation of his work for the Boy Scout Troop Presentation was made by the Troop Committee at a gathering held at William L Hall's Conesus Lake Cottage

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Rev Frederick G Straub pastor of St Alphonsus Church, Auburn pronounced the invocation at the first commencement exercises held in the new $700,000 Senior High School Building

Feast Days

Sunday, July 10—THE SEVEN BROTHERS AND ST. FELICITAS, their Mother, because of their refusal to sacrifice to the pagan gods, were subjected to torture and finally put to death during the reign of the Emperor Antoninus.

Monday, July 11—ST. JAMES, BISHOP.

Tuesday, July 12—ST. JOHN GAULBERT.

Wednesday, July 13—ST. EUGENIUS, BISHOP OF CARTHAGE.

Thursday, July 14—ST. BONAVENTURE.

Friday, July 15—ST. HENRY, EMPEROR.

Saturday, July 16—ST. SIMON STOCK.

Clips

There is no class of men so difficult to be managed in a state as those whose intentions are honest, but whose consciences are bewitched—Napoleon.

Whatever the hopes for the world may be, I will try to make life less bitter for a few within my reach.—"Felix Holt."

Happiness can come from only one thing—peace of mind; and peace of mind comes from the state of grace.—Alfred E. Smith.

Praying For Peace

'LIBRARY SIGNPOST'

Last Sunday's Collect (4th after Pentecost) ought to interest all campaigners for peace They would do well to make it a daily prayer

"Grant to us, we pray Thee, Lord, that the course of the whole world may be peacefully directed for us by Thine ordering, and also that Thy Church may rejoice in service undisturbed." (Fr Martindale's Translation)

Peacemakers will not get very far unless they follow two cues prominent in this prayer.

1. There can be no real peace apart from God's Will. God's disposition and "ordering" of affairs must be deliberately chosen by man, if he is not to lose himself in the dark. Peace is the "splendor of order" in Aquinas's hierarchy of values, and stands close to Beauty, which is the "splendor of truth." If we are to understand the pattern of this "order," we must be in communion with its Architect Only so can be construct a permanent program of peace Apart from the divine ordinance, the nearest we can come to peace is an armistice

2. Peacemakers appeal to the brotherhood of man But if men will not serve God as their Father, how will they serve men as their brothers. Apart from God there can be no true "society" Either you have a jostling pushing mob struggling for survival or a featureless mass whipped into silence by fear of some "superman" The Christian concept of society regards it as the "family" of God, elevated to divine dignity by God's gift of His own life to it and only in the sharing of this life of the Father do men have the right to call themselves brothers Perhaps this is the reason why the Lord assigned to peacemakers the reward that "they shall be called the children of God"

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St Elizabeth of Portugal was a great peacemaker of the Middle Ages Twice in her lifetime she actually prevented war Today July 8, is her feast Fr Vincent McNabb has written a 62-age biography of her which is now in the Catholic Evidence Library title, "Saint Elizabeth of Portugal If you are the kind of erson who likes to do "appropriate" reading, you might read this little book for her feast you could finish it in 30 or 40 minutes.

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The conjunction of Peace and Portugal in this column brings to mind the pacific work of a modern Portuguese who was called from the seclusion of his professional work in the University of Coimbra to take charge of the government This is Dr Salazar the man who has rebuilt modern Portugal out of the all-but-hopeless wreck of the 1920's American "liberals" have been choosing to call him a dictator but names are cheap when you don t know the facts Mr Michael Derrick has written a book about him, "Portugal under Salazar" which will be placed in the Library when we can afford another splurge of book buying

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From which last clause you might infer that the Library has to move slowly. Our income is badly behind our vision of what the Library can become. Right now there are a thousand books which we would like to put on its shelves. But a thousand books cost approximately $2,000; and it might take ten years to get that much together, unless . . . Unless some good friends would help us hurry up the matter, by voluntary donations.

It is remarkable how certain books introduce themselves and hold their popularity without any fanfare of publicity They are like certain persons unobtrusive and quiet who yet stand out in any crowd by reason of their character and reserve Such a book is the recent novel, "The Long Tomorrow," by Evelyn Voss Wise Although it was only recently put in the Library, its card shows that it has been in constant demand Some day time permitting, I shall undertake a survey to find out how many of the newer books thus win their own way into people's affections. It will be interesting to hear what they are. That will be as good a guide as I know concerning their readers' appeal.

Yesterday's feast of Saints Cyril and Methodius ought to remind all Western Catholics about their duty of prayer and charity for the Eastern Churches Those two great apostles of the 9th century were to some of the Slavic peoples what St Patrick was to the Irish. Many Catholics are surprised to hear that there are hundreds of thousands of their own faith in union with the Holy Father, who yet have a married clergy and Mass in their native tongue These people belong to what are known as the Eastern rites. There are dissident groups, numbering more people (if I am not mistaken) than the Uniate groups. The largest dissident group was the Russian Orthodox before the Soviet Revolution.

Our Eastern Uniate brethren here in the eastern United States feel keenly our lack of sympathy. I feel that the only thing which keeps us from fraternizing with them is our ignorance about them. Mr. Donald Attwater has now removed whatever excuse we might hitherto have had for this ignorance, by his reliable and "chatty" books on the Eastern Churches and their liturgies. Two of them are in the Library: The Uniate Eastern Churches, and The Golden Book of Eastern Saints.

Rev. Benedict Ehmann.

Idealism In Ireland

Sursum Corda

By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World

I wonder if there ever was in all history another such President of a republic, or for that matter, a head of any sort of state, as Douglas Hyde, lately chosen to preside over Eire.

He is the remote antithesis of the typical politician.

He knows nothing, and cares less than nothing, about politics. His life work has been folk-lore. His predominant passion is the Gaelic language and its rich literature He has been devoted to it with almost unexampled fervor now for a good long lifetime

I remember that as far back as 1898, a schoolboy friend of mine who went to Paris for his seminary training developed a hobby for Gaelic, went to Ireland for his summer vacation and had the privilege of meeting Douglas Hyde, then as now the head of the movement to re-establish the ancient tongue of Eire

CAME UNDER SPELL

Like all other young enthusiasts who had the same privilege, he fell under the spell of the great scholar My first impressions of Douglas Hyde came from the lips and the pen of that schoolmate, and I remember after all these years the glow of enthusiasm with which he wrote and spoke.

And now the dreamer, the idealist, the scholar, the man who loved an ancient literature, and who went poking into the cabins of the poor to hear them tell stories and sing songs that had come down to them from the days of St. Patrick, and indeed from hundreds of years before St Patrick the man who without scorn or contempt for politics simply didn't bother about it because he had something to his mind far more interesting to occupy him this man is now made President of the Republic

SOMETHING DIFFERENT

I say I doubt if it ever happened before Even in ancient Athens they didn't elect Herodotus or Thucydides or Phidias or Praxiteles or Demosthenes to preside over their city and to direct the cause of their civilization

The Athenians were philosophers lovers of art literature and drama, but none the less they had a political class and out of that class they elected the heads of the State Aesthetes though they were I think they would have said "a poet is a poet an artist is an artist, but a President must be something quite different."

It remained for Eire in our own day to startle the world with a totally new idea, that a lover of the arts a man who had no knowledge of affairs of state, could be elected head of the State Call him if you wish a mere symbol he remains something unique in the history of politics Here in our own land, could we imagine Henry Wadsworth Longfellow Edgar Allan Poe or James Whitcomb Riley being placed in the White House even as a figurehead?

SCHOLARS IN POLITICS

True in England they have had scholars in politics, Gladstone, Balfour Disraeli at or near the head of the government, and hundreds of literary men in parliament at different times.

In the United States there was Woodrow Wilson, who had achieved fame among scholars as an historian and a university president But these men were scholars in politics. Douglas Hyde is a scholar who doesn't know any more about politics than you or I know about the Hanseatic League or of the Pragmatic Sanction in the Byzantine Empire.

We have heard of these things, just as Douglas Hyde had heard of Irish politics remotely and with no personal interest To tell the full truth, the very existence of a non-political Irishman is a phenomenon, his election as President is in the nature of a miracle

BELIE MARX

And yet, come to think of it, not a miracle The rebellion in Ireland in 1916 was precipitated largely by poets and schoolmasters and brought to a successful conclusion by men whom England looked upon as mad idealists Not once but often in platform lectures I have enlarged upon the gratifying fact that the history of Ireland for hundreds of years has given the lie to the theory of Karl Marx that the economic factor is always the determining one in history

At any time in 700 years, the Irish would have been welcome to share in English prosperity on one condition, the surrender of their ideals of liberty and freedom, especially spiritual freedom. On one side of St George's Channel there was terrible poverty, even mass starvation, on the other side the greatest wealth and prosperity in the world, bursting banks, fabulous fortunes, luxurious homes, treasures gathered from the ends of the earth

HAVE NONE OF IT

The English said to the Irish, "All these will we give thee, or share with thee, if" But the Irish answered, like St. Peter to Simon Magus, "Keep thy money to thyself, to perish with thee" Wealth, trade, comfort, luxury were as nothing to the starving Irish Most of them never so much as heard of Karl Marx's economic determinism, but if they had heard of it they would have repudiated it

The history of Ireland if no other history makes Marxism ridiculous Some one has said "The Celt is always in rebellion against the fact True enough because the fact is generally materialistic and tyrannical The Celt is the living demonstration of the supremacy of the spiritual

Therefore it was quite in line with Irish character and Irish history that a scholar who had no fame but that of a lover of poetry and folk-lore should be placed in the Vice Regal palace at Dublin as typical symbolical head of Eire I have called it a phenomenon, and more than a phenomenon May it turn out to be a paradigm for the rest of the world

(Copyright 1938 N C W C)

A Dishonest Film

Diocesan Recordings

It was a glorious Fourth for all but the 568 dead from accidents and the thousands more who were injured

. . .

Two motion picture announcements were made simultaneously this week One is that the motion picture 'Blockade' which was protested throughout the country as propagandistic and in favor of the Communist cause in the Spanish civil war will be shown in Rochester The other is that Walter Wanger the producer of 'Blockade' due to widespread protests against that film has temporarily abandoned Vincent Sheean's "Personal History," because he is reluctant to offer another controversial film to the public That has come about because "Blockade" in its showings throughout the country, due partly to protests and partly to the fact that it has been declared by most film critics as dull and poor entertainment, has suffered at the box-office

Following the leadership of supreme and state officers, Rochester Council has registered its protest against the showing of the film The Rochester Knights in stating their protest declared that any photoplay which is admittedly propaganda should not be shown in a theater dedicated to the entertainment of the public Such a photoplay, they said, has a perfect right to be shown under partisan auspices in a hall hired for that purpose. In a statement prepared by Howard M Woods, advocate of Rochester Council, it was declared that:

"The creed of the motion picture industry in this country expresses the same idea. Will Hays, president of Motion Picture Producers and Distributors Association, in his annual report to the Board of Directors on March 28, 1938, said:

"'In a period in which propaganda has largely reduced the artistic and entertainment validity of the screen in many other countries, it is pleasant to report that American motion pictures continue to be free from any but the highest possible entertainment purpose. The industry has resisted and must continue to resist the lure of propaganda in that sinister sense persistently urged upon it by extremist groups . . . There is no place in motion pictures for self-serving propaganda . . . Propaganda disguised as entertainment would be neither honest salesmanship nor honest showmanship.'

"All that the Knights of Columbus ask is that Mr Hays and his association live up to that pledge

"We feel that 'Blockade' violates this understanding with the public The film is propaganda disguised as entertainment It is reported to have been produced by Communists and it is surely being exploited as communistic propaganda You are not asked to take the judgment of the Knights of Columbus on this point

"Consult the June 9 issue of the Communist newspaper Daily Worker, which hails the making of this 'pro-Loyalist' picture as a fine 'victory' Look at the June 13 copy of Life, which says 'Those who know their newspapers will see in "Blockade" a stern indictment of General Franco's war and a passionate polemic for the humble Spaniards fighting for Republican Spain'

"The Knights of Columbus have the same right as any other loyal American group to demand that our moving picture industry live up to its pledge 'that there is no place in motion pictures for self-serving propaganda.' As America said in its issue of June 25: 'In refusing to pay to see the picture, we cast our vote against this new and dangerous tendency'."

The sympathizers with Communist forces in Spain will hail the coming of the picture here but those who know that aiding the Red Russia interests in Spain also fosters their advance in this country will stay away. And don't say we didn't warn you that the picture as entertainment isn't so "hot."

Spiritual Thoughts

There are two possible ways, either you are righteous and tested, or you are a sinner and then you suffer less than you ought to.—St. Jerome.

The brightest ornaments in the crowns of the blessed in heaven are the sufferings they have borne patiently on earth.—"The Catholic Review."

Many of us are constantly shouting about how much we suffer in silence.—"The Wanderer."