

household. All Catholic churches in Mexico will be closed if the Catholic Church's attitude as "shown in the recent Papal encyclical" should continue, says President Abelardo L. Rodriguez. He characterizes the letter as an invitation to disobey the Mexican laws. Sharpening his rhetorical ax, he goes on:

"The present Government, which emanated from the revolution, was founded on principles that included the complete spiritual liberation of the people, and it enjoys the full support of the nation's masses, which will not tolerate the dominion of a foreign Power.

"If the insolent, defiant attitude shown in the recent encyclical continues, I am determined that the churches will be converted into schools and shops for the benefit of the nation's proletariat classes."

BUT, protested Archbishop Flores, the President misunderstands. The encyclical "orders the clergy and the people not to rise up in arms, to tolerate the laws after exhausting all means of protest, and to intensify the practise of Christian life by means of Catholic religious instruction. . . . Pacific opposition to the laws which are oppressive to religious rights can not be called rebellion. That is a duty which God Himself imposes, and is a lesson of sane democracy which the Church has given throughout the centuries."

As to the rights and status of the Pope, "as long as there are Catholics in Mexico, the Pope has a right to address them," says the Archbishop. "The Pope can not be called a 'foreign Power' because it is through him that God and Jesus Christ rule over the world. Proof of this is that every civilized nation, and even those half-civilized, if they do not recognize the rights of the Holy See, at least do not interfere with its action among Catholics and non-Catholics, and order respect for the Church through full religious liberty, and, among the second, to preach the holy light of the evangel, source of the truest civilization."

THINGS moved rapidly. That night the Chamber of Deputies adopted unanimously a resolution urging the prelate's expulsion from Mexico as a "pernicious foreigner." A delegation of one hundred of them called on the President to inform him of the Chamber's resolution, and were met with the reply that he had already ordered the deportation. Then the delegation visited the home of Mexico's "strong man," Gen. Plutarco Elias Calles, former President. He announced his pleasure at the action, and said he was ready "to occupy any position indicated in case this conflict should result in greater consequences."

Thus is the issue between Church and State drawn again. The opinion that the Archbishop had lost his citizenship by his actions is upheld by Attorney-General Emilio Portes Gil, former President, who rules that "the creation of the Vatican State had made the Vatican a foreign Power."

"The Pope's encyclical is a declaration of war," says *El Nacional*, government organ:

"It attempts to create a state of convulsion in Mexico under the pretext of defense of religious doctrines that in reality are nothing but economic interests which the Church now needs. . . .

"This feigned personality (meaning the Pope), who by some nations has been made to believe that he is an international personage, speaks and acts like a petty king. His domain would fit within our Federal District; nevertheless, he believes that he rules anywhere there may be a cross, or a Jesuit cassock darkens the atmosphere. . . .

"It is very dangerous to attempt to govern in another's house."

Other leading Mexican papers leave the matter severely alone.

From Vatican City comes news that the Vatican authorities believe the Mexican Government is deliberately rejecting the peaceful solution offered in the encyclical and is seeking a new cause for conflict. According to an Associated Press dispatch, Vatican State authorities fear that certain elements among Mexican Catholics may get out of control as a result of the Archbishop's expulsion and that trouble will follow.

Shaw's "Shofar-Blast"

CORNERED AMONG THE MALVERN HILLS in the English Midlands, the great "Irish Bull" lets out a roar that echoes to Palestine and back.

It is his "Shofar-blast" for the Jews, and, as some of them feel it, time has not dulled the edge of Shavian spite.

In fancy, at least, they see pure venom trickling down his beard.

The prophet of Socialism has as little regard for Jews as Jews as he has for the Irish as Irish.

The Jews the world over were heralding in the year 5693, as it is according to the ancient Hebrew calendar. The traditional sounding of the ram's horn or "shofar" occurs at certain times during the celebration as a reminder to all Jews of their duty to live lives of righteousness.

FOR the occasion *The American Hebrew and Jewish Tribune* (New York) commissioned its London correspondent, M. J. Woddis, to obtain a statement from George Bernard Shaw.

Mr. Woddis had braved the "Bull" before, and was informed then that Mr. Shaw, being a journalist himself, strongly objected to having his opinions represented at second hand. But Mr. Woddis tried again, with better success. He cornered Mr. Shaw in the Midlands, and suggested that he set the example of good fellowship by sounding a "Shofar-blast" to all nations.

This is the blast Mr. Shaw blew:

"This craving for bouquets is a symptom of racial degeneration.

"The Jews are worse than my own people, the Irish, at it.

"Those Jews who still want to be the chosen race—chosen by the late Lord Balfour—can go to Palestine and stew in their own juice. The rest had better stop being Jews, and start being human beings. The day of races and nations is over. The future belongs to the citizens of the world who know that they are no better than other people.

"Let the great human community swallow up the Hittite as the Hittite swallowed up the Canaanite; both are now anachronisms. Why should I encourage their contempt for me by flattering them?"

"Do not accuse me of Jüdenschmerz: it is a more weakening disease than Jüdenheze. Fishing for compliments and playing for sympathy will not cure either of them.

"You asked for a 'shofar-blast,' and now you have got it."

THE Shavian premise, replies *The American Hebrew and Jewish Tribune* mildly, deals with Jews as a race or a nation, and with their uniqueness as such amidst the races and nations whose day, according to Mr. Shaw, is over. But, says this Jewish voice:

"There is a vast and increasing group of Jews who stress their uniqueness, and accordingly their sense of survival, on the score of religion only. These, whose 'problem' is neither racial nor national, nor *schmerzlich*, conceive of themselves as Jews who belong to the citizens of the world and who are possessors of a unique spiritual contribution which they are destined to make to the world.

"How about Rosh Hashana and Yom Kippur, the two most unique Jewish Holy Days, in which there is neither racial nor national implication—only spiritual?"

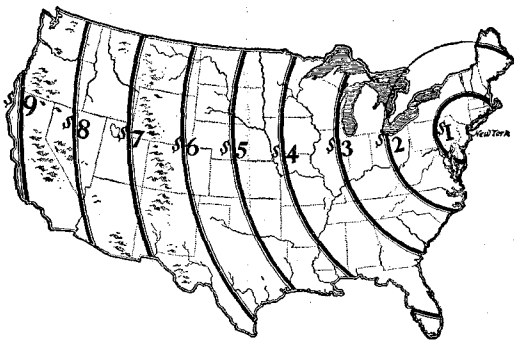
Reproof, bitter and direct, comes from Rabbi Louis I. Newman, of New York, in his Rosh Hashana sermon. Shaw, he says, has been known for some time as "a venomous foe of Israel and has written hateful opinions regarding the Jews."

To some Shaw is better on a saxophone than on Gabriel's horn. "The Shavian pronouncement," comments the *New York Times*, "will always be the exact opposite of what the proprieties require. Ask Mr. Shaw to say something at the dedication of a home for aged authors, and it is as certain as death or taxes that he will say there should be no home for aged authors, but that all writers should be allowed to starve to death. He always gives a splendid performance on the saxophone; but the trumpet of the Day of Judgment—hardly."



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Station-to-Station
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(4:30 A. M. — 7:00 P. M.)

15% less after 7:00 p. m.

40% less after 8:30 p. m.

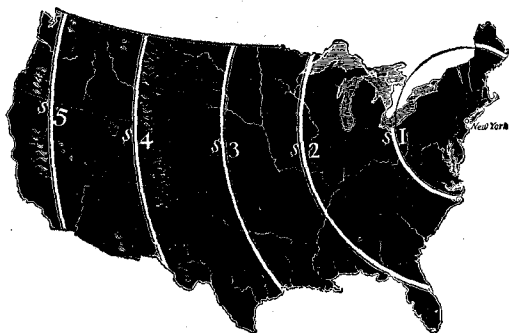


Station-to-Station
EVENING RATES
(7:00 P. M. — 8:30 P. M.)

LONG DISTANCE telephone rates are low, the day through. But twice each day the rates for station-to-station calls — those on which you will talk with any one who answers — are exceptionally low. Beginning at 7 o'clock in the evening, rates are reduced about 15 per cent, varying between 10 and 20 per cent, on nearly all station-to-station calls where the day rate is more than 35c. At 8:30 the rates drop approximately 40 per cent under daytime cost. These unusual values last until 4:30 in the morning.

For social and personal long distance calls, these evening and night rates are always popular.

And now business men are finding evening and night telephone calls a most economical way of transacting out-of-town business after hours. Branch managers, for instance, hold helpful, inexpensive discussions with executives at their homes. Salesmen report to their chiefs; or make appointments with customers for the next day. Officials in different cities confer as easily as though in the same city block.



Station-to-Station
NIGHT RATES
(8:30 P. M. — 4:30 A. M.)

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Or ask the operator for the rate to any city.



SCIENCE AND INVENTION

Detecting Liars

WHEN THE LIAR LIES, he does a lot of other things too, and if we can catch him doing them, why, then we can catch him lying.

This new branch of knowledge is only ten or twelve years old, and it seems that it is developing rapidly into an exact science, Happily, it is also used to absolve the innocent by finding, when grilled, that they show no guilty reactions.



Courtesy of Hygeia (Chicago)

Taking the Lie Test

piration changes during deception were not, by any measurements, inferior in extent to those of an ordinary virtuous citizen. Even two old-time 'poker-face' card sharks were readily detected.

"Since the summer of 1930, through the Northwestern University Scientific Crime Detection Laboratory, polygraph examinations have led to confessions and clues to evidence in all sorts of thefts, varying from petty purloining of university groups to burglaries, robberies, and bank embezzlement, and, in other crimes, from malingering for insurance collection and anonymous letter-writing to sex offenses and murders.

"Much of the satisfaction derived from this work naturally comes from the clearing of innocent suspects. Two collection agents dropt into Black Creek, Wisconsin, one day last year and, before the day had passed, were arrested on a charge of bank robbery. The defending lawyer asked to have them examined on the 'lie detector.'

"Both men readily submitted and gave clear curves. A report to the effect that the men were innocent was supplemented by a demonstration before the judge, but he saw fit to rule that the evidence was inadmissible. On the third day, two robbers who confessed to the Black Creek robbery were caught in Minneapolis. When they were brought before the bank employees, they were positively and unhesitatingly identified.

"Altho the practical polygraph deception test has been used successfully for the past ten years on thousands of criminal suspects and others, a great deal of research remains to be done. New improvements are being developed in the apparatus, new indicators are being added and, month by month, the technic becomes more reliable. Some day, some form of deception technic based on the recording of bodily changes will probably be used by many law-enforcing agencies, as are the finger-print and radio systems, which have already become standard adjuncts to police departments."

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Mental Tests for Motorists

ON A MUGGY, EARLY OCTOBER AFTERNOON two years ago, William Ullman—so he tells us in his Feature Service (Washington)—sat in on a conference of motor-vehicle commissioners, who were debating the question of psychological tests for those seeking motor-vehicle operator's permits.

Apart from the spokesman of the occasion, an enthusiastic advocate of the new deal in testing drivers, the attitude of a majority of the officials in the room seemed to be respectful, nothing more.

Certainly there was no enthusiastic response to the idea that by exploring the minds of motorists the traffic authority might trace down the real causes of highway accidents. But time brings change. He goes on:

"One by one, since that time, the State motor-vehicle officials who composed that audience have become converts, until to-day only a few die-hards stand outside the fold.

"Witnessing these conversions, proponents of applying a mental yardstick to would-be motorists have become convinced that it merely is a matter of time until such a course will be followed. And the time, they believe, is destined to be shorter than the innocent motorist expects.

"The reasons for this change of heart on the part of the men whose life is an endless quest for street and highway safety are not far to seek. Accident statistics are more thoroughgoing and truly reflective of actual conditions than ever before.

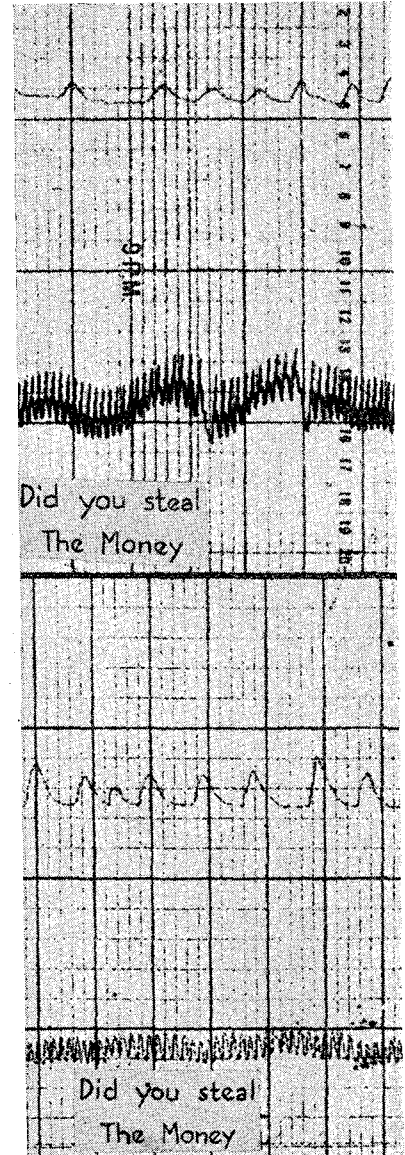
"For one thing, they reveal that the erstwhile tendency to 'estimate' the mechanical factor as

causing from 8 to 10 per cent. of all motor mishaps was giving the driver entirely too much of a break. Moreover, the assumption that road, weather, and other conditions external to the actual handling of the car-controls accounted for another 15 per cent. also is shown to be an overestimate.

"The cold fact is that more complete and carefully analyzed accident data tend to support the theory that from 85 to 90 per cent. of all mishaps are directly traceable to the human element.

"Viewing this unbiased evidence, then, the motor-vehicle official is coming around to the theory that he had better begin to go into the mental qualifications of those who operate automobiles. He has a strong feeling that the difference between a safe driver and an unsafe one will turn out to be some quality resident in their respective mentalities.

"So the driver psychological-test movement gathers momentum daily."



Courtesy of Hygeia (Chicago)

Lie and Truth

One subject made both records. The upper is the "lie" record, the lower one is when he told the truth.