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MORE KINDLY THAN CHRIST

About one fact the world is in wonderful accord. It is that Jesus was the gentlest of men, with unequalled sympathy for human needs and problems. He himself appealed to this as His outstanding characteristic when He sent His credentials back to John the Baptist: Tell him that "the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, and the poor have the Gospel preached to them."

And since Christ, men have felt that the perfection of human pity was to be found in the following of Christ, that to be like Him was to reach the acme of human tenderness. But we find that this was wrong. We find that the quality of Christ's mercy was strained, that others will outdo Him in kindness, will reveal Him as lacking in pity, that certain Filipino women, among them the Women Lawyers' Association of the Philippines, the WILOCI and the PAUW, will out-Christian Christ.

For in Christ's time there were unhappy homes, wives who were matched with husbands a little below their maiden dreams, husbands hitched to mates very far from the perfect consort. Yes, even in Christ's time marriage was not always a bed of roses.

And Yet, Christ, More Hard-Hearted Than These Kindly Women Refused to provide divorce as a remedy for these cases, Christ, less generous than they, considered these unions, and not only refused to grant divorce but actually tightened up on existing legislation.

But new Messiah have arrived, more kindly than Christ, more wise in human affairs. They will make family life more happy, family peace more secure. But will they? Legislators have thought so in France and the United States. Is the family happiness and the family peace of these countries to be the goal of these "modern-thinking" women?

There Can Be Only One Explanation of a Divorce Law. It Means A Refutation of Christianity. It means a refusal to accept Christ's teachings. This fact makes recurrent annual attempts at a passage of a divorce law something more than a manifestation of ignorance. of

history and sound government. They are betrayal of Christ. No doubt the people proposing these laws have given up all pretenses of Christianity. But for Catholics the Question Was Settled By Christ.

"For this cause a man shall leave his father and mother and shall cleave to his wife. And they shall be in one flesh. Therefore now they are not two but one flesh. What God hath joined together, let no man put asunder." Mk. 10, 7.

WANTED: STRAIGHT, NOT MODERN THINKING

Writing on divorce in her daily column, a local woman writer unknowingly formulates the great Filipino heresy of our day. Common to both our "modern" intelligentsia and our "modern" hoi polloi, this heresy has seeped into our way of life like a malignant cancer eating into the marrow of our Christian civilization. Writes the woman columnist:

"In the open discussions regarding the proposed Civil Code, the women showed varied opinions, the more modern-thinking ones advocating, naturally, changes in keeping with modern living and acting, those schooled in the old ways believing that radical alterations in our marriage laws are not necessary, and are even apt to be harmful.

"...the persons who prepared the revisions took cognizance of the greater freedom in the social moves of our people today when they introduce what would be natural complements to such a freedom. The liberalization of the divorce laws, for instance, is a mere logical acceptance of the possible consequences of our own assimilation of modern ways of thinking and living—and even reading—for our young men and women." (Bolds ours)

Briefly, the heresy is this: "Whatever is in keeping with modern thinking and living is right." Modern thinking we are to understand, is that which insures the "greater freedom in the social moves of our people today." And freedom? Let's not fool ourselves. License!

Translated into the lingo of the "modern" Filipino hoi polloi, the history and sound government. They are a betrayal of Christ. No division superintendent has it: "The unquestioning acceptance of American tradition milestoned the emergence of the common man in the Philippines." (Bolds ours)

Arguing in good syllogistic form then, our "modern thinking" intelligentsia would say:

"Whatever is in keeping with modern thinking and living is right.

But divorce (which insures freedom for mismatched couples) is in keeping with modern thinking and living.

Therefore divorce is right."

With our "modern-thinking" hoi polloi the syllogism would take this form:

"Whatever comes from America is good.

Divorce comes from America.

Therefore Divorce is good."

LESSONS IN LOGIC

It is not hard to predict where this maelstrom of modern thinking would lead to. Substitute, for instance, the following minor premises in the above syllogisms and draw your own happy conclusions.

But shooting mothers-in-law (for greater freedom), is in keeping with modern thinking and living. Ergo.

But keeping a circle of queridas (greater freedom) is in keeping with modern living. Ergo.

But suicide (freedom from misery) is in keeping with modern thinking and living. Therefore.

But euthanasia (freeing useless people from pain) is in keeping with modern thinking and living. Ergo.

But birth control (freedom from the burden of children) is in keeping with modern thinking and living. Ergo.

But immoral films come from America. Ergo.

But indecent magazines come from America. Ergo.

But gangsterism comes from America. Therefore.

But alcoholism comes from America. Ergo.

And so forth and so on. In fact you can justify almost anything under the sun with such a major premise.

The only trouble with this modern thinking is that it is neither "modern" nor is it "thinking"—real thinking, that is.

IT ISN'T THINKING

Thinking to be real must be straight. And logical. Straight thinking comes from a clean cut grasp of the ideas (or the terms) involved. Without this knowledge the thinker, be he modern or old-fashioned, would be lost in the vague land of verbiage.

The man who boasts of "modern-thinking" loves to talk in long, misty words and phrases the meaning of which he little understands. He glories in speaking, for instance, of the "age of progress" and "broadmindedness", of "ideologies" and "greater freedom", of "liberal tendencies" and "culture", of "higher education" and "modern civilization". But pin him down to an exact definition of any of these terms. You will be surprised how little he can satisfy truth. There is another fine, round, handsome word: Truth.

But let's study the word: "progress". Modern thinking implies progress. One of our eminent educators once declared: "The public school has become the center around which our progressive life rotated." Our progressive life indeed!

Years ago our forbears studied the rudiments of writing and reading besides the Catechism. Today we "master" in so many high sounding sciences. Yet we have more social problems. Is that progress?

Years ago our grandfathers fought with bolos and spears. Today we go into battle armed with machine guns and Mustangs. Yet we have more wars. Is that progress?

Years ago our forefathers lived in simple "bahay kubos." Today we stay in concrete houses trimmed with all the conveniences and facilities of modern life. But we have fewer homes. Is that progress?

Years ago our grandmothers lived almost cloistered social lives. Today our modern Maria Claras enjoy "greater freedom in their social moves". And we have more prostitutes. Can this be progress?

Oh, I admit the telephone and the radio, the jet plane and television, the skyscraper and the dictaphone — all these are phases of material progress. But can progress in particular stand for progress in general?

Now take the word: "broadminded". Modern Maria simply has to go in for the fashion of her day — strappless, backless, bare midriff, front slits, side slits, the new look — away with modesty! Shucks! It's just being broadminded!

Or take "freedom". But — of misty words there's no end.

The modern-thinking Filipino should take a good solid course in logic — and spend the semester in merely defining terms, acquiring distinct ideas. Otherwise, let him — be he a columnist or a member of the Code Commission — keep quiet! For he won't know what he is talking about.

IT ISN'T MODERN

Behind the "modern-thinking" that we must swallow everything in keeping with modern life is the belief that everything changes according to time, place, persons, circumstances, etc.

Our woman columnist, for example, continues:

"A way of life such as was followed by our mother and grandmother may not call for the corresponding changes introduced by the Civil Code. But an acceptance of another way of life and a refusal to accept concomitant supplementary changes in other customs inevitably called for seems illogical." (Bolds ours)

In other words, what was right for "lola" may not be right for her "apo" and vice versa. Notice the writer's careful use of the word customs. Not morals, mind you. To these modern thinkers the two words are synonymous. That is why to them morality changes with the times like the fashion of women's dresses.

This belief is not modern at all. It is as old as Protagoras who formulated the creed of relativists, like Siger of Brabant of the 13th century and Bertrand Russell of the 20th, when he proclaimed: "Man is the measure of all things." From this principle it is not a very far fetched conclusion that "Truth (and consequently morals) is relative, i.e. dependent on and variable with time, place, age, persons, environment, etc."

Our Filipino heretics would say: "Whatever is in keeping with modern thinking and living is right." Little do they know that the bubble—relativism—has been exploded a thousand times by the only permanent thing in the world: Truth.

PERFECT?

A rather sceptical non-Catholic accused the Church of childish incredulity for believing that miracles were so common. Visiting Rome once, he attended a commission investigating an alleged miracle of a candidate for canonization.

He was amazed at the strictness of the testimony, later told one of the Cardinals that he never knew how hard it was to be a saint. The Cardinal asked him what he thought of the proof.

"Perfect!" answered the sceptic. "Any law court would have accepted it as conclusive."

The Cardinal's eye twinkled as he slowly replied: "The Commission rejected it as insufficient!"

ACTION NOW!

Catholic Action
Made Easy...

Luis Miciano, S.J.

CRISIS

"A new nation is born!" was said in a more than metaphorical sense on Independence Day. For, whatever the Philippines will be like in the generations to come, this much, I believe, is certain: her features will not be a return to the forms of the past. And growing with the precocity characteristic of the Filipino child, already the new nation may be said to be experiencing the growing pains, the internal crisis of her adolescence.

CHALLENGE

Now who is going to form her in this crisis? Who will mould her habits, her attitudes, her traits, her entire personality? That is more than a question. It is a challenge.

VOICE FROM THE CAVERN

Enemies of the Church of course affirm that it will not be the Church. For the simple reason that the Church is one of the forms of the past'. What has the Church to contribute to the new nation? What she has always upheld: the 'cacique', and a moss-grown economy of her own making. And see? Identified with the feudal economy of the past, she

has collapsed with it. We are (whatever they mean by this) in the Atomic Age now! In the face of our 'atomic progress', what has the Church to offer to vitalize the new nation? A static way of life, an out-moded code of ethics brewed out of medieval alchemy, a fossilized body of impossible dogmas impervious to the advances of the 'new technology'. And look at the 'brood' she rears. Subjected to a 'straight-jacket' up-bringing, they are timid, wary of themselves, fearful towards adventure. Their attention all drawn to the life that is to come, they turn, escapist-fashion, away from the immediate tasks of the life that is present. Leave them alone. Let them and their 'Mother Church' build their own 'City of God'... up among the clouds. They shall have no part in the 'new city' this city rooted in the earth.

So much for our adversaries.

THE CATHOLIC ANSWER

What do Catholics affirm? This much of their reply is clear. The Church is as vital to the new nation today as she has been in the past and will be in the future. No, this adolescent nation will not reach maturity without the Church.

The Church must and will rear her.

How? Here, it is to be feared, the attitude of Catholics are confused, if not confusing.

Some do seem to take that 'escapist' attitude our adversaries yap about. Why get myself enmeshed in the bickerings of politics. My private devotions and public affairs don't mix. Leave me alone in the quiet of my sheltered seclusion; in the snug comfort of a conscience at peace with God, aloof from the turmoils of this 'cockeyed' world. Besides, why worry. Nothing can happen to us. Let our enemies in high places legislate against our interests. Truth always triumphs in the end; and we possess the Truth. The people will always be with the Church. The people may seem, for a time, to be alienated from her. But the Church always wins out before long. See what happened after the Revolution. Did not the Church in the Philippines see her darkest days at the turn of the century? But see how she weathered it all. Today she sways the people as she never did before.

It may be permitted us to doubt whether this isolationist attitude in any way helped the resurgence of the Church and her influence after the trying days of the Revolution and the critical years immediately following. Because it is more probable that the resur-

gence was brought about, with God's grace, through the efforts of those who did not share this attitude, and went out of their 'sheltered seclusion' into the midst of things to fight it out with their adversaries. It is more probable that the people have 'come back' to the Church through the labors of those who took the Church out to the people, since they saw that the people had ceased to come to the Church.

Fortunately, in the Philippines today, more and more Catholics are beginning to heed the command of the Popes "to go to the people." The "apple of my eye", as Pope Pius XI was fond of calling Catholic Action, is increasingly gaining the support of the Faithful. More Catholics are realizing that, if they are to have a part, the major part (because they are in the majority), in directing the destinies of the new nation, they must at length renounce the 'snug comfort' of their 'sheltered seclusion', and, as the phrase goes, "bring Christ into the market place." More Catholics are awakening to the fact that their ideals, the principles they cherish, instead of being incarnate in the society of which they are the major constituents, seem to be absent from it. It is dawning on more Catholics that, whereas they have in their hands everything needed to animate and shape the structure of the 'new city',

they are not using their resources. They are keeping these to themselves to take care of themselves, while their adversaries are taking care of everybody else. And they are getting alarmed at 'discovering' that they are letting unbelievers, nay, their enemies, take the decisive initiative on social and economic and educational action. And they look askance in finding that they have but a handful of leaders among them, and even these seem reluctant to make themselves heard. And they are beginning to ask themselves what they are doing. Why is not something being done.

And in the raising of voices some hard words are spoken.

AN OLD GAME

Some of the laity blame the clergy for its inaction. Some of the clergy scold the laity for its want of cooperation and enthusiasm. Even newspaper columnists ask in consternation what the clergy is doing, why it does not make its influence for good felt more palpably. Some of the clergy retort why do not the columnists make of their columns the channels of the self-same influence they want felt.

Who is right? Who is wrong? Everybody is right. Everybody is wrong. The laity rightly expects the clergy to do its utmost in the spread of the salvific teachings of the Kingdom. The clergy has

reason to complain that the laity is failing to do its share in the spread of the Kingdom.

But they are wrong who blame the laity for its lack of enthusiasm instead of blaming the inadequacy of their own efforts to arouse that enthusiasm. And they are wrong who assign exclusively to the clergy the whole task of spreading the Kingdom. And so the shouting must stop. The times are not for talking. Blaming, criticizing, scolding, where will it all lead to? The times are for action; positive, constructive action. To make the 'new city' the City of God. Our enemies notwithstanding.

Catholic Action... more of it... and now! That is the answer. The only sane, positive, constructive, Catholic answer.

FOR THE MULTITUDE

I do not now propose to discuss the subject of Catholic Action. My purpose is to introduce to Catholics in the Philippines a movement which, here in the United States, is doing a lot of good. It is a new movement... rather, not so much a new movement as a new idea which has attained the proportions of a movement; nor yet is it so much a new idea as a new name for an old idea... the Christopher idea. And this with the end in view of reaching those who as yet have not been reached... or have not allowed themselves to be reached... by Catholic Action.

As every one knows, Catholic Action strictly so called is something essentially organized. It calls for enlisted membership, for meetings, sometimes dues. It calls for organized planning, supervised activity, coordinated effort, corporate action. Now many, very many, too many, in fact, for some reason or other, cannot (or will not) meet the demands of such organized participation in the hierarchical apostolate of the Church. Some cannot get themselves around to attend meetings. Others fear that they are 'too busy' to devote part of their time and effort to some 'assignment' which they are 'afraid' they might get if they joined some Unit of Catholic Action. Then, too, (and, perhaps, this is the crux of the whole situation) there is the lack of priests; and Catholic Action, without the priest, is nothing; since Catholic Action works on the principle of "everything by the layman and nothing without the priests." Well, anyway, whatever be the reason, the fact remains: that many are not reached... or, if you insist, refuse to be reached... by Catholic Action. Their number is legion.

What of this multitude? Is not there some way by which they, too, could become Catholic Actionists of sorts? Is not there some way by which they, too, could share in the apostolate; a way by

which they, too, could lend a hand in shaping the new Philippines, in making of the 'new city' a City of God? There is.

They can do all that—and more, if they have a mind to ... as Christophers.

THE CHRISTOPHERS

What is a Christopher? Just what it says. A Christ-bearer. A Christopher is a Christ-bearer in this sense, first of all; that he bears Christ in his own person, and everything that "bearing Christ in one's person" implies. A Christopher is a Christ-bearer in this other sense: that he brings Christ to every one he comes in contact with, carries Him, as it were, across the ford that separates Him from those who know Him not or know Him little, and makes His presence felt where He seems to be 'absent.' That, in general.

The main idea is for a Christopher to act as the leaven of spiritual growth in the milieu in which he actually finds himself. Now the place of the leaven is not above the dough, nor beside it, nor yet around it, but *in* it, mixed with it until the whole mass is leavened and begins to grow by the inner force of the leaven. And so a Christopher, in performing his mission as an apostle, need not go out of his way at all. He just stays where he is, bearing Christ in his person, and radiat-

ing Christ just from where he stands, until every one within his reach is, so to speak; touched with that radiation, with its consequent reactions. That, again, in general.

What to do in the concrete? How carry out in the particular the general idea? There are a thousand ways. To enumerate them all is not possible here. Furthermore, no two ways can be identical. But to give an idea of what can be done, here are some instances of what has been done.

CASES IN POINT

An excellent example of how simply one can be a power for good as a Christopher concerns a house-maid in a boarding school for girls. This little old lady did not have to 'preach her way' into converting the non-Catholic girls of the school. I'm wrong... she did preach... she preached the silent sermon of example. Her job was more than a mere job to her—a mere means to her livelihood—it was something more: it was the instrument of her apostolate. There were girls in the school who were something more than non-Catholic: they were anti-Catholic. But all, including these, could not help but be impressed by her holiness which she manifested in her deep concern and solicitude for them, for all of them, even—or rather, especially—for the 'wilder' ones. Result: the most rabid anti-Catholic of them all embraced the Faith.

More cases: 1. A medical student encouraged fellow students, among them a Jewish fellow, to protest, with effect, against an anti-Christian measure in a city government.

2. A housewife makes it a hobby to write letters of protest whenever she comes across things that are offensive in the press, radio, or movies. Once she wrote a company about an advertisement that 'stunk'. The company not only thanked her for her correction, but took the correction immediately.

3. A businessman accepted, even at a smaller salary, a position on a leading magazine with a thorough-going pagan policy. He has already helped to change its policy.

4. An office worker sends information, pamphlets and books to persons in key positions. He mailed a book on Catholic ethics and wrote to a leading columnist who is read by millions everyday. Answer: a letter of deep appreciation expressing: "At last I've found what I've been looking for." And he is using it.

5. A salesgirl quit selling hats to sell books instead. She had suddenly awakened to the fact that books affect the inside of the head, whereas hats affect only the outside.

6. A girl, without any writing ability to speak of, took a job on a large newspaper because she had heard anti-Christians were

shaping its policy. She started by carrying waste-baskets, but made it her business to argue sweetly and to disagree agreeably with the more pagan of the lot. She has, to date, altered for the better the views of four of them.

7. A script writer sought and obtained a job at a motion picture studio where most of the writers commercialized on the seven capital sins. He is helping to instill the opposite virtues into the films produced in that studio. His influence is being felt.

8. A nurse in a large public hospital, by helping non-Catholics and die-hard pagans in their death-beds to make acts of perfect sorrow for their sins, has sent a number of them, so we may devoutly hope, to heaven.

But let these instances suffice. They suffice to bring out the possibilities open to a Christopher's ingenuity. Part of a Christopher's equipment is his ingenuity in discovering ways and means of 'infiltrating' into his immediate surroundings the saving teachings of the Kingdom. Given the firm conviction that nothing is more important than the spread of the Kingdom; given the vivid realization that upon him, by right of his Baptism, falls a share of the great task of spreading the Kingdom; given the devotion and the zeal and the consuming desire born of love to execute his mission—that ingenuity will not be lacking.

DOWN TO BRASS TACKS

Well, now, how do you go about becoming a Christopher? To begin with, you do not "go about" becoming a Christopher. To become a Christopher you do not have to go anywhere at all. You simply make up your mind to be one, and you are one. To be a Christopher you need not go about 'joining' any additional organization. And there are no meetings... no dues... You work as an individual. You are on your own. And going into your own, bearing Christ in your person, you carry Christ—Light of the World—to illumine those in whose midst you walk. And bearing so great a Light, you cannot but shine yourself, even if it be only with borrowed light; and your light will shine, and you cannot hide it, no, not, at any rate, under a bushel. But here we are generalizing again. Let's come down to brass tacks.

You are a student, let us suppose. (That you are a Catholic, an excellent one, we presuppose.) A student of Torres High, let us suppose further. And, of course, you have a clique—or a clique has you, as the case may be—a circle of intimates, a 'gang', if you wish to call it that. There's your immediate field of action. Begin there. Perhaps some in the 'gang' have not even so much as heard of First Communions? You do not have to be told what you can do

about that. Right away you got a job. And even if you did nothing more than share the Faith with those who haven't got it, or had it when they were babies but not any longer, you would be doing them a far greater service than you have ever imagined yourself capable of: not merely the supernatural service of helping them save their souls, but the merely natural service of complementing their education in good citizenship, of giving them what they should be getting, but are not getting from Torres High. Do you follow? Let us pursue the subject.

Tell me—for you must have been told—what is the purpose of Torres High in training you and your fellow students? Merely to teach you Algebra? Or General Science? Or Biology? Or how to write beautifully and speak eloquently? Of course not. You must also have been told, and, told correctly, that the purpose of Torres High in training you and your fellow students, is to make, out of students, good citizens. And that is quite correct. You must also have been told, and, again, correctly, that a good citizen is a man who obeys the law. And that, in the last count, for practical purposes, is what a good citizen finally comes down to. A

man who obeys the law.

Now nobody has to tell you this, because you know it: that man, being the curious animal that he is, eventually seeks the reasons for things, and, sooner or later, asks "Why?" If you tell him to do a thing or not to do a thing, sooner or later he will ask, "Why must I do it?" or "Why musn't I do it?" In other words, you cannot make a man will to do anything, unless you give him a reason for willing it. And he will not be satisfied with any reason; he must have the ultimate, the absolutely rock-bottom reason; the last answer to the last "Why". Does Torres High answer the question for you? Let us see.

RECITATION PIECE

"Now, my dear students, we will continue our discussion on the topic of citizenship. Yesterday I told you that your purpose in coming to Torres High is not merely to learn mathematics, or science, or grammar, but also, and above all, to learn how to be good citizens. I also told you that a good citizen is a man who obeys the law. Are there any questions?"

"Question, 'Mom'. Why must a man obey the law?"

"Because only by obeying the law will he be able to preserve and promote the peace and order

SHARP PUNCH

Counterfeit earnestness can no more produce an effect than painted fire.

—Sharp

and prosperity of society."

"But why must a man preserve and promote the peace and order and prosperity of society?"

"Because by so doing, he preserves and promotes his own peace and prosperity, since the peace and prosperity of society redound to his own peace and prosperity."

"But, Mom, suppose—just suppose, although it happens many times—suppose that a man finds it more to his advantage, in the promotion of his own individual and immediate prosperity, to slug people out of his way (and, after slugging, consign them, so nobody will know, to the depths of Manila Bay) and then come into full possession of the "prosperity" of those who have 'gone under'?"

"Gracious me! What are you saying! Don't you see that that will never, never do? In that case, my dear, the man makes an awful mistake. Because, in the long run, it does not work out. In the long run, crime does not pay. In the long run, he will find to his grief, that by injuring others, he has also injured himself. In the long run....."

"What 'long run', Mom? A lifetime? That is to say, that every law-breaker gets caught sooner or later; that night-prowlers all land in the calaboose; that people who drive away with other people's jeeps are always fired at; that City Hall clerks who accept bribes

are always fired out...? I don't think that's true, Mom."

"Well, then, 'wise guy', if the law-breaker doesn't get punished in this life, then, in the next life ahem... that is hush! Sit er ... I mean... er ... down! No more time for questions. Open your grammars to page"

There you are! Not one of your teachers, as much as they would like to, (and there's no question that they would, if they were allowed to) can tell any one of you anything about the next life. You are not supposed to be taught anything about the next life. That's religion; and religion is forbidden in Torres High.

Do you see the point? Torres High is out to make a good citizen out of you. A good citizen is a man who obeys the law. But a man will not obey the law unless he is given a good, rock-bottom reason for doing so. And the only good, rock-bottom reason for obeying the law is that given by religion: the fact that there is a God, that God commands man to obey the law..... or else..... Now Torres High is forbidden to teach religion. Hence it is forbidden to tell you why, ultimately, you must obey the law. Hence it is forbidden to train you in one of the essentials of good citizenship.

Now there is nothing much you

can do to alter that situation; the rather remarkable situation in which Catholic parents are not allowed to have their Catholic children taught the Catholic religion by Catholic teachers employed in schools supported by Catholic taxpayers. Bigger men than you have tried to change it and failed. Nor will it profit you to try to find the reason why such a 'set-up' exists. There is no reason; except the extremely unsatisfactory reason, or rather, fad ... the once highly fashionable fad among a few Filipinos who were 'on top'... that *that* is the way they run things in the States, and therefore, that is the way things should be run in the Philippines.

But this you can do, and of it, do plenty: You can do plenty to help counteract the deleterious effects of that set-up; at least the one deleterious effect against which we were warned way back in 1901 by an American who knew whereof he spoke when he said: "... this system of education without religion has operated in our country,.... in the raising up of a generation of practical atheists."

You, at least, have the good fortune of possessing that essential ingredient of good citizenship which is religion. You, at least, have the good sense to see the very real sense in which there is no sense in learning how to speak eloquently, unless you know how

to speak even haltingly to God, and know that there is a God to speak to. Well, now, share your goods. Share the good things of your Faith with the 'gang'. Do not just keep these to yourself, to take good care of yourself, while little devils—and some big ones—are taking care of everybody else.

Just think of what you might make of Torres High. If you make a couple of Christophers, and these, in turn, each make a couple more, and so on—count them, not with your fingers, for you'll run out of fingers to count—why, in no time, you will make of Torres High a really, truly, thorough-going *PUBLIC* school: a school performing the great public service of giving to the public one hundred per cent good citizens, young men who not only know they should be good citizens, but know *why* they should be good citizens; young men, in other words, who are, not only able, but willing to be good citizens. But as it is, it is only giving to the public young men who know they should be good citizens, but do not know why. And so, it is not as public as it could be. And it ought to.

MEDITATION

It may well be fascinating, though perhaps fanciful to speculate what Manila would be like if it were suddenly to be 'dominated' by Christophers. Surely, out of Manila's million or so, there ought to be found a hundred thou-

sand who are eager and willing to play the role of Christophers in every walk of life. There ought to be found a hundred thousands (let's make it half a thousand) who, bearing Christ in their person, can bring Christ into the fields especially of government, education, management, labor, the press, the radio, the movies.

But, perhaps, that would be bad business for the newspaper columnists. Perhaps, that would put them out of job, for a time, at any rate, until they should have changed their style to be able to write up the virtues, instead of having—because they are forced to, according to them—to smear on paper the various high-polluting vices which, also according to them, are polluting the city.

Funny, but can there be, and if there can, *IS* there any connection between the public mess which the columnists deery in their columns, and the brand of citizens (or the 'brands' of a citizen) which the public schools, and other 'non-sectarian' schools turn loose on the public? What do you think? Well, anyway, here's hoping this little spark of a thought does not start a conflagration. Or if it should, here's hoping further it consume only dead wood.

TO CATHOLIC ACTIONISTS

A word in the interest of those already actively engaged in Catholic Action. Those already actively engaged in Catholic Action

may well borrow from the Christopher idea a few 'ergs' to add more to their power for good. Especially those inclined to feel that they have done enough after having done their 'assignment'. This can happen, can it not. A Catholic Actionist, say, whose 'assignment' is to teach catechism on Sunday afternoons. That is his specialized job; and he does his job well. He puts all his energy into it, he concentrates on it—on Sunday afternoons. Then: "Well, I've done my job. So long, till next Sunday." And for the rest of the week he thinks no more of his 'participation in the hierarchical apostolate of the Church'.

Of course he would not be a genuine Catholic Actionist if he did that. But perhaps all that he needs now to be a genuine one is this Christopher idea. For, fired with the Christopher idea, he will not think of his 'participation in the hierarchical apostolate of the Church' only in terms of Sunday afternoon catechism. Fired with the Christopher idea, he will think of his participation in the hierarchical apostolate of the Church everyday (morning and afternoon), wherever he is, in whatever he does, always doing that which the Apostle bids: "Whether you eat or drink, or do anything else, do all for the glory of God."

Also for the glory of the Philippines.

THAT HEARING ON DIVORCE

Felicidad de Silva
Executive Secretary
Catholic Women's League

"... a smash-up of society."

In Book I of the new Civil Code, Chapter 2, Art. 66, we read the following:

"Marriage is not a mere contract but an inviolable social institution. Its nature, consequences and incidents are governed by law and not subject to stipulation etc." (Bolds our)

And yet—contradictory to the above provision of inviolability, Art. 111 of the same book provides Absolute Divorce. And supporters of divorce argue on the ground that marriage is a contract that could be dissolved whenever couples cannot make it a go.

It is claimed that the new Code does not liberalize the Divorce Law. It merely incorporates the old Law. Then why the several provisions in the Annulment of Marriage, Art. 99, that definitely are a liberalization although under different terminologies?

Pro-divorce factions believe that, since adultery is the only ground permitted for divorce in Philippine Law, we cannot base our arguments on conditions in the United States and other countries where liberal divorce laws exist. It must be remembered that the United States

started in the same way. Soon however adultery was followed by physical cruelty, then mental cruelty, then desertion etc.—40-day divorce may be had for any of 51 crazy causes!

Is the Philippines treading the downward path of America? The Nepomuceno bill, the Ramos-Lazo bill, the Calo bill of last year, the divorce law during the Occupation, and now, the desire of a young woman lawyer to do away with criminal action in our present law—these are but a few of the many attempts of our supposed leaders to imitate the so-called "modern progress" of other countries.

During a period of over 21 years (till about 1929) we had only 200 divorces in the Philippines. Within two and a half years of liberal divorce during the Occupation, we had 600! This fact should be reason enough for tightening up, instead of loosening, our marriage laws. For if some allowed their base passions to rule their conduct during trying conditions when the fundamental instincts on the preservation of the family were strong, how many more would yield to such a temptation now

that we have fairly normal conditions.

Divorce is like a hole in the dike, which if not immediately checked, would allow the raging sea to gush forth into the land, tearing down the dike, flooding the whole country, and leaving in its wake the desolate ruin of a once beautiful country. If we permit the leak of absolute divorce based on adultery in our Laws, we shall also witness the unhappy conditions of other countries like America, where one to every three marriages ends in a divorce court! These countries have tried absolute divorce. They have seen and felt its effects on society. Today they are frantically looking for remedies for their broken homes. Can we not profit from their experience?

Even here in the Philippines we can cite specific cases of unhappiness, infanticide, juvenile delinquency caused by absolute divorce, just as we can give cases of homes on the verge of disruption, but were saved by timely remedies. Prudence, however, charity and ethics in social work forbid us to publish them.

There is one case in Manila, however, which we might mention without specifying names, although we were given full liberty by the family to publish the whole story. Upon hearing of the Divorce Law passed dur-

ing the Japanese occupation, a girl of 12, approached her aunt, who was then her solicitous guardian, and said, "Auntie, why do our people want divorce? They do not know how hard it is to be children of divorced parents. Look at us now, we have no home of our own, and even though you are so kind to us, we cannot help but feel that we are wanderers, not knowing where we belong."

This is but one of the many tragedies of broken homes brought about by divorce. Studies in 188 cities have led a Chicago juvenile court judge to conclude that broken homes are responsible for 80 to 90-0/0 of juvenile delinquency. Divorce breaks homes, makes delinquents of children, who have four or more parents or no parents at all to look after them.

No advocate of divorce has ever presented us with facts proving the good effects of divorce on the family and on the nation. The reasons they advance are all based on suppositions and on a few individual cases in which the parties concerned pretend to be at peace but deep in their hearts feel the pangs of humiliation and regret.

Advocates of absolute divorce gave the following reasons at the recent hearing held in the Philippine Congress Hall.

1. "Why force two persons to live together when they can no longer bear each other." When they were reminded of the provisions of Relative Divorce which allow separation from bed and board without remarriage, they countered with their next reason as follows:

2. "Why condemn a person throughout life by not allowing him or her the happiness he or she has lost?"

Has divorce given real enduring happiness to divorcees? The mere fact that divorcees re-marry twice, four times and even twenty-times, is proof enough that divorce does not hand out the ready-made happiness the divorcees seek.

We might quote an excerpt from a text of Dorothy Dix, who probably handled more problems on love, marriage and divorce than any other woman. She writes:

"At the bottom of nine tenths of the divorces is the superstitious belief... that there is some magic in a decree absolute that will restore youth and beauty and make the (divorced couple) ... lighthearted boys and girls again. Of all disillusioning human experiences, divorce is the worst. For it rarely brings to its participants the happiness they had hoped to get. It is only the most callous who can feast and make merry amidst the

wreck of the home they have pulled down; and deaf indeed must be the ears that can shut out the sound of little children's weeping in the night for the father or the mother they have lost."

3. "Almost all countries in the world have Divorce Laws because divorce is a sign of progress." This from a Congressman.

Divorce is nothing new. It dates farther than the beginning of Christianity. It is a sign of social deterioration, disintegration and demoralization.

4. "The essence of democracy is that it protects the rights of the minority," declared a young unmarried woman lawyer.

Yes, indeed. But this essence of democracy does not allow legislations to give way to the unbridled passion of the few to the detriment of the majority. We do not liberalize our laws on murder, rape, estafa, stealing and other crimes, just because a few feel that they must kill, commit estafa, or steal. Why must we liberalize our marriage laws just because a few wish to commit adultery?

5. "What will you do with a marriage performed under a shot gun?" asked this same woman lawyer.

Legally and canonically, under this condition, there is no marriage to be dissolved. Hence it

cannot be presented as a plausible reason for a Divorce Law.

6. "Without Divorce, we force a child to continue calling a "barumbado" his father," proudly declared a mother who called herself "a-Catholic,-but..."

First of all, even with a divorce decreed on the couple, the child remains the legal child of the father, unless it is adopted by the foster father — a step which is hardly taken in cases of divorced parents. Moreover, no matter how bad a father may be, his child is still of his own flesh and blood. Hence it is the duty of the mother to inspire her children to bring back that father to the right path and to the grace of God, instead of instilling hatred in their hearts for him.

7. "Why should Catholics impose their doctrines on those of different religious beliefs?"

Catholics are not imposing their doctrines. They are trying to show that the Catholic doctrine of marriage has a far reaching effect on the social and moral welfare of the country. One example to support our contention is the old practice of the government of allowing marriages to be performed by the Justice of the Peace without much ado. When the government saw evil consequences of hasty marriages, it adapted the Catholic Church's requirement of procla-

mation before it issues a marriage license.

Russia, which is far from being a Catholic nation, has changed her liberal divorce laws to the strictest ever known, just because she found out that she could not build a permanent state with impermanent marriage.

Divorce is a social, not an individual problem. It must be solved as such. Every divorce is a confession of human bankruptcy, a smash-up of society's most fundamental organization—the family. Furthermore it demoralizes the people, making them break a most sacred vow at the slightest provocation, thus inculcating in them the sense of dishonesty and of irresponsibility.

The evils that divorce pretends to correct are less serious than the evils it brings about. And as a matter of fact, divorce has not cured, and cannot cure, marital troubles. Marital troubles are rooted in selfishness. Divorce breeds selfishness.

For us Catholics, of course, the question has been solved by Christ. Absolute divorce is out of the question. To us marriage is a sacrament, not a spree. To think otherwise is to cease to be a Catholic. There are no such people as "Catholics, but". One cannot reject a fundamental law of the Catholic Church—and remain a Catholic.



THINKING WITH THE CROSS

Cross featurettes

ASSEMBLY WHITE ANTS.

Since the white ants are again attacking the foundations of society, and since they attribute all opposition to their "Liberalize-Divorce" movement to Catholic "backwardness" it is interesting to hear what certain French legal lights have to say on the subject. The authorities are not Catholics.

Colin and Capitant, great names in French Law, say in their Elementary Course of French Civil Law:

"No one can gainsay that the honor and dignity of marriage is founded on the idea perpetuity. Moreover home stability makes for the best conditions for the education of children. But this of all the purposes of marriage is the one to which the lawgiver should give the greatest care. It has been rightly said: 'Marriage founds the family; divorce destroys it'".

Achille Mestre of the Paris Faculty of Law, says: "Individually, unhappy couples arouse our sympathy. But it would be absurd under pretext of aiding them to put into jeopardy the stability of every household. Divorce reacts not only on the unhappy homes

which it dissolves, but on the tolerably unhappy ones which it disorganizes, and even on the fortunate ones whose stability it weakens... Divorce disregards the sanctity of marriage. Divorce must be destroyed."

Will the Philippines have to go through France's unhappy experience before we realize this?

STYLE WITHOUT SIN

Pope Pius XI, speaking to 14,000 representatives of Italian girls' Catholic Action organization once, urged them not to bow down to the "tyranny of style," when it endangers the purity and dignity of Catholic womanhood, declaring that "mode and modesty should go together."

That His Holiness was only concerned with the elimination of immodesty and had a remarkably sympathetic understanding of the style requirements of the modern girl was shown in his further statement that their Catholic Action leaders should show them how to be "modern, cultivated, sporting, graceful, natural and distinguished without giving way to all the vulgarities of wordly style."

This should set aside all fears that the Church wants Catholic

girls to look like something out of the seventeenth century. Style magazines are not on the Index of Forbidden Books!

THE WEAKER SEX?

In 1830, three Sisters of the Congregation of the Cenacle left La Louvese, France, for Issaries, to found a school. Here is an account of their trip on Fr. Martindale's book, "The King's Daughters."

As they left La Louvese, it started to rain. They hesitated, but went forward, reproaching their timidity. All day they rode in an open cart and reached Faye that night, soaking wet, only to find no inn. Some Catholics received them into a barn and cooked a pot of potatoes for them. Then the Sisters climbed into the attic and slept on the hay.

Next morning the road was so bad that they had to ride two horses. Their guide got drunk, snow fell heavily, the path skirted great precipices, torrents had to be forded. One of the Sisters fell off her horse, but fortunately was not hurt. Next day they reached Issaries, still in the pouring rain — and started work on the school.

HOW THE TYPHOONS GOT THOSE GIRLISH NAMES

An American innovation in weather science is the christening of typhoons. Army and Navy meteorologists in the Pacific may re-

fer to 60-mile-an-hour Olive as approaching the Philippines at 11 knots while Pauline, a more violent member of the high wind family, is tearing along the typhoon track working up winds of 90-mile velocity near the central "eye" of the storm. The Christening is a convenience for the co-ordinated Army-Navy typhoon warning service which has made such great strides during and since the war. Little has been said about how typhoons were christened.

Meteorologists name them so they can keep track of several at one time. Lists of names might range from Agnes to Wilhelmina are prepared in advance. When they run out of names they prepare some more. If a typhoon originates west of the 180th meridian the weather men name it from a column which runs alphabetically from A to R, inclusive. They skip "Q", partly because there are few names beginning with that letter, and also for reasons too involved to go into here. If the storm starts this side of the date line it is christened from a list of names beginning with S, T, V, or W. Hence if a storm is named Wilhelmina it started this side of the 180th meridian.

South of the equator the weather men have another list — boys' names this time; Allen, Bill and the like. Due to the rotation of the earth the sexes never get to-

gether, for the females spin northwest. The Arthurs, the Dicks and the Harrys travel away from the equator, too. Typhoon Tessie and Hurricane Harry thus never will meet. Typhoons and hurricanes, incidentally, are the same. The name is a matter of local usage.—

—The Honolulu Advertiser

(Editorial)

13 Oct., 1947

LOURDES AND ALEXIS CARREL

In his book, "Man the Unknown," Dr. Alexis Carrel, referring to Lourdes, says that he began his study of Lourdes in 1902 when it was dangerous for a doctor's future career to become interested in such a subject.

We understand what he means from an incident that occurred at the beginning of his own career. After graduating in the Lyons Medical School with unusual brilliance, Carrel became interested in a case, which, it was claimed, had been miraculously cured at Lourdes. At a dinner one day, at which were present the principal members of the Lyons Medical Faculty, he was questioned about his patient. His reply that the patient had been cured at Lourdes provoked a general laugh. But young Carrel insisted: "There is something in the case which approaches the category of the miraculous."

The company no longer laughed;

they met his remark with a chilling silence.— One of the professors then said: "I need not tell you, sir, that with such views as these, you can never be received as a member of our faculty."

"In that case," replied Carrel, "I must go elsewhere." He went to America and today the world knows Carrel as a scientist who would be a glory to any Medical Faculty.

ACCENTUATE THE NEGATIVE

Taking the parish census? Here's food for thought from Canon Jackman.

Statistics are not merely misleading; they are all wrong. Instead of statistics of Catholics who go to Church, give me statistics of Catholics who don't go to Church.

Positive statistics are like a drug: they encourage one to pat oneself on the back and then go to sleep. For a year at least all the statistics of the diocese should be negative.

Then we would know the number of children who are not baptized, not confirmed; the number of Catholics who do not make their Easter duties, who marry before the Justice of the Peace instead of in the Church; the number of people who should be converted and are not. Let the statistics be negative and it is possible our armchairs will be emptier than they usually are.

WHITE CROSSES

Ma. LOURDES GASTON

Beneath those crosses white they calmly lie,
Their work is done, their souls have flown to God
They gave their lives without a tear or sigh
And now they rest beneath the bright green sod.

Perhaps back home their lonely loved ones weep
For they shall see them there oh! nevermore;
Be calm: White Crosses guard their dreamless sleep,
They are not lost, but only gone before.

Oh grieving Mother of a gallant son,
Wherefore the bitter sorrow, why the tears?
The battles of thy soldier-boy are done
He is beyond, where he shall know no fears.

Oh loving sisters, spare yourselves the woe.
They in their honoured graves to calmly rest,
Protected by their Crosses from the foe,
Beloved, revered, and by their people blest.

And kinsfolk, grieve not so for them, or weep,
Or shed one sorrowful tear, or breathe a sigh,
For that would but disturb the peaceful sleep
Of them who 'neath those Crosses white do lie.

Oh brave and fallen soldiers resting there—
God grant you have not shed your blood in vain.
Let not the smoke of battle fill the air,
Nor let destruction sweep the land again,

Look down, Oh Lord, upon each hallowed field
And see the Cross that crowns each mound of earth,
Those white and silent arms, uplifted wield
A mighty pray'r against war's woe and dearth.

Let not the mute souls vainly rise to Thee
Let not thine ears be deaf of our cry—
Let not this sad world ever come to see
That these for naught beneath White Crosses lie.

HEART TO HEART

Advice to the lovelorn by Lily Marlene

July 22, 1948

Dear Miss Marlene,

I am in love with a girl whose character I know very well, because we have lived in the same house since she was 16 yrs. old. Now she is 19. She has been telling me that she wanted, and has promised God, to be a nun. Since then I have been controlling myself not to tell her that I love her. (Although it is very bitter.)

Some time ago she had been scolded by her parents and she went to the convent. I followed her and found out the sisters wont admit her for lack of consent from her parents. For a week I found her eyes wet with tears and so with mine. As usual she borrowed my diary telling that she will take a last look. So I decided to apply the "rule of falling out of love" in the book "Youth and Chastity" by Fr. Kelly. I decided to take a vacation and before I left for the province I told her the truth about my love for her through a token.

I am not stopping her to be a nun but I just told her the truth and besides she found it out in my diary. Upon returning from the province I found her not in the convent. She told me her parents objected to the idea. For two weeks I was able to win her love and now we are going on smoothly. Tell me did I commit a sin or did she commit any in this case?

Yours in Mary,
E. R.

P.S. She told me that she promised God to be a nun and now she has taken a vow to love me forever and so have I. I have kissed her once without bad intention. What shall I do? Shall I continue loving her?

Same

Dear E. R.:

Don't worry too much. Your girl does not have a real vocation if you have succeeded in the short space of two weeks to make her want to give it up for you.

As to her promise to become a nun. Did she make a solemn vow to do so, under pain of mortal sin? Or was her promise similar to

one's resolution after confession not to sin again, which if broken does not constitute a grievous offense.

To erase any doubts and scruples ask her to consult a priest to whom she can give a complete picture of the situation.

II

July 17, 1948 -

Dear Miss Marlene,

For the last few weeks I have been constantly bothered by a feeling of love for one of my own sex. A love, which one can conclude as a very abnormal one. But until now I haven't shown her the slightest sign of my feeling towards her and this I never intend to. What troubles me is: Is it a sin to feel such kind of love for one who is of your own sex?

Unavoidable circumstances make me meet and speak with her almost everyday for we are classmates. What is then the best remedy for putting a stop to this nonsense of mine, dear Miss Marlene?

*Gratefully yours,
Someone in distress*

Dear Someone in distress:

There's no sin where it is a question of improper feelings and thoughts that are not deliberately encouraged and dwelt upon. Sin enters when one, fully conscious of the malice of certain thoughts and actions, willfully chooses to indulge in them, approving and enjoying them the while.

The fact that you consider this "feeling of love" for one of your own sex as abnormal, and that you earnestly desire to put a stop to it, is indicative of your common sense—and the right attitude to take. Perhaps your case is not as serious as you think. It may be one of those harmless "crushes" girls sometimes feel for girls, which usually disappear in due time when not encouraged and brooded upon. But if it persists, don't dwell upon it. Act as if nothing out of the ordinary has happened. Go about with other girls, don't concentrate on that particular girl. Pray hard, especially to Our Lady, to help you overcome this "nonsense" of yours, as you put it. Frequent the sacraments—grace is your most powerful ally. And keep yourself usefully occupied and busy—"The idle mind is the devil's workshop."

III

July 7, 1948

Dear Miss Marlene,

I read some of your answers to the lovelorn in the Cross Magazine which my cousin loan to me. I became interested and decided to send

you a similar letter, though different in idea.

My problem is also concerning love.

I'm 27 years old. I've courted a girl since I was 17 in High School, but all the time I knew that such a courtship was only a play. Though I was accepted by the girl, I was the one who ran away. When I was 19 there came into our neighbourhood a girl, who was 3 years younger than I was. As the years passed by, we became more intimate to each other and I fell in love with her. I wrote her a letter and was given such a stern answer that I decided to stop. War came and our parents became friendlier to each other. She was the perfect type for a wife. She knew how to cook, iron, wash and even if she came from a rich family, she was not a snob. When liberation came, I wrote her twice and I got an answer, which I expected, NO! Since then, I was already doubtful about this love business.

When I became 24, I courted my 3rd cousin, she was pretty too. And like the girl above, a perfect housewife-to-be. But luck was against me, I was given the same answer.

Now, at 27, I met another girl, about my age, she is the only daughter and rich too. I've just cultivated the friendship, though we had arguments once in a while. Just when I was at the point of declaring my love for her, I heard that she was leaving for the States. To state my love to her would be criminal on my part, so I just twiddle my thumbs for 1 year. But! there is that doubt which hovers everytime I court.

I ask you, Miss Marlene, how can a person like me court and win, when everytime I start I see already their answer. I'm known by my parents as a "Half-way Man". It seems that everytime I start, 1/2 way I'm sure to, fail.

Could you please help me? Give me some suggestions wherein I can win a girl permanently.

One asset I have is that, when I make friends with females, I easily win their friendship but when I start courting—there is where I fail.

I'm enclosing a self-addressed stamped envelop in order that I may acquire your answer as early as possible.

Thanking you in advance.

Yours truly,
A. H. H.

Dear A.H.H.:

"Faint heart ne'er won fair lady." So chin up and don't be dis-

couraged. No man can hope to succeed who has no confidence in himself, and no perseverance or patience. Perhaps it was for your own good that God allowed you to fail in your previous attempts. And then, also, perhaps, you may have failed because you did not measure up to certain standards any girl expects from the man she marries.

Are you steady and dependable?

Can you offer your wife a certain amount of security in the future?

Are you careless in your habits, mental as well as physical?

Check yourself—maybe there is something in your make-up that prevents a girl from considering you in any other light than that of a very nice friend—but only a friend.

IV

July 19, 1948

Dear Miss Marlene,

I have been engaged to a man, whom I promised to love and to serve dearly and forever. I have known him since the early days of my life. He was a real Catholic. But a few months ago, I found out that he is no longer one. He is now with another religion and always attends their worship.

Miss Marlene, please help me and advise me how and what to do to convince him to return and become again a true Catholic like us. Thank you very much.

*Truthfully yours,
A Sodalist*

Dear Sodalist:

If you would just confer our June issue on page 29, you will find out that yours is exactly like the case of A Child of Mary from Meycawayan, Bulacan.

NEW MORALITY

"I remember a debate on the New Morality at the Oxford Union, at which a young man arose and said: 'This New Morality isn't new. It isn't morality. It's just our old friend LUST'. He paused and pointed an incriminatory finger at the opposition benches and continued, 'And let me tell you what's wrong with all of you. You're just sinners.'" —A. Lunn

.....
Drops of dew refresh the faded flowers, so do kind words cheer the aching heart.

KC PLANS FOR THE YEAR 1948-1949

By Justice Manuel Lim

(Grand Knight, Manila Council No. 1000, Knights of Columbus
Installation of Officers, 18 July 1948, Ateneo de Manila)

Distinguished Officers
of the Manila Council, and
Beloved Brethren:

We have the potentiality for success and nothing should stop us from reaching our goal. Should there be some pessimism, I invite your benevolent attention to some comparative data with another world-wide organization which is not frequently in the limelight of current events. It has a membership of more than 315,000 distributed in about 6,300 clubs organized in 70 or more countries and geographical areas. Our Order has more than 500,000 members grouped in more than 2,500 subordinate councils established in the United States, Canada, Newfoundland, Alaska, Cuba, Mexico, Puerto Rico and the Philippines. While the other has fourteen local clubs, we have on our side three councils and about ten centers. While their motto is SERVICE, ours is love. Our Church however is Universal and our potential support may come from approximately 85% of our population. Our chances for success are greater and broader in extent, if we know how to create our opportunities and get the best

out of them.

It may not be amiss at this time to remind ourselves of our goal, in order that we may harness our efforts towards our subjectives. The purposes of the Order are the following:

1. To render pecuniary aid to our members and the beneficiaries of members;
2. To render assistance to sick and disabled members;
3. To promote social and intellectual intercourse among the members; and
4. To promote and contact educational, charitable, religious, social, war relief, and public relief work.

To implement these religious and humanitarian projects, the Order has suggested a 5-Point Program, to be developed by 5 Committees, namely, on Catholic Activities, Council Activities, Fraternal Activities, Members and Publicity. There are 5 subcommittees under each Committee.

The Board of Directors has appointed the Chairman and Vice-Chairman of the Program Committee, who shall have an overall charge of the 5-Point Program

as well as the Chairmen and Vice-Chairmen of the big Committees. The Chairmen and Vice-Chairmen of these big Committees are also members of the Program Committee, while the Chairmen and Vice-Chairmen of the different sub-committees shall be ex-officio members of the respective Committees to which their sub-committees may pertain. The Grand Knight and our Deputy and the Chairman and Vice-Chairman of the Program Committee are members ex-officio of all the Committees and sub-committees, while the Chairmen and Vice-Chairmen of the Committees are ex-officio members of the sub-committees under their respective jurisdiction. This arrangement will assure a closer supervision and better coordination.

This is our common task and not the exclusive burden of your officers and a few volunteers. In joining this Order we have pledged individually to promote our common aims and objectives. Your officers are your stewards, not necessarily your leaders, whose ministerial duties are specifically defined in our Constitution and By-Laws. But the responsibility of the Council's success lies on our shoulders, yours and mine.

In the performance of my stewardship, I propose the following plans:

1. Know the Order.—Let us all

read once more the Charter, Constitution and By-Laws of the Order. To implement this project, the Worthy Master of Ceremonies and his associates will read different portions during our regular meetings, for needed information and clarification. To keep ourselves abreast with the progress of the Order everywhere else, I recommend strongly that the Columbia magazine be read regularly.

2. Know Your Council. — To know our Council we must start by knowing ourselves. A Directory of the officials has been released, and with your cooperation, we shall issue a business and professional Directory of all the members, as well as of all the Committees and sub-committees once these have been organized.

We shall order the acquisition and the distribution of adequate individual badges, containing the names of the members in letters as legible as possible, thus avoiding the embarrassing situation of talking with a brother without a nice way of knowing even his name. It is impossible to develop fellowship and comradeship or expect fraternal relationship among the members unless they know each other better. This is a deficiency that must be corrected at once. Our human relations need improvement.

It has been proposed that fraternal luncheons or dinners be

held at least once every month. This plan is supplemented by family gatherings that may add sociability to the Council's affairs. On great occasions the public should also be invited.

Athletic tournaments and parlor games among members, such as bowling, chess, bridge and other indoor activities of similar character should be encouraged.

3. Creation of a State Council.—The Charter of the Order provides that a State Council may be organized by direction of the Supreme Board of Directors when three or more subordinate councils in good standing exist with an aggregate membership of four hundred in any state, district, territory or country. We fulfill the pre-requisites, and it is hoped that the negotiations towards the creation of the Philippine (State) Council may result fruitful.

4. Conferring of 4th Degree. — This will be a sequel to the organization of a State Council, and negotiations will be continued to have the Councils within the Philippines authorized to exemplify our deserving members to the 4th Degree of the Order.

5. Clubhouse. — The maximum efforts shall be exerted either to construct or acquire our own clubhouse, within the limited means of the Council and our members. To assure permanency of ownership, we shall not start building until we have sufficient funds in our Building Trust Fund, to which

part of our present cash will be transferred. This clubhouse from which all our activities shall emanate.

7. Charity Fraternity Fund. — Our Brothers should certainly expect a helping hand from their Council when they are in distress or may need assistance within the Council's power to give them. We must mobilize the resources of our Council and of all members so that none of our Brothers might call for help in vain. Let us share our riches, little as they may be, with those who need them even more.

To implement this program, I am asking for an appropriation of P500.00 from the Council's funds, to constitute a revolving fund replaceable by voluntary contributions from members only. The fund shall be under the direction of the Deputy Grand Knight, Financial Secretary, Treasurer and Trustees. Not more than P50.00 shall be disposed for any single case. On his quarterly statements to members the Financial Secretary enters the Charity item of P1.00, monthly, which a member is free to pay or ignore without affecting his standing. As there will be no promotional expenses, as would be in case of benefit shows, fairs, etc., the proceeds of these donations will go 100% to this Fund.

9. Barangay Distribution. —The creation and operation of the Fund just described will require the implementation and smooth opera-

tion of the Barangay system established by my Worthy predecessor, Past Grand Knight Ramon Campos. The "Cabezas de Barangay" will be primarily entrusted with the function of calling the attention of the administrators of the Charity Fraternity Fund to deserving cases within their respective territories.

9. League of Decency. — This is an activity that we can not ignore. Indecorous movies and indecent literature must be fought incessantly.

10. Study Clubs. — A great many among our members have clamored for the resumption of the Study Clubs that were in operation before the outbreak of the war and had been attempted sporadically during the early days of liberation. This may increase the attendance to our weekly meetings, as required by our Constitution and By-Laws.

I have enumerated a few of the activities proposed for the Council over the stewardship merely of the Council, as your trustees, representatives and servants, for the purpose of keeping the organization rolling on. I have had the pleasure of meeting them twice before, and I am sure that they will give thier best. The spirit of

service oftentimes demands a corresponding spirit of sacrifice of all types, physical financial and spiritual. It may require physical exertion in the form of personal presentation or leg-work. It may demand some pecuniary expenses that cause a minor hole in your pockets. Or it may mean a submersion of your ego and personality by acting within an inspirational anonymity. Service to others always demands a sacrifice on your part. If we can absorb this spirit of sacrifice in our relations with our brethren and other fellowmen, then our Council can serve effectively the Church that we propose to help.

In my belief, the operational function of the head of this Council is to guide and correlate the abilities and the experience of its members, with the aim of securing a coordinated action for the common good and welfare. Distribution rather than direction of the work of this group of intellectuals is required. But the failure of a single individual, occupying any position in this coordinated effort, may paralyze if not wreck the smooth operation of the whole, no matter how well planned and laid out it may be. Individualism must give way to collectivism, if the Spirit of the Order is to prevail.

A PENNY FOR YOUR THOUGHT

Five per cent of the people "habitually" think; fifteen per cent "occasionally" think, and eighty per cent would "rather die" than think.

—The Ecl. Review

WHAT'S ON YOUR MIND?

by Brother Edward

101. Do we gain the same indulgences when we receive Holy Communion before or after Mass as when we receive It during Mass? A Reader

A. Yes. The *Racolta* (official handbook on Indulgences) does not distinguish between Holy Communion received during, before or after Mass. However, a very important element in receiving Holy Communion is the preparation and the Thanksgiving for the Holy Sacrament. It would seem that normally one's preparation and thanksgiving would be better when he receives it during the Mass,—and consequently that policy should be followed unless there is a good reason for doing otherwise.

102. Do we make a closed Retreat if we do not attend or follow all the services? Same Reader.

A. A closed Retreat does not operate mechanically. The spiritual fruit to be obtained depends very much upon the fervor and generosity of the Retreatant whether he attends one Retreat exercise or a hundred. However if the Retreatant is generous, he will try to attend every exercise, un-

less sickness or some other serious obstacle prevents him from doing so.

103. I am a devotee of St. Jude. I failed once to make the visit and prayer prescribed for forty days in his honor, so that I just quit visiting the Saint. Am I obliged to visit and pray to him for forty days in succession?

Mercedes Gaviola

A. There is no obligation under sin, mortal or venial. But it certainly is a test of your devotion to the Saint to make the visit and say the prayers for forty days in succession. Should you fail to make them in any of these days, offer up sacrifices in their place, and carry on. Unlike the sacraments which give grace of themselves, the effect of this and similar devotions depends very much on one's dispositions.

104. Did the Apostles receive Holy Communion from the hands of Jesus Christ at the Last Supper? How about the Blessed Virgin? Did she also receive Holy Communion from the hands of her Divine Son?

Nelia Jardenil

A. Yes, the Apostles received

Holy Communion from the hands of Our Lord. As to the Blessed Mother, tradition, written and oral, claims that she was not present at the Paschal supper. It is the pious belief of Christians however that Our Blessed Mother and the holy women who followed Jesus prepared the room where the Last Supper took place.

105. May blessed articles be sold and retain the blessing?

N. Navarro

A. No. They lose the blessing when they are sold.

106. May a priest give Holy Communion to one whom he knows to be in mortal sin? E.D.

A. If the persons are public sinners, notoriously unworthy, the priest must refuse Holy Communion. If they are secret sinners and ask for Communion in secret he must also refuse; but if secret sinners ask in public and can not pass by without scandal, the priest is not allowed to refuse. He is justified in cooperating materially with the unworthy reception. Of course, if the priest knows the bad dispositions only from the sacramental Confession, he can make no use of his knowledge out of Confession.

107. Does Baptism by a Protestant minister release the soul from original sin? J. Garlit

A. If the Sacrament is properly administered, Baptism by a Protestant minister is valid and the Sacrament has its full effect.

108. Is it necessary to pronounce Indulged prayers with the lips in order to gain the Indulgence?

Martina Perez

A. Yes.

109. May a Novena be made at any time? Estrella Castillo

110. Can two Novenas be made at the same time? E.C.

A. Yes. It is not advisable, however, to multiply vocal prayers to excess.

111. Where was the Blessed Virgin buried? Martha Lopez

A. We have no certain record. One tradition is that she died in Jerusalem and was buried in Gethsemane. Another report is that she died and was buried near Ephesus. Her body was not allowed to corrupt but was taken up into Heaven. The Church celebrates this privilege of Our Lady on the Feast of the Assumption, August 15.

112. Is it allowed to have a Mass said for the conversion of a non-Catholic? Pio Quinteros

A. Certainly.

113. What is the sin against the Holy Ghost that is never forgiven? P.Q.

A. There are several explanations of our Lord's words. Many think it means final impenitence.

If it's anything Catholic ask, Brother Edward c/o The Cross Magazine.

I Was Not Fired

Augusto H. Piedad

That's right. I've got to find a job quick.

Not that I'm desperate, but I hate like anything to have my wife know that I've lost my job.

She, without knowing it, lost me my job. Isn't that just like women? I mean — to bungle everything?

That's why I don't like her to find out that I've lost...

She'd be terribly upset, poor girl.

No. I make it a point never to burden her light heart with my secret sorrows...

That would only make a sad situation worse. The best way out, I think, is to find a job quick. I mean, moaning and tearing the hair in grief wouldn't do any good.

Yes, it's pretty hard to find a job these days, but that isn't because there aren't any jobs.

Sure I think so. The tough part of getting a job is landing the right man at the right time and in the right place.

The right man? He is the man who has a job to give. Better still, the man who needs help. If you can put yourself

into the right place at the right time before the right...

Sure, the rest is easy. All you've got to do then is talk.

Me? I'm still after the right combination. Well, give me time. I've lost my job for only two days... three if you count this Sunday.

No. I was not fired.

I left. It was a purely voluntary act of mine. And the boss did not force me to resign either. As a matter of plain fact, he was rather sorry to see me leave his garage.

And I was, in a way, very sorry to leave too. You see, I had worked for Mr. Ferrer for almost three years. His garage was where I learned my trade. It was there that I got familiar with all types of motors, from the jeeps to the latest Cadillacs.

Sure, I'm a mechanic.

You a mechanic too? This is a coincidence! Where do you work?

Costa's garage! Say, that's a big place.

But not as big as Ferrer's. I don't think I'd be wrong if I say that Ferrer's is the biggest this

side of the river. That's because it's the best equipped . . .

No, that isn't putting it on too thick. Well, maybe. Yes, maybe I'm partial, as you say . . .

You see, Mr. Ferrer was very kind to take me, a provinciano, and give me a job as a car washer.

It wasn't much, but that gave me the opening. I took every opportunity to study cars. And after two years, Mr. Ferrer said I was a mechanic.

Gave me a good wage too.

Yes, I came to the city to better myself. I did not like being stuck in a farm. That is, I thought so when I left. I had finished high school and I thought I was too good for the province. So I packed a few belongings and came to the city.

Had a hard time of it until Mr. Ferrer gave me a chance.

No. No friends in the city who could help me. -

The only relatives I have are my aunt and uncle and I could not get help from them because they were out in the province. . .

Besides, they were the ones from whom I ran away.

I certainly could not expect aid from them.

They wanted me to learn farming . . .

Anyway, here I was in the city. I found a job and held it. In spare time I learned all I could

about automobiles.

In my spare time too I courted a girl . . .

. . . And married her in a year.

She's the sweetest girl in town. That's why I don't want her to get upset by her knowing that I've lost . . .

But I keep telling you, I was not fired. I can see by your left eyebrow that you don't believe me. Well, take it the way you want, but I repeat,—it was a purely voluntary act of . . .

Sure I resigned.

Why?

Bad luck, that was why.

My aunt and uncle were pretty sore when I left them. They were intent on my learning how to farm, as I said, so you can see how disappointed they were when I left.

No. Their farm is not big. Just enough to give them a decent living.

For a time they tried hard to forget me. I mean, when my aunt came to Manila, as is her custom every two months or so, she did not bother to look me up. She could easily have traced me through townmates y'know. Once I came across her in Avenida Rizal and she ignored me completely. Stared right through me, by Joe.

Yes, I could see that she was pretty sore.

That went on for almost three years.

I didn't care though, I had Luisa . . .

She's the whole world to me.

Then, I don't know what happened to my aunt and uncle. It must have been the work of Time, the great healer or something. Or they must have begun to get lonely — they're childless y'know—and decided to call me back to the farm. Three days ago, that was last Friday, she blundered into Ferrer's garage.

It must have been Fate or something.

A passenger truck drew up in front of the shop with its distributor out of order. I was called out to make the slight repair—and there was the sainted aunt sitting stiffly on the second seat . . .

Yes, one of those hard-eyed women . . .

I gave her a bow. Just to be polite, mind you.

I told you that she and uncle had decided to take me back, but that was getting ahead of the story. You could detect nothing of the forgiving relative when she spoke to me over the side of the bus.

'So you're here, Jose!' she said coldly.

"All the time, tia, all the time," I answered.

Had I known what was in her heart that moment, I would not

have tried to be funny. Her next remark would have had more warmth had I been less unkind. But as it was, her words were still cold. — Very cold.

"Well, how is the city?" she asked.

"Not bad, not good," I said.

This stopped her for a while. I bent to my work in silence.

"Jose!" she fairly barked after a minute.

"Yes?" I said.

"It's about time you came back!"

That showed that she had declared an armistice, although it sounded like the imperial command of an imperial highness.

"Back?" I asked in awe.

"Yes. Your uncle is getting old and he needs your assistance." Her voice had become democratic. My heart softened, but I knew that I could not go back because of Luisa.

"There are men who can be hired," I said.

"For the fields, yes—but to take charge of everything, no."

"I can't run a farm," I said. "I don't know."

"You can learn," she cut in crisply.

That was food for thought. You see, when I had lived a month in the city, I had begun to regret my having left the good old farm. I could not go back, though, as I said, on account of

the pretty little girl whom I married. I was afraid of the reception she would get from my aunt.

I tightened a screw snugly into place.

"How about it?" my aunt demanded.

"Well, yes and no," I answered.

"What do you mean, yes and no," she asked curtly.

"Yes, because I would be only too glad to come back. No, because I cannot." That, I thought, was pretty neat. It explained everything and yet it told nothing about Luisa.

"Cannot? Cannot?" The old girl was getting impatient. She wants things to happen fast.

"Yes, I cannot. My wi . . ." I stopped.

I had to stop. I felt like the spy in the movies who slips in the last moment and betrays himself.

"Your wife!" exclaimed my aunt. She stopped.

She had to stop. I mean, one can't go on talking when one is about to have a fit or something. You should have seen her eyes. For a moment I thought they were going to pop right out of their sockets.

You see, back in the province, this aunt of mine had frequently outlined to me how she would celebrate my marriage . . . with a girl of her own choosing,—a shy heaven-help-us in the next

barrio.

. . . And here I was, married without this same sainted aunt's consent, and to a girl unknown to her. I stood tensed for an explosion.

You can imagine my surprise when a hint of a suspicion of a smile began to play around her compressed lips.

Her next line simply made me gape at her the way I did the first time I saw a B-29.

"Do you think she would like to go home to the province?"

"O," said I.

This made my problem vanish into thin air. I mean, if the aunt wanted to take Luisa too, sight unseen,—and without a fuss . . .

I need not dwell too much on the subsequent conversation. All I can say is that the aunt was set on having me back as soon as I could manage to move my entire household. I welcomed the proposition.

Pretty soon, the truck was ready again and she said:

"We must run off now. This is Friday isn't it? This coming Sunday I'll go back home. I must hurry, I have some shopping to do."

"Good speed then," I said genially.

"By the way, Jose, give me your address."

"124 Antipolo, Santa Cruz."

"I shall drop in there some-

time before I go to the province. Saturday afternoon should be a good time to see your . . . what's her name?"

"Luisa," I supplied.

"I should come earlier, but I have so many things to do before I return to the farm."

With that the truck was off.

The moment the shop closed that Friday afternoon, I went to Mr. Ferrer and handed my resignation. He was surprised, of course.

So you see, I wasn't fired as I have been trying to convince you all along.

What happened after that?

I went home with a light heart to tell the wife the good news.

Why then am I looking for a job?

I was coming to that.

In the evening, I tried to break the news to the wife gently. It wouldn't be right, I thought, to run up to her and say that I had resigned from a well paid job because I had decided to work in the province. Most likely, she would have thought the heat had affected my head.

Besides, she knew nothing then about my aunt and uncle.

When we had seated ourselves at the table in the two room *darrong*, I began:

"Did I ever tell you the story of my early life?"

I became eloquent as I proceeded from my childhood in the province to the trip to the city. From the start, anyone could see that the wife was moved.

When I came to the sainted aunt and her hard eyes, Luisa was excited. The more I spoke of the distress and sufferings of Jose, the poor nephew, the more indignant she became.

Finally, when I came to the Avenida Rizal episode, she stood up.

She was sizzling. My solemn word...

She stood up like Cleopatra about to defy Caesar or some such thing. She began denouncing the old aunt in no uncertain terms.

The good wife is a pretty girl when she is calm. But when her soul is stirred and her emotions seeth in her bosom,—she is beautiful! My solemn word...

I never knew she could be so descriptive.

And her voice.

Pretty much like the husky voice of Bergman, though that Swede can't put as much feeling to it as my wife did that night.

Well, I enjoyed the spectacle so much that I did not hear the sound of the door opening from outside.

You could have knocked me

down with a feather when, on looking to the side, there was the aunt drinking in every word the good wife was saying . . .

"I am very sorry to disturb," cut in an icy tone.

"Wup," I said, but that was no use. My aunt was gone.

How was I to know that she'd come that very same day? Saturday was what she said. Just her habit of hurrying I suppose.

So you see, I lost my job through no fault of mine and

now, I've got to have another pretty quick before my wife finds out I'm out in the street.

Mr. Ferrer? I'm ashamed to go to him . . .

My aunt? She'll take another three years to cool off.

Report? Costa's garage Monday?

You mean, old man Costa needs a mechanic?

Sure?

So you're his superintendent. O.K. chief, I'll be there.

THE WITTY CURE

The Cure of Ars may have had trouble with his theology text-books, but he had a keen and ready wit that has left many stories behind him.

Someone sympathized with him in the suffering he endured at the hands of the devil. "One gets used to everything—even the devil," said the Cure. "The 'old boy' and I are almost comrades."

He asked a garrulous lady once, if there was any month in the year in which she talked less than usual—except February!

"What must I do to get to heaven?" asked a lady of very ample proportions. "Three Lents, my daughter," he counselled.

One day he saw on the wall of a chateau a portrait of a lady in an evening dress: "One would think," he said, "that she was going to the guillotine."

So! You're in Love

Using the heart AND THE HEAD!

Adapted from
Catholic Digest

"Bert," said Lila slowly, 'let's keep our courtship white.' Then she added quickly, "It isn't you whom I fear. It's myself. I'm as much a mystery to myself as to anyone, right now. New emotions, feelings, hopes, dreams, all tangle in me now. But I want no single misstep. You'll help me, won't you Bert?"

"Why, Lila, it's I who'll be needing help, not you. You'll have to be the traffioman giving signals." A lump was forming in Bert's throat. He clasped Lila's hand and pressed it. Lila turned suddenly and gazed at the stars.

"We'll help each other, then, won't we, Bert?"

Looking into her uplifted face, radiant, eager, tremulous, Bert saw her eyes were moist. "I'll not let you down, Lila," he whispered. "We'll keep it white—together—with God."

They stood like statues gazing at the far-off stars, dreaming the dreams of youth.

A white courtship is the hope and dream of every decent boy and girl. It can be realized; for

youth does not need to go to the matter blindly, learning by trial and error. Youth can profit by the experience of the race, and the guidance of Christ and His Church.

Company-keeping and courtship are justified only as aids in making a wise choice for marriage. They have no other reason for existence.

Since courtship limits interest to one person, it should not be undertaken when one is not in a position seriously to consider marriage. Steady company-keeping is out of place for high-school youths. Even in college it is wiser to wait until the junior or senior year before restricting interest to a single person.

How often does a college-freshman coed, smitten with "love of first sight," limit dates to a single boy, and wear his college ring, only to have the romance fade in the senior year, leaving her high and dry. College life should provide a wide circle of friends.

In short, good spiritual and practical advice to young people

looking wonderfully and wistfully at marriage would be: don't pull down the curtains prematurely upon the enterprise of making friends. Don't get panicky. Keep your head. Take your time and look around. Meet young persons of good reputation and character. Mingle with them in a friendly and gracious way.

Remember that marriage lasts for life. If you choose in haste, you are likely to regret at leisure the remainder of your life. A marriage rushed into heedlessly often turns out to be a prison cell with iron bars no one can break. Though love involves the emotions, approval of the reason is more important. No adequate substitute has been discovered for sober common sense.

Keeping steady company is legitimate and important; it is to enable a young couple to learn more about the qualities of mind, heart, and character of each other, to explore areas of congeniality in taste, culture, disposition, and character, to ascertain their fitness as partners in the most intimate and enduring union which life offers.

Before undertaking steady courtship, however, they should be reasonably sure of congeniality and should be in a position definitely to plan to marry within a reasonable length of time.

What would be the point of keeping steady company when the young man, say, a medical student, sees no possibility of assuming the obligations of matrimony for five or six years? Is it fair for him to monopolize a young girl's time all those precious years, with possibility that the romance may crumble at the end?

Courtship is a time of stress and strain. New emotions, beating their almost ceaseless tattoo upon the minds, hearts, and nerves of adolescent youth. Cravings and urges, rooted deep in the biological instincts of the race, are clamouring for satisfaction. The proximity of a person of the opposite sex, a person who appeals to one's whole nature tends, unless careful precautions are adopted, to add fuel to the flames of natural yearnings. Chastity will not survive unless a courageous struggle is made. Prudence, discretion, and avoidance of unnecessary risks constitute the only strategy.

The law of chastity suffers neither abrogation nor curtailment during courtship. It binds young people in love to be pure in thought, word and deed with the same rigor with which it binds all mankind.

One of the most important truths to be driven to young

people is: keep your courtship on a high plane. Never allow it to degenerate to the merely physical level. Lust has never failed to deform friendship and love into an orgy of passion, whose denouement is nausea, remorse, shame, bitterness, suffering, death. When allowed free scope it will never fail to transform the paradise, in which lovers ought to dwell, into a purgatory, if not a hell, on earth.

In all courtship, it is true, the physical element of sex is present. But it must not be allowed to dominate, direct the thoughts, and dictate conduct. One evil consequence of allowing physical expression of sex too great license is that it impedes intelligent exploration of elements of congeniality in other fields. It frustrates cultivation of friendship in its deepest sense.

Friendship of mind, heart, and soul can develop only when the physical is subordinated to the spiritual; for man is essentially spiritual. The mind of man constitutes his distinctive nature and crowning glory. This is the part of his nature to be explored and cultivated, if friendship is to find its anchorage in an enduring element. An attraction which springs only from the physical element of sex is an insecure foundation for enduring friendship and conjugal love.

Because of the explosive character of the sex impulse, the importance of restraining the physical element in courtship can scarcely be overstressed. The rule, basic and all important, to remember is: follow a hands-off policy during courtship. This is the wisest and the safest course. Respect the person of the friend with whom you are keeping company. Don't try to set him or her on fire. Why excite desires which cannot be satisfied, save at the expense of all you both hold dear? Why torture your friend? Why make him restless and uneasy? Why inflict upon her headaches and heartaches, and almost inevitably, a disturbed, if not an accusing conscience? Is not happiness, instead of pain, love's distinctive gift?

Genuine friendship does not lean upon stimulation of the physical element of sex. It is injured by such unseemly intrusions. Young persons who really care for each other find untold happiness in the mere presence of the other. A world of clean fun and enjoyment may be had together without appeal to lust.

In the personality of the most prosaic individual there are hidden kingdoms of wondrous beauty not to be discovered except through patient exploration and continued

research. Sometimes a smile in the face of defeat, a brave gesture when the chips are down, a kindly word of praise when sorely needed will act as the magic Sesame to open beauty and tenderness.

The average young man wants to do right. Under attack of newly awakened sex instincts, he desperately needs help. Even when outwardly pleading for liberties, he is often inwardly praying that the girl will save him from himself. If she is wise and considerate, she will not fail him in his desperate need. An earnest word, a look of disapproval, a sudden change in the conversation, a quick and determined step away, will be a life preserver. When thus rescued, with sense restored, a sentiment of boundless admiration will well up in his heart for the girl who saved him.

A young man is a curious paradox. That paradox asserts itself in the reaction which infrequently mystifies the girl. He has begged for certain liberties. After he has obtained them, he feels no pride over his success and no gratitude to the girl who yielded. On the contrary, he is ashamed of himself, and disillusioned with the girl. The con-

tempt he feels for himself spreads to her who was accessory to his misdeed. A friendship had received a body blow. If it is to survive, a different course must be pursued.

The reaction of the man may appear to the girl as strange, paradoxical, contradictory. It may be all that and more. But it is as old as humanity.

The feelings of nausea, shame, contempt after yielding to temptation are not, however, peculiar to the man. They are shared equally, if not to an even greater degree, by the girl. While she is not so susceptible to excitement through the physical stimuli of sex, she realizes that her maidenly modesty is her greatest treasure. From her male escort she covets, above all, respect and honor. When these are granted, she knows that love will speak that nobler language wherein heart and mind will communicate sentiments, thoughts, feelings and aspirations which lie too deep for words or tears.

She is sensitive to the eloquence of restraint. She sees in it the expression of love tempered with reverence and esteem. A young man will most surely win the heart of a girl if he acts always as a gentleman and places her upon her rightful pedestal of unsullied innocence and queenly modesty.

“BETWEEN US ONLY”

Gabriel Garcia

Dear Friend:

Is it true that your Supreme Bishop Isabelo de los Reyes had called on Catholics to help in the fight against Atheistic Communism? And that Dr. Gumersindo Garcia, president of the Federation of Evangelical Churches, and Dr. Enrique Sobrepeña, Bishop of the United Church, have initiated a move to synchronize all church action against the Red peril? If so, bravo!! what can be more encouraging! for there is nothing more urgent now than to make the world safe for God Whom we love, but Whom communism hates and aims to delete from the minds and hearts of men, and from the face of the earth, forever!

And I wish immediately to make the following suggestions in order to make our fight effective and everlastingly fruitful:

- (1) That Bishop de los Reyes, Dr. Gumersindo Garcia, and Dr. Enrique Sobrepeña, and the rest of you, should return to Catholic unity;
- (2) That they, and you, together with us, should “with one mind” study and apply the Christian Social Order out-

lined in the Papal Encyclicals: “Rerum Novarum”, and “Quadragesimo Anno”;

- (3) That they, and you, together with us, “with one mind” should fight strenuously against SECULARISM, and make the true Christian way of life not a mere private affair, but something that should permeate the social, cultural, economic, and political life of the people;
- (4) That they, and you, together with us, “with one mind”, should strive that all educational institutions, private as well as public, from the lowest to the highest, should include RELIGION in their curricula.

My suggestions may be a bit bewildering to you, but I am sure you will allow me to explain them.

UNITY

Concerning the first point. Mere “synchronization” of church action is ineffective against an organized movement which is intensely unified in its creed and in its tactics. Nothing is more desirable than unity among those who call themselves Christians, not a temporary and artificial unity, ce-

casioned purely by the presence of a common enemy, but a true and lasting unity, the unity that Christ prayed for before He died, a unity born of one faith and one leadership. It was the lack of this unity that rendered Christianity powerless to check the rise and advance of Communism; in fact, it was the splitting of that pristine unity that led to the evils that led to communism.

In his book, "The Challenge of World Communism", Mr. Hamilton Fish, himself an Episcopalian, asks the following questions:

"Where, outside of the Vatican, are the leaders of Christian thought and conscience? Are they asleep or have they been drugged by Communist propaganda? Can it be that, after 1945 years, the Christian faith has lost its vitality, has grown old and senile, and can no longer defend itself against the onslaught of its enemies from within and without?"

Mr. Fish is referring to the vitality by which Christianity triumphed over the persecutions of Pagan Rome, the attacks of Barbarians, and the threats of the followers of Mohammed. But the fact is that Christianity THEN was ONE; it was THE Christianity that was the LIFE of the people individually as well as socially.

VENGEANCE

But this was not the case when Communism arose. In the six-

teenth century the Protestant Reformation and broken up Christendom, and after having destroyed its unity banished Christianity from the social, political, and economic life of the people. Thus economics was no longer directed by the ethical principles of Christianity. Burgeois Capitalism sprang up without the fear of God and committed sins that cry to heaven for vengeance; social injustice filled the land!

In 1848 the vengeance came when Marx and Engels published the Manifesto that gave birth to Communism—a despotism of materialism that recognized no moral law above it. No doubt there was a social disorder to be remedied—and unhappily, a diabolical remedy was given! What was Christianity doing? Christianity was already powerless! The Church which was the institutional backbone of a whole social order was crippled by the Reformers. It seems so well planned! Christianity was first to be paralyzed by the Reformation; then iniquitous Capitalism, Social Injustice would follow; at the time when wounded Christianity could do nothing to remedy the situation, Communism would rise and sweep the world.

PURVEYOR

Not only did Protestantism help to plow and water the soil out of which Communism sprouted, it is

itself the unconscious provender of communism, and its unwary purveyor. For Communism, in order to grow and spread, necessarily requires:

- (1) the absence of a Christian Social Order, or, if such an order already exists, its disintegration;
- (2) the destruction of the visible organized Church of Christ;
- (3) the removal of a universal religious and moral authority;
- (4) the banishment of religion from social, political, and economic life, and its relegation to an insignificant portion of an individual's existence, as well as its absolute servility to the state.

Now, if not theoretically, at least practically, and historically, these are exactly what Protestantism has accomplished, and stands for—how then can Protestantism fight against Communism? Just as it is possible for an unwilling cooperator in a crime to give up the cooperations; so, too, it is still possible for Protestantism to denounce Communism, stop cooperating with it, and this means, like the return of the Prodigal Son, a retracing of its steps to the paternal home where Christianity is the life: the Catholic Church!

REAL ENEMY

No wonder then, that, while

Communism may dilly-dally with Protestantism, its bosom is seething with an undying hatred for the Catholic Church, because this Church IS THE REAL ENEMY, since it is the only true Christianity. No wonder then that the first and most outstanding leaders in the fight against Communism are found in the Catholic ranks. Writes Mr. Fish:

"As a Protestant I would like to be in a position to quote from some Protestant bishops presenting their views on the Communist threat to religion, for I am convinced that 90 per cent of Protestant clergymen and ministers of the Gospel have a lively fear of the spread of Communism and its open hostility to God and religion. But they have been for the most part strangely silent. I know of scarcely any Protestant ministers who have studied, analyzed, and written about the hard facts, the nature, purpose, and methods of Communism, as have Monsignor Fulton J. Sheen, Father Edmund A. Walsh, Father Edward Lodge Curran, and Father James M. Gillis. All these brave Catholics have repeatedly exposed Communism as the deadliest enemy of religion and of all that we Americans hold most dear."

"Among the organizations in this country that have waged the most consistent warfare against it (Communism) and rendered effective and constructive service

are the Roman Catholic Church, the American Federation of Labor, the American Legion... Knights of Columbus."

Long before the United States and the world realized the ominous threats of Communism, Pope Pius XI had sounded the alarm when in 1937 he wrote the famous letter on Atheistic Communism which now reads like a commentary on most recent world events.

CONTRAST

In contrast many Protestants have been seduced by the enemy. Even the leader of British Protestantism, Dr. Garbet, Archbishop of York, thinks that there is no necessary practical conflict between Communism and Christianity! You have heard, I believe, of the seven Protestant ministerial guests of Tito who white-washed this communistic dupe. And you are not ignorant of those other five Protestants who have founded the so-called "Protestants and Other Americans United for Separation of Church and State"? According to another Protestant, Luther C. Peak, pastor of the Central Baptist Church in Dallas, Texas, these men are "dragging the red-herring across the trail." He further said:

"Communistic philosophy has been infiltrating American Protestantism. It has been taught in sociological studies in the majority of Protestant colleges and uni-

versities, and in theological seminaries for the last quarter of a century."

Recently the Methodist Federation for Social Action held a meeting in Kansas City, Missouri. The New York "World Telegram" called this meeting a "glowing defense of the Soviet Union"; and a reporter sent by the Scripps-Howard newspapers exposed the communistic character of this meeting. The point I wish to bring out is that Protestantism is not the antidote to Communism, it is often a help to it because of itself, because of its way of thinking, and its way of life.

While many protestants are thus playing into the hands of communists, Catholic priests and their faithful have already given up their lives rather than become communists, and many more are at present languishing in prison. And this is happening, not only in Central Europe, but also in Communist dominated parts of China. This is the answer to another question asked by Mr. Fish: "Where is the spirit and ardent courage of the early, Christians who preferred torture, crucifixion, and death to forsaking their religion?" That spirits in the Catholic Church, even today! Said Fr. Liang who was captured by Communists in Shankhokow, China: "Even if you cut off my head I shall always be a Catholic and a priest." They tortured him, and

put him to death.

But happily many sincere Protestants are realizing the danger. Yet, as long as they cling to protestantism, their efforts as such, shall inevitably fail. The United States may splinter Russia to bits, but Communism shall not die yet, because Communism is not in Russia only; it is not even in the present communists only; it is always in the heart of man living in a society disordered by injustice—to which the only remedy is a real, actual Christian Social Order. That order while still being worked to greater perfection was distributed and broken up by the Protestant Reformation.

And now, Protestantism, in some quarters at least, like a man that has unknowingly set his house on fire, is frantically shouting for help! But it is trying vainly "to use as lances the splinters of the social and religious framework it had destroyed!" No, there is only one solution to our present problem: the putting into effect of a Christian Social Order, the first phase of which, as far as you and protestants are concerned, should be a return to the pristine unity of Christian Faith and Government. What is needed today is a reform of the sixteenth century "Reformation" or rather "Deformation", by means of a sincere and effective Christian Restoration. Shall we hope for that happy day?

CHRISTIAN SOCIAL ORDER

Let us now come to the second point. Communism cannot be defeated by force alone. If anyone thinks that Communism is but union of bandits that seek to seize the reins of government and deprive the rich of their wealth, it will be enough for him, in order to fight communism, to join the MP. But Communism is more than this. It is the despotism of sheer materialism that recognizes no law above itself. It is an ideology essentially built on the seven capital sins, a way of life, and a totalitarian way at that, in which a thoroughly secularized state controls every aspect of the life of the people, monopolizing all of freedom to itself, and leaving nothing to the individual, but subjugation to the state.

Only a true Christian Social Order can save the world from Communism. Communism is a diabolical reaction to social injustice which alone can be precluded by a Christian Social Order; or where it occurs, can be remedied in a human and heavenly manner only by Christian principles. These principles, and this Christian Social Order are contained in the two famous encyclicals "Rerum Novarum", and "Quadragesimo Anno". We are not at sea at what to do; the longed-for Christian Restoration has been planned for us in these two documents in the

the ages, the Word of God, and the assistance of the Holy Spirit have been summoned.

SECULARISM

The third point is also of supreme importance. If by any chance the real reunion of all Christians into the unity of faith and leadership, into, what we Catholics call, the Mystical Body of Christ, should not take place within our times, nevertheless, this third point should be insisted upon in order to defeat Communism not only once, but prevent it from rising up again in the future.

Secularism is the native air of communism; it had first to come before Communism could sprout. Secularism is nothing else but the practical exclusion of God in human thinking and living. It is the ignoring of God's rights, laws, honor, purposes, in human transactions. Today this cancer is at the root of the world's travail. Mr. Christopher Dawson, philosopher of history and political scientist, says in his book, "Religion and the Modern State":

"Protestantism, Liberalism and Communism are the three stages by which our civilization has passed from Catholicism to complete secularism. The first eliminated the Church, the second eliminated Christianity, and the third eliminates the human soul."

"This secularization of culture is seen in its striking form in the Communist State, where alone as yet the elimination of religion has been carried to its logical conclusion."

Let us pause and reflect. Is not the Philippines on the road to utter secularism? Tell me whether every time our Congress meets to frame laws God's rights, laws, ordinations, etc. are consulted at all? Tell me if the men who sit in governmental offices ever realize that they are responsible to God for their actions and omissions? Tell me if God, His laws, etc. are ever taught in all our schools? Listen again to Mr. Dawson:

"Once society is launched on the path of secularization, it cannot stop in the half-way house of Liberalism; it must go on to the bitter end, whether that end be Communism or some alternative type of "totalitarian" secularism."

These words are analytic as well as prophetic. Already I heard some Congressman wants absolute State control of education — a plainly totalitarian style!

RELIGIOUS INSTRUCTION

The last point hardly needs comment. The silence about God in our public schools is like the silence of death, the silence of the death of the soul of true demo-

cracy, which is Christianity; or, it seems like the silence before the storm. Don't you know that a man may cooperate in a crime by silence? That is the way we have cooperated with Communism. Said Lenin, the god of Communism:

"Give us the child for eight years and it will be a Bolshevik forever."

What will he do with the child for eight years? He will never let the child hear about God or Christianity, but he will steep him in materialism up to the hilt. How have we educated our child? Examine the curriculum of our public schools. How much do you think will the communist change in that curriculum should they gain control of our government? And the sheer materialistic ideals that our children are forced to learn from the pages of the prescribed textbooks! It is only the Christianity of the home, the Church, and the teachers that have so far prevented the utter collapse of the morale of our youth. But already there are signs! the inevitable outcome of de-christianized, materialistic education! Said Lenin again:

"Marxism is materialism... We must combat religion—this is the A. B. C. of all materialism, and consequently of Marxism... Down with religion!"

In a public speech in Moscow the commissar of public education, Lunacharsky said:

"We hate Christianity and Christians; even the best of them must be looked upon as our worst enemies. They preach the love of our neighbors and mercy which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of our neighbors; what we want is hatred. We must learn to hate, and it is only then that we shall conquer the world."

Words so diabolical, it is unbelievable they could come from a man. But these are recorded words which you may read even in the Congressional Record, Vol. 77, pages 1539 to 1540. God forbid that we should allow our children to be educated that way: to abjure Christian love, and learn to hate! But, my friend, how can Christian love grow in a heart materialistic to the core and formed by a religiously negative, selfishly and worldly positive education?

In 1938 a bill providing for religious instruction in public schools was presented before the National Assembly. There were men who laughed and rejoiced when that bill was finally vetoed, the men who fought tooth and

nail to defeat it—the Aglipayans, Aglipay himself, Osias too, and the Protestants. Of course, Stalin, also, would have laughed and rejoiced in Moscow had he heard of it; for what could he have desired more as a preparation for his coming than a generation educated without religion, and a belligerent minority that can impose its will on a meek majority, especially if that majority be Catholics! Today, some religious instruction is tolerated in manner that is an insult to God!

I hope that the present willingness of Aglipayans and Protest-

ants to cooperate with Catholics in the fight against Communism will usher in a new era in our country, and bring forth lasting benefits. With this hope I beg to close this letter. Perhaps you realize now the "WHY" of my suggestions. Are you going to tell others about them? I warn you not to be as plain-spoken as this letter; for some of the bitter facts may cause a smart. For you know, I am writing as to a friend; this is between us only.

Sincerely yours,
Gabriel Garcia

LIGHT IN THE DARKNESS

A pastor noticed a young man come into church on the same day each week and pray very earnestly before the statue of the Blessed Mother. Meeting him one day outside the church, he spoke to him, anxious to know a young man who seemed so devoted to the Blessed Mother.

"Do you live near here?" he asked the young man.

"No; it's a long trip for me every week, but I am glad to make it for a special reason.

"May I know what it is?" asked the pastor, curiously.

"I will be glad to tell you, and I hope you will pray for me. When I told my Father Confessor that I shall be blind, he suggested that I fix vividly in my mind some favorite image of the Blessed Mother. So I looked everywhere until I found here in your church the most beautiful statute of the Blessed Mother I have ever seen. The memory of her sweet face will be like a light in the darkness to me."

—The Messenger of the SH

HOLLYWOOD LOOKS AT A STAR

Eddie Doherty

IN ITS comparatively short life Hollywood has sought after many strange gods. It has made gods of young men and women. It has deified fame, beauty, strength, success, and fortune. It has sought through the world for talented souls to grace its celluloid altars. It has sought to conquer the world, and it has given the world to its favorites.

Its religion has been purely a worship of materialism. It has held most sacred, and most blessed, those who have made the most material progress. Its greatest stars have been its richest stars. Its richest stars have been its brightest stars, its most beloved stars.

Now the devotees of riches have found themselves deserted by their god. The more money they make, the more they must give up. The more money they have, the harder their lot. Movie stars accustomed to making \$5,000 a week from the studios—and as much more, in some instances, from the radio—find themselves worse off than people making \$40 or \$50 a week. They can't

get servants to keep their mansions comfortable and clean. They must be their own servants. Some are even doing their own washing. They cannot get men to work in their gardens; in consequence stars, directors, writers, and producers must watch their beautiful flower beds become choked and over-run by weeds, or they must dig the earth themselves, burning their fair skins in the torrid sunshine, breaking their backs with unaccustomed toil, and giving their muscles worse torture than is inflicted on the most amateurish of ditch diggers.

The war has convinced Hollywood that the gods of gold are false gods, that they offer no real security to the faithful, no real rewards to the devout.

The war has set Hollywood to thinking. And it is thinking of God. Like the magic of old, it has seen a bright star in the evening skies, a star new and tantalizing, a star that fills the beholder with a great wonder, a star hanging not over a palace but above a stable.

It may not follow that star to

the stable. It may never journey to Bethlehem and kneel in adoration at the manger where the Child lies waiting. And yet...

Recently I went to Hollywood to write the story of the Sullivans, five Irish-American sailors who went down on the U.S.S. Juneau after a battle in the Solomons. I was asked to write a "Catholic story" about these five Catholic boys, which, eventually would be made into a "Catholic" picture. The mere fact that I came not as an ordinary writer, but as "Catholic" writer, interested Hollywood immensely. I had been in the film colony only a few hours before I was beset by people who wanted to know something of the Catholic faith.

Men would come into the office where I wrote, and would stay for hours, asking questions about God, about the Virgin Mary, about the saints and the reasons for their popularity with Catholics.

Men whose names are great in Hollywood were among those who came seeking information about God. Oddly enough, most of them were humble in their at-

titude—not that I was, in any way, a theologian or a scholar, or a compendium of information on my religion. The mere fact that I was a Catholic who could tell them something about Catholicism was enough to bring them.

It wasn't only the men who were interested.

One night we sat for hours in Romanoff's: a major in the army, a beautiful movie star who still calls herself a Catholic, a famous director, his wife, and I. We talked about nothing but God, and the need of people for His protection, His love, His guidance.

Some of my interrogators were men who thought clearly about business, about stories, about other people, about life in general — and who wanted to think clearly about Catholicism.

I don't mean to imply that Hollywood is turning, as a whole, to the worship of the true God; nor that any majority of its citizens is becoming religious-minded.

But there is a hunger for God.

From "Catholic Digest"

A MINORITY?

Someone speaking to Barnard Vaughan objected that the Catholics in England were only a minority. Father Vaughan's answer was magnificent: "One man and God make a majority."

NEWSMONTH



By Catholic Information Service

"FANATICAL MOROS"

Notwithstanding the threats of war, about 1,200 Moro Mohammedans are going on a pilgrimage to Mecca and Judea in Palestine. The party, headed by Congressman Menalao Mindalano will be away for 88 days. Congressman Mindalano revealed that 200 Moro women are joining the pilgrimage and that each Moro will have to put up P1,500 for the trip. "We Moros," he remarked, "save for a chance to join a pilgrimage such as this. We are fanatical that way. We shall risk death to fulfill our religious obligation."

BACK TO LAND

President Quirino revealed in a conference with newsmen recently that he is more concerned with the return of former dissident peasants to the farm than with the surrender of firearms. "We will take care of the firearms," he said. "The main interest of the government is to place the Huks and PKM members immediately in productive agricultural occupation. The government is ready to assist to the fullest extent those return-

ing dissidents who want to work their farms again."

CRISIS SOLVED

All but 10,000 pupils were accommodated in city schools when 96 new classes were opened last August 2. Manila will need some 156 more classes to admit the 10,000 pupils left out. Manila's high school and intermediate problems have been solved. Should the national government supply the teachers, it was claimed, the city government can and will provide corresponding classrooms.

ON WORLD SURVEY

The Senate will send a fact-finding committee abroad early in August, it was decided at a meeting of all the senators last July 20. The Senate group will study the present world crisis at first hand and will observe current economic and social trends in the United States and Europe. The Senate delegation will also represent the Philippines at three forthcoming inter-parliamentary world conferences, among which is the 37th conference of the Inter-Parliamentary Union scheduled to be held in Rome.

IMPORT LAW

The import control board is being pressed for a specific interpretation of the import control law by business organizations that stand to lose millions of pesos if the provisions of the new law are imposed to the letter. The import control law states that it will take effect upon signing by the President on the implementing executive order. Business men, many of whom have virtually suspended activities pending the release of the vital executive order, criticized the government for what they considered an "unnecessary delay" in preparing the implementing executive order.

LEPERS STUBBORN

Lepers of the San Lazaro Hospital stubbornly refused to be transferred to the Tala Leprosarium in a two-hour meeting with Dr. Antonio Villarama during which the Secretary of health argued, pleaded and waxed indignant—to no avail. Only about 100 lepers gathered around the bandstand to listen to the Secretary. The rest of the 226 inmates had escaped because of fear of "banishment" to the Tala Leprosarium. Several of those who attended the meeting spoke up and answered the health secretary point by point maintaining that their con-

ditions had improved at San Lazaro. The Secretary suspended the order to transfer.

"WAR TO THE FINISH"

Mayor de la Fuente recently declared "a war to the finish" against the blackmarket in rice and other prime commodities in Manila as rice stocks disappeared from the public markets and food stores. He directed police authorities to: 1) Search warehouses and other places where rice is hoarded and take proper measure to confiscate them. 2) Enforce strictly the price ceilings set by the PRATRA of P1.26 per ganta for imported rice and P1.30 for native rice. 3) Prosecute without quarter violators of the price ceilings and anti-hoarding law in the courts. Drastic measures are necessary, the Mayor said, as the city faces famine because profiteers were hoarding the rice supply.

JESUITS UNDER FIRE

The Court of First Instance recently ruled that two antiquated decrees of old-time Spanish monarchs are no longer binding in the Philippines and therefore have no effect on the right of the Jesuits to ownership over the Hacienda Tunasan which is disputed by occupant-tenants. In a 20 page decision the court dismissed a civil interdiction filed

by 164 San Pedro Tunasan residents against the Society for possession of lands the plaintiffs are currently cultivating. The court could not "place its stamp of approval on the decrees of King Carlos III and Queen Isabela... in derogation of present democratic institutions and constitutional principles."

"JOEY" AT CARVILLE

Mrs. Josefina Guerrero, leper heroine,—who is simply "Joey" to many GIs whom she had helped by her underground activities during the Occupation, was tendered a most hearty welcome at Carville Leprosarium. Twenty Filipino patients gave her a dinner party with native speeches and music. Joey was exempted from banning of lepers' entry into America because of her outstanding war services. She expressed the hope that her treatment would be successful "not for myself but for those who will come after me." Then she added: "Lepers do not need medicine half as much as they need affection and love."

EXPLOSIONS

More than 300 people were killed and 6200 injured when explosions wrecked the Farben Chemical Company in Germany. German police claimed that between 500 and 800 were killed.

About 300 are known dead from the rescue operations. Ten hours after the explosion the flames and fumes were still towering high into the air. The plant had been producing industrial chemicals, drugs and dyes.

NO. 1 COMMUNIST SHOT

Palmiro Togliatti, Italy's number one Communist, was shot down by a Sicilian law student July 14 and fighting broke out shortly afterward in Rome's central Piazza Colonna. Angered over the attack on the Communist leader, a mob of youth descended on the Piazza Colonna, where riot police battled them. Jeep-loads of helmeted riot police, swinging club, sped through the area, scattering hundreds of demonstrators. Heavy police reinforcements surrounded the hospital while surgeons operated on Togliatti. Tanks and armored cars moved into central police headquarters as leftist masses converged on the Piazza from all parts of Rome. The assassin confessed: "I considered Togliatti an enemy of my country. I alone have done this. I belong to no party. I have no motive other than my personal belief." Vatican authorities said the Pope deplored the criminal attempt on Togliatti.

GEN. PERSHING DIES

Gen. John J. Pershing, 87, stern leader of the American army in World War I, died shortly before dawn July 15 after a long battle against complicated illnesses of old age, in the Walter Reed Army Hospital. Pershing was the fifth American in history to hold the five-star rank of "General of the Armies." He outranked such contemporary five star generals as George C. Marshall, Dwight D. Eisenhower and Douglas MacArthur. Their title is "General of the Army." Gen. Pershing was buried with full military honors at Arlington national cemetery. That was his wish expressed long before his death.

CHINA GETS ARMS

Steps have been taken for the first shipments of United States arms and equipment to the Chinese national government to combat communists. The Chinese have had a "shopping list" ready for purchases of arms with the \$125,000,000 granted by congress for some time. But difficulties in connection with US requirements for budgetary and bookkeeping controls have held up withdrawals. Although military aid was granted to China on a "no strings attached" basis, allowing the Chinese to select any arms or equipment they see fit the Chinese must follow the procedure set up by the

state department in drawing funds.

"CHEAP POLITICS"

With a pointed challenge for action in the "public interest", President Truman recently called congress back for a special session. Republicans called the special session "cheap politics", "sheer desperation," and a "trick." The President had many requests ready to dump at the capitol door. Practically all were crammed with controversy and double dipped in dissention — civil rights, price controls, housing, federal aid to schools, broadened social security a boost in the statutory minimum wage, etc. The special session was expected to mold the shape of this year's presidential campaign.

COUP THREAT

Sentries guard Bangkok streets: Armored cars patrol the city nightly. Police, armed with machineguns, guarded the government house during a meeting recently of the cabinet council. Precautions were taken in view of indications of a communist threat. Reports of unrest were received from several parts of the kingdom because of communist influence. The Kuala Lumpur government announced that 4,000 special constables had been recruited so far in the anti-terrorist campaign. British reinforcements to assist troops in Malaya in their war against communists are expected to arrive from Hongkong.



FROM THE BOOKSHELVES: XX

WITHOUT SEEING THE DAWN
By Stevan Javellana
Little, Brown

Stevan Javellana, youthful Filipino, has written of his people in a first novel at once powerful and touching.

His story begins in a little village on the island of Panay before the war. We are introduced to the simple, likable villagers human idiosyncrasies we know so well. Carding, handsome young son of a farmer, is to be married to the beautiful Lucing. At the wedding feast every one is full of joy in the young couple's happiness. From the morning freshness and hope of this scene, the mood of the novel runs through many changes. Both—first Lucing, the Carding—violate their marriage vows, but each time the injured partner forgives. Twice Carding, through no fault of his own, is deprived of the means of earning a living—once by an angry landlord, once by a flood. Patiently he starts again after each of these blows to provide a

home for his wife and child.

But with the coming of the war, tragedy really strikes the little village. Darker and darker grows the night of horror which has succeeded the joyful day. While Carding is fighting in Bataan, his father and his child are killed, and his wife is abused by the Japanese. After the surrender, he returns home and joins a local guerilla band. But he is changed and embittered. He who had forgiven his wife when she was guilty cannot forgive her now when she is guiltless. In a mad thirst for revenge he becomes a ruthless killer of suspected collaborators, even among his own kinsmen. His wife, enraged when he attempts to kill her child, bids him go away and never come back. But as the book ends, though the dawn of peace and deliverance for the Philippines is still to come, Carding and Lucing have won their own battles over themselves.

Though the merits of this book

are outstanding, unfortunately its demerits are equally so, and must be mentioned first. As a result of excessive striving for realism, the language is frequently coarse and vulgar; sex is overstressed and its manifestations unnecessarily detailed; torture and mutilation by the Japanese are described with nauseating thoroughness. This is the more regrettable since Mr. Javellana is capable of such beautiful writing — a compelling blend of strength and tenderness — and could so easily have told the same story without offensive passages.

A second fault is the spirit of hatred and revenge ascribed to the Filipinos by the author. At the grave of one of the victims of Japanese cruelty, he has the village school teacher cry: "Oh God, we swear that we will teach our children and those yet unborn to hate our enemies!" One after another of Mr. Javellana's characters express the same feelings — eternal hatred for the Japanese, revenge for the dead. Natural as such feelings may have been un-

der the circumstances, surely some of these deeply Christian people must have been able to feel as did Agnes Newton Keith, writer of another recent book, *Three Came Home*, who suffered torture and humiliation in a Japanese concentration camp. With her, hatred of war itself and what it does to men transcended the desire for revenge.

But, on the credit side, *Without Seeing the Dawn*, introduces the reader to the simple people of the Philippine barrios, with, as the author puts it, "all their dearness and their faults." It is not only a well-constructed novel, but also a record of an indomitable, God-fearing people who through almost unbearable suffering remained undefeated in spirit, written by one who remembers "those who fell in the dark night," though he himself lived to see the dawn. It is to be hoped that Stevan Javellana will devote his undoubted literary gifts to producing other stories of his people in which the mistakes of this first novel will have been rectified.

HONEST, HUH?

Brother Juan de la Minceria painted the portrait of St. Theresa of Avila. Brother Juan had plenty of "good will," but as a painter, he was about as bad as painters can be. When the picture (?) was finished, St. Theresa looked at it, shook her head and exclaimed: "May God forgive Brother Juan for making me so ugly!"