



AS WE SEE IT

By DAN PATRICK

It was a distinct novelty to hear some priests mount the pulpit the other Sunday and urge their parishioners to attend two movies, both blessed with a strong Catholic theme. The films in question were "The Song of Bernadette" and "Going My Way," a perfectly delightful piece of screenfare in which Messrs. Crosby and Fitzgerald humanize the clergy to the outer world.

From these same pulpits not so many years ago came a general indictment of the movie industry for its wide use of questionable subject matter in the great majority of the films.

Miles of celluloid have gone through projectors since that time and some significant changes have been made. Not the least of these has been the organization of the Legion of Decency among Catholics throughout the United States. That the Legion's purpose has been accomplished is best reflected by the gradual but steady elimination of objectionable films and the substitution of cleaner, more powerful and more durable fare.

We believe it's perfectly consistent to praise good films as well as damn the opposite kind. In some quarters Catholics have been criticized because they fail to recognize publicly the correction of a condition to which they originally filed objection. That indictment—if such it be—cannot be leveled in this instance.

You can wager your last dollar that this Hollywood trend is not proscribed by a suddenly-acquired love for Catholicism or an attempt to appease the movies' strongest single source of criticism.

These movies are being made simply because Hollywood thinks they might prove good boxoffice. And, of course, the receipts have shown that Hollywood is eminently correct. Very shortly Cronin's great novel, "Keys of the Kingdom" will be released for the screen and preliminary work already is underway on "The Robe."

Who Is My Neighbor?

This is the question put to Jesus by a certain lawyer. He had just heard Jesus saying to His disciples: "Blessed are the eyes that see what you see! Many prophets and kings have desired to see what you see and they have not seen it; and to hear what you hear, and they have not heard it." Christ spoke of His kingdom, of the group making up His disciples, members of that body that had been promised eternal life. The lawyer's first question was what he must do to possess eternal life, and Jesus made him answer for himself, citing the great commandment of the love of God and of our neighbor. His second question, "Who is my neighbor?" Christ answered for him.

Note the manner in which Jesus pictured this answer: He did not line up a number who could be neighbors to the lawyer, who would be on the receiving line because of their need; rather He spoke of the relief granted the poor man by the roadside, and then cited not this man as neighbor, but rather cited the one of the three that had shown mercy unto him as the real neighbor.

"Go and do thou in like manner!" Christ's word to us, to show our love of our neighbor by our interest in his welfare, by our readiness to help him in every possible way.

Radio Refutation

He doesn't brag even a little; indeed, you can't get him to talk at all about the submarine warfare of which he is a part. But this was something he just couldn't keep to himself.

His submarine was somewhere along the Japanese trade routes, and he with others of the crew were listening to the Japanese broadcasts. In impeccable English the Japanese commentator was sending out news—a la Japan. He reached his climax with "And Japan is proud and happy to announce that the submarine menace in the Pacific is ended. Our splendid navy has destroyed or driven into hiding the last of the American submarines."

They turned off the radio . . . And that evening they torpedoed three Jap ships.

For not he who commendeth himself, is approved, but he whom God commendeth.—Corinthians 10, v. 38.

Sincere Compliment

"Remember," writes my young lady correspondent in Peru, "how I told you I was refused Communion because I wore short sleeves to church? Well, yesterday I was kneeling before the altar—a weekday, by the way—in a practically empty church. Despite the heat I was scorchingly dressed in a long-sleeved jacket and a black veil.

"Presently a very regal old Spanish woman came over, knelt beside me, and said, 'I have been watching you ever since you came in, and I want you to know I am edified and pleased to see an American girl properly dressed and so reverent and respectful in church.' Then she shook her head sadly. 'It seems such a shame that you Americans are all unbaptized pagans. I think you would make a splendid Catholic, my dear.'"

It's a mistake—to believe only what our finite minds can grasp. Do no evils and no evils shall lay hold of thee.

The Literary Cavalcade

The Bureaucrat

By John O'Connor

It will be interesting to note if the friends and fellow travellers who so intensely pushed "Undercover" will touch "The Bureaucrat," a natural history of the bureaucrat, his habits, feeding habits, protective coloration, fertility and probable activities. The exponents of "Undercover" claim it deals with those who, it is said, would capture America. "The Bureaucrat" deals with those who have nearly completed that very task. "The Bureaucrat" by John Crider, Lippincott, \$3.00.

John Crider, Newman Fellowship winner and now on the staff of the New York Times Washington Bureau, has done the readers of America a signal service in this book. It may ask the question: "What is Bureaucracy? What is it? But that is because Mr. Crider, reporter-scholar-philosopher that he is, slowly and carefully weaves his pattern and you begin to realize as never before that the years ahead contain probably the greatest silent battles Americans will ever have to fight. And your awareness will become sickeningly real. "The Bureaucrat" is one of the most important books to come out of Washington in many years.

The human side of the bureaucrat is here; so is the realization that he is part of a deadly system. But the continued increase of Federal powers and incursions, the heaping of bureau on top of commission on top of committee on top of department has gradually created a political and governmental monstrosity beyond all hope of control. We have all heard amusing or exasperating tales of people trying to cut their way through jungles of red tape; we have seen private industry used as a whipping boy for twelve years; and now with reduction in wartime employment ahead, the bureaucrats continue to hire more and more, for they have enlarged the Federal income tax coverage and have discovered, thanks to Lord Keynes of England—our secret adviser on matters financial—the delightful weapon of "deficit spending."

A single instance in this matter is the utter dislike of the Secretary of Commerce, Jesse Jones, a former banker who simply will not throw government money away and insists on sound collateral whenever there is a loan to be made. To the global boomdogglers, this is heresy. Yet it is amusing to note that once a bureaucrat is sent abroad and has to compete for air-bases and concessions from native groups or governments against the British, Russian, French or Dutch, he returns a man who is distinctly for America first . . . and to whom American industry and initiative suddenly take on a new meaning.

But the continuance of the bureaucrats in such numbers, the increasing attitude of "let the gov-

ernment do it" has led to the dangerous philosophy of despair, according to Mr. Crider.

"As long as we are dominated by the defeatist spirit which demands the aid and counsel of governmental witch doctors, we will never stand on our feet as real Americans and carry individually that portion of community responsibility which should be ours. As long as we are encouraged to go to Washington for our every need, instead of being reminded that we have it in our power to solve most of our problems regionally and individually, we will never free ourselves from the yoke of bureaucracy. And it must be remembered, whether the party in power calls itself Democrat, Republican, or whatever, has little to do with it. The principal need is for putting the emphasis of public action where it belongs.

This is certainly a terribly important book to Americans, it deserves far more attention than such works as "Undercover" for the author is an intelligent scholar and an articulate reporter on one of the world's greatest newspapers. He justly fears the further growth of this 22-year-old monster which more and more enters our private lives; and he sees, as do so many other thinking Americans, that the answer to the future does not lie in government handouts and deficit spending with increased "make work" projects. Rather it lies in free enterprise.

"Always we must strive to create greater areas of free operation for individuals and enterprise, rather than narrow them. Enterprise, big and small, must be kept as highly competitive as possible, and by no means should we keep adding artificial supports to our economy to hold up the farmer or the small business man or the big corporation, and protect them from the necessity for the best kind of striving. For an economy without competition, without the incentive for the individual struggle, can only be a static, rigid thing with war and destruction as its ultimate fate. Also, it is what the bureaucrat thrives on."

Mr. Crider also stresses the value of a free and vigilant press. The suspicious and hostile attitude of some officials, elected or appointed, gives added weight to his meaning; for once the press is captured—as education well may be—the American way of life will be no more. It will be stifled in a bureau.

The book has great significance at this time, and in view of the fact that the Associated Press vs. the Government case still hangs fire, the book is fraught with meaning.

Library Signpost

By Rev. Vincent Shannon

COME IN OUT OF THE DARK

There isn't a single Catholic today who has the right to claim that he has no duty of spiritual reading. In the centuries when reading and writing were not taught in the houses of the people, the ordinary man and woman were not obligated to spiritual reading. But God took care of that lack in a wonderful way. He provided artists and builders in great abundance who devoted their talents to illustrating the Bible and the teachings of the Church in stone and glass and paint. The churches of the Middle Ages were a graphic Bible. As often as the faithful congregated in them, a hundred holy lessons shone down upon them from the walls and the windows while at the same time the living liturgy of Christ's sacrifice and the Holy Mysteries of the Church Year were taking place amongst them.



Nowadays, the situation is the other way around. Our churches are very meagerly decorated; and even where there is elaborate decoration, most of it is merely formal and not educative. But our people now, most of them at least, can read by which I mean they can piece the printed words of a sentence together. This places the obligation of spiritual reading squarely on them. God expects them to keep in touch mentally with the kingdom of heaven, so that their thoughts may shine with the presence of God. But this cannot be done without spiritual reading.

Spiritual reading, then, is a duty for every Catholic—and that, not just once in a while, but consistently and perseveringly, as part of the daily plan of life. It may seem like the wildest kind of wishful thinking to propose that riveters and welders, foundrymen, truckers, men and women of the tough trades, should take a bit of mental stimulation every day out of a book. With the exhaustion and the long hours, there seems hardly energy enough left to "finger" the newspapers. Granted; and yet the point must be hammered home that all of us, secular and cultured alike, must do some daily spiritual reading, or else go through life with souls as blind as bats. It's the best of the best that I'm talking on. As matters stand, there is too much plugging of the distasteful, as a proof that spiritual reading is impracticable. The burning question is, not whether it is impracticable, but whether it is necessary. A man may say to his doctor, "But I can't go to the hospital; I've got my work to do." From the doctor's angle, that is beside the point.

A good Christian rule of life should admit about a half hour's time each day for spiritual reading. This reading is not to be for recreation, but for re-creation; for the refreshing and building-up of the soul. mere glancing over the pages, and skimming the surface of the thought, might be an innocent pastime, but it hardly fills the bill of what the soul should really be getting out of it. It would be a mistake also to utilize it, at least exclusively, as an occasion to study up answers on Christian doctrine for future use in discussions. Its main purpose is not to make you a glib talker in a pinch, but to separate you through and through with the light of the Savior.

Where do we begin? St. Paul gives us the answer to this one: "Let that mind be in you which was in Christ Jesus." The model of our life is Christ. There is no other. The Saints are our models; it is true, but only insofar as they are dynamis of Christ. Christ is the supreme model, for our thinking, our judgments, our decisions, our moment-by-moment living. Therefore, all spiritual reading must begin with Christ. Do we have Christ's mind, that is, His judgment and view of things? How many would dare to say yes, with any rocky assurance? Read all you can, then, about Christ, what He did and what He said, how He met situations and faced His trials.

Now the best source to go to for your reading about Christ is the Gospel according to the four Evangelists. You see, these men wrote their record under the inspiration of Christ's own Spirit, the Holy Ghost. No other account of Christ, no matter how reverently written, glows with Christ's Spirit the way the Gospels do. The Holy Spirit in the heart of the reader enlightens his understanding and moves his will to take to heart what is being read, for it is the same Holy Spirit who inspired the sacred pages. Slowly and surely, as grass grows and fruit ripens, the soul of the patient reader of the Gospels will mature in the Spirit of Christ.

The Gospels, then, should be the constant staple in our program of spiritual reading, for about a third of the time anyhow each day. After a while Christ will become very real to us, lovingly familiar, irradiating our consciousness with His wonderful influence. We will find ourselves more and more trying to keep in step with Him, checking our judgments with His, and leaving our decisions by the standards of His unflinching truth; and His divine sayings will conquer in us all the cheap slogans and catch-phrases of the cock-eyed world.

Feast Days

- Sunday, Aug. 20—TWELFTH SUNDAY AFTER PENTECOST.
- Monday, Aug. 21—ST. JANE FRANCIS DE CHANTAL.
- Tuesday, Aug. 22—ST. SYMMONIAN.
- Wednesday, Aug. 23—ST. PHILIP BENNET.
- Thursday, Aug. 24—ST. BARTHOLOMEW APOSTLE.
- Friday, Aug. 25—ST. LOUIS, KING.
- Saturday, Aug. 26—ST. LEONARD.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

ROME'S RICHEST ALTAR
is the altar tomb of **ST. IGNATIUS IN THE GESU** is composed of many precious metals and marbles

Father, forgive them!
THIS CRUCIFIX ON A TREE OF RIGA FOREST, LATVIA, LIKE GOD'S EXPRESSIONS IN 3 LANGUAGES—LATVIAN, LITHUANIAN AND GERMAN—FOR THE NUMBERED HOURS OF BAPTISM BY THE BOLSHEVISTS IN 1919.

2 CHURCHES, 1 CHURCHYARD
IN THE ENGLAND WE LADGE OF BALENSDALE, ENGLAND BOTH OVER 500 YEARS OLD AND ARE STILL USED. FRENCH BROTHERS BETWEEN TWO NIGHTS CHURCHES BACK TO BUILD THE OTHER CHURCH.

An Ancient Custom
in Country districts of Ireland is to make peculiar **"BRIDGEET CROSSSES"** in rushes on the eve of St. Bridget's Feast. These are then blessed and hung around the hearthstead.