

End and Means

The ultimate end of the State is the temporal order in the public good or public welfare. The ultimate end comprises all those social means that contribute to the attainment of the ultimate end. They consist of political ac-

tions and institutions, proceeding from the three great departments of government, namely, the legislative, executive and judiciary. It is these means that we have in mind when we speak of the functions of the State. — The State and the Church 1935-34, Washington, D. C.

Urges Educators Lead Fight On Race Bias

NEW YORK (NC) — Asserting that there can be no real peace while racial prejudice continues, the Rev. John LaFarge, S.J., chaplain of the Catholic Interracial Council, in an address at the tenth annual Communion Breakfast of the Catholic League of Bureau of Attendance of the Board of Education, urged educators "to be foremost in helping to build up in the community an attitude toward the Negro which will assure him of full equality of opportunity."

Father LaFarge declared that "since educators see racial prejudices developing at the roots, it rests upon them to take the responsibility of bringing about a better understanding between the races and combating the 'spirit of detestment' which characterized such undertakings."

As a cure for racial detestment, Father LaFarge advocated a clear recognition of sharp differences which exist between the real problems caused by ordinary human causes, such as migration, poverty, backwardness, insufficiency of sound moral and religious training, and the imaginary rationalizing of these problems by the false notion of an essential race inferiority.

Spiritual Growth

"This outward expression of love in the home demands not only mutual help but must go further; must have as its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life, so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love towards God and their neighbor." — Christian Marriage (N.C.W.C., Washington, D. C.)

Social Action

"The Department of Social Action of the National Catholic Welfare Conference was established to promote the social teaching of the Church and to interpret, under the guidance of the Bishops, the application of this teaching to the complex social problems of the country." — The National Catholic Welfare Conference (N.C.W.C., Washington, D. C.)

HAVE A SOLDIER'S LIFE — BE A BLOOD DONOR

'C' Films Grow; Moscow Film Status Given

Two newly released motion pictures are classified as "C" or condemned by the National Legion of Decency.

This week "Passion Island" (La Isla de La Passion) a Mexican film produced by the Maya Films Distributing Corp. has been classified as C. Objection: "Immoral in treatment, Dialogue, script... and allusions are objectionable."

Also in Class C is "Lady of Burlesque" with this objection: "This film contains double meaning lines, satirical scenes and allusions, and indecent costumes, presented against a background of sensuous forms of entertainment."

Listed as Class B, objectionable in part, is "Boys from Sealingrad." Objection: "Tendency to treat sympathetically a revenge motive and to generalize hatred of the enemy as persons rather than hatred of the evil principles motivating such enemies."

Although "Mission to Moscow" (Warner Brothers) is classified as Class A, Section II, this observation is made by the National Legion of Decency:

"In order to clarify the position of the Legion of Decency in regard to the film Mission to Moscow it should be noted that the picture did not receive Unobjectionable for General Patronage rating."

The Legion acting within the scope of its mandate of decency gave the film the mature audience rating. Concurrent with this rating the following separate nota-

tion was released: This film represents the personal observations and opinions of Ex-Ambassador Joseph P. Davies as expressed in his book Mission to Moscow upon which the film is based."

For further clarification the Legion now adds the following sentence to the above notation: "The film in its sympathetic portrayal of the governing regime in Russia makes no reference to the anti-religious philosophy and policy of this regime."

WHERE TO BUY

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'Pleasure Ban' YES and NO's

Gasoline, OPA rules, may be used only for trips connected with the motorist's occupation, driving to and from work or for family or personal necessity driving. Family or personal necessity includes (but is not limited to): when no other means of transportation is available—

- 1. Essential shopping, carrying packages, etc.
2. Getting medical attention.
3. Attending religious services.
4. Attending funerals.
5. Attending meetings of groups or organizations essential to the occupation or profession of the person using the vehicle.
6. Meeting an emergency involving a threat to life, health or property.
7. Instruction or training groups such as Red Cross or others entirely related to the war effort.
8. Cultivation of victory gardens.
Non-essential trips specifically prohibited by the ban include (but are not limited to):
1. Driving to places of amusement, recreation or entertainment such as: theaters, amusement parks, concerts, dances, golf courses, skating rinks, bowling alleys, night clubs.
2. Sporting events (such as races or games).
3. Social club meetings.
4. Sightseeing.
5. Touring.
6. Vacation travel.
7. Making social calls.

Members of the armed forces on leave or furlough are exempt from the ban to visit relatives and make other social calls.

SOLE SURVIVOR OF ICELAND CRASH IS CATHOLIC YOUTH

COLGEMIS. — Sole survivor of the Iceland plane crash, which brought death to Lieut. Gen. Frank M. Andrews, commander of U. S. troops in Europe, the Most Rev. Adna Leonard, Bishop of the Methodist Church, and twelve others, was Sgt. George A. Eisel, a parishioner of St. Mary's Church, Here, the son of Mr. and Mrs. George Eisel.

Funeral services for two Catholic members of the military party who were killed in the crash, it was learned here, were held at the Reykjavik Cathedral. The two were Capt. Joseph T. Johnson, the pilot, and Sgt. Paul H. McQueen. When Sgt. Eisel left here in January, 1942, for Army service, he was presented with a cross-form holy medal by the Rt. Rev. Mgr. Edmund Buckley as a farewell gift. He has worn the medal ever since.

Those who love the poor in life shall have no fear of death. — St. Vincent de Paul.