

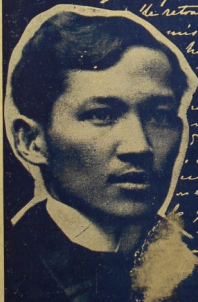
THE

CROSS

UNIVERSITY OF THE PHILIPPINES
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FILIPINIANA SECTIONThe answer to Czaeta = Palma's
"Pride of the Malay Race" ✓
APR 20 1981

RETRACTATION OF DR. JOSE RIZAL.

Me declaro católico y un celo Religioso
en que vivo y me eligió quien vivió y murió.



He retracto de todo congreso de
mis palabras, escritos, impresos
hechos relativos a mi afiliación
la Iglesia Católica. A re-
to ella sucesos y me someto
panda. Abomino de la
su sucesos que es de la Iglesia
prohibida por la Iglesia.
Dioses, como Autoridad
existencia hacia pública esta
expontaneo mis por equivo-
que mis actos hayan podido
que Dios y los hombres

27 de Diciembre de 1896

Jose Rizal
El Jefe del Ayuntamiento
El ayuntamiento de
Magdalo

JULY
1949

CROSS



Currents

OF READERS' VIEWS

FOR BISHOP'S FRIENDS

Quezon City

Sir:

Please find enclosed a check of the amount of P12 for three subscriptions to *THE CROSS*. I will give these copies to visiting friends and urge them to subscribe to the *CROSS*.

May your excellent magazine have a wide circulation.

With cordial blessings,

Very devotedly in C.M.

Constance Jurgens, D.D.

Eds: Thanks for introducing us to your friends. Will the rest of our readers please "go and do likewise?"

PRACTICAL GUERRERO

San Beda College

Sir:

"Morality in Art?" by that prolific young writer Wilfrido Ma. Guerrero should, without doubt, arouse the sympathetic emotions within every true Catholic reader as it did to me. His composition indulges chiefly in practicality which is a vital factor required in order to attract any aggressive reader's attention or to pass the stiff, contradicting views of a critic.

I have read your many fine articles and commentaries on varied topics. All these have entertained me very much.

Being a lover of our National Language, would it not be appropriate to likewise issue articles in this form? Perhaps a page or two devoted to this will greatly benefit the thousands who exclusively read articles of this type, especially those in the remote regions?

Very sincerely,

Ramon D. Santiago

Eds: Good idea, Mr. Santiago. Nguni't ang "FILIPINAS" (*CROSS*' sister-magazine) ay siyang "Tagapamansog ng Katarungang Panlipunan" sa wikang pambansa. Maraming salamet. But what say our readers?

"TOUCHING LETTER"

Alcala, Cagayan

Sir:

Although the lowliest in the line as a priest, I wish to assure you of my little help with God's grace. I offer my prayers for this purpose and here is begging yours too. "Without Me you can not do anything" said Our Lord.

JULY, 1949

Both you and I have to pray much and well for the good of the Catholic Press in the Philippines — a thing most unfortunately relegated to the background.

Going further, I hereby express my joy in seeing that the laity is growing every time conscious of their bit for the cause of our dear Lord in the form of Catholic Action well specified in Catholic Press activity. No other nobler work these days which really should be the object of attention of both the laity and clergy together. It is a bad philosophy to leave all the work of spreading God's word to the clergy, but it is a sound way to leave part of it to the laity.

Thanks be to God, we have in the Islands young active souls dedicating themselves to the task of helping the priests in spreading the teachings of Our Lord and Mother Church in one way or another according to their abilities and efforts. Among this group I easily spot you, dear Editors, and your part is highly appreciated and commended. Go on, dear friends, and may God bless your efforts.

All I can say at this writing is that with God's grace I will try my best to help you out in increasing CROSS' readers in my parish. I would be very grateful if you will please give me time. Later on I will be writing you about the results of my humble yet soulful

campaign for THE CROSS, which will not be a long way off.

Devotedly in Christ,
(Fr.) Salvador Bauo

Eds: May God bless our common efforts indeed!

"TALKING TO MYSELF"

Notre Dame of Mlang
Mlang, Kidapawan
Cotabato

Sir:

CROSS is good as far as I am concerned... wish more of these dear good people could read it. Some day there will be more subscriptions... but at the moment I am talking to myself when I use English... and that's the difficulty with the CROSS.

God bless the work and know that I am with you in prayers.

Sincerely in JC et MI,
(Rev.) Frank McSorley, OMI

BEST FIGHTER

Sir:

I wish to congratulate you on your interesting and instructive little magazine. It is very well edited and it is surely one of the best competitors against the thunder of the Church's enemies not only in the Philippines but the world over.

Sincerely in CM.

(Rev.) Aniceto J. Racela

Sir:

I am interested that every home in this place should have this magazine.

Sincerely in Christ,
Sister Ma. Elisa, RVM

Regina Bldg., Escolta, Manila, Philippines

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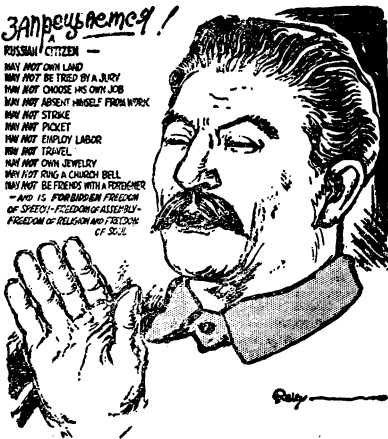
BELIEVE IT OR NOT

By ROBERT RIPLEY

Занеуцаемея!

RUSSIAN CITIZEN —

MAY NOT OWN LAND
MAY NOT BE TRIED BY A JURY
MAY NOT CHOOSE HIS OWN JOB
MAY NOT ABSENT HIMSELF FROM WORK
MAY NOT STRIKE
MAY NOT PICKET
MAY NOT EMPLOY LABOR
MAY NOT TRAVEL
MAY NOT OWN JEWELRY
MAY NOT RING A CHURCH BELL
MAY NOT BE FRIENDS WITH A FOREIGNER
— AND IS FORBIDDEN FREEDOM
OF SPEECH — FREEDOM OF ASSEMBLY —
FREEDOM OF RELIGION AND FREEDOM
OF SOUL.



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IS THIS WHAT ANY AMERICAN WANTS?

(Or any Filipino, for that matter.—Eds.)

THE RIZAL QUESTION

The question on whether or not Dr. Jose Rizal rejoined the Church before his execution has again come to the fore. Occasion was Dr. Rafael Palma's "The Pride of the Malay Race" — hailed by Justice Roman Ozaeta, who translated it, as "the best, most compendious, and most faithful portrayal of the Filipino hero's life and character that has been written to date."

* * * *

The point at issue is perhaps, as the Chronicle editor has it, irrelevant to the hero's greatness. But this should by no means stop the thinking man from digging at the truth. Where is the editor's passion for truth?

"This alone," Tertullian once said, "truth sometimes craves: that it be not condemned unheard."

If we drop the whole question now, each succeeding generation would find it harder and harder to establish the truth. Today we still have men who were eyewitnesses to the facts.

RETRACTACION DEL DR. JOSE RIZAL

Me declaro catolico y en esta Religion en que naci y me eduque quiero vivir y morir.

Me retracto de todo corazon de cuanto en mis palabras, escritas, impresos y conducta he habido contrario a mi cualidad de hijo de la Iglesia Catolica. Creo y profeso cuanto ella enseña y me someto a cuanto ella manda.

Abomino de la Masonaria, como enemigo que es de Iglesia, y como sociedad prohibida por la Iglesia.

Puede el Prelado Diocesano, como Autoridad Superior Eclesiastica, hacer publica esta manifestacion espontanea mia para reparar el escandalo que mis actos hayan podido causar y para que Dios y los hombres me perdonen.

Manila, 29 de Diciembre de 1896.

Jose Rizal

El Jefe del Piquete
Juan del Fresno

El ayudante de plaza
Eloy Maure

If the Masons can prove conclusively that Rizal died a Mason, well and good. Let them know that the Church has never been, and will never be, afraid of the truth, for the simple reason that truth cannot contradict truth.

But let them face the facts with impartial minds. This is important. In any controversy. Unfortunately, it is sadly wanting in those who would deny Rizal's retraction.

* * * *

We wouldn't be surprised in the least if twenty or thirty years hence some Catholic historian would once again be called upon to defend the fact that the late President Quezon died a Catholic.

It has always been one of the tragic secrets of life that where one party would build — and build conscientiously, another would tear down and destroy — unscrupulously.

RETRACTATION OF DR. JOSE RIZAL

I declare myself a Catholic, and in this religion in which I was born and educated, I wish to live and die.

I retract with all my heart everything in my words, writings, publications and conduct that have been contrary to my status as a son of the Catholic Church. I believe and I profess all that it teaches, and I submit to all that it commands.

I abhor Masonry as an enemy of the Church and as a society prohibited by the Church.

The Diocesan Prelate may, as the Supreme Ecclesiastical Authority, make public this my spontaneous retraction, to expiate the scandal which my deeds may have given, and to that end may God and men pardon me.

Manila, December 29th, 1896.

Jose Rizal

El Jefe del Piquete
Juan del Fresno

El ayudante de plaza
Eloy Moure

EDITORIAL COMMENT

YOUTH IS FRANK

The following letter comes from a young man who has just landed a government job. "Brutally frank", as the saying goes, it is also indicative of the mentality with which countless government employees embrace their work.

REPUBLIC OF THE PHILIPPINES

Department of

Manila

June 27, 1949

Dear

Please accept my apologies for disappearing from the job you generously located for me. I wanted to inform you that Friday afternoon that I had found a job earlier, but I didn't have the chance.

I am presently working at the above address. Although the job I'm presently working on is probably less paying, I'd prefer it more, first because it doesn't require any exertion at all, (you know how government jobs are)....

Thanking you and with my sincere apologies again for all the trouble I have caused you I am

Very respectfully yours,
(Name withheld)

There are probably thousands of conscientious, hardworking employees in the government payroll.

But there are certainly tens of thousands of these loafers in government jobs. They are doing no good for anybody, not even for themselves (for they only develop habits of laziness that usually last all their lives). — And they are being supported by the taxpayer, by you, Juan de la Cruz.

What are we going to do about this?

SOMETHING ROTTEN SOMEWHERE

A number of letters and reports from our friends have called our attention to an unfortunate incident in connection with Lips, which shows the utter thoughtlessness and depravity of people gone money mad.

One of our reader-friends writes:

"I am deeply grieved to inform you that I have found the image of Our Lady, Mediatrix of all Graces, of Lipa, being used on wrappers for Bubble gum and candies.

"My heart bleeds at this indignity. Shall we suffer the beautiful image of our Heavenly Mother, Mother of God, to become rubbish which sinful man would carelessly tread on?"

"I would like you to write the owner of the Candy factory to immediately stop this mal-practice."

There is no need to expand on this letter. It is clear that, even if the candy factory owner had all the good intentions for his cheap propoganda, he nevertheless has been guilty of the gravest impropriety and utter thoughtlessness.

He should not delay a second to stop this disgusting mal-practice. He should kneel before the Mother of Mercy, look into her eyes with confidence, and whisper: "Dear Mether, I am sorry."

NOTHING . . . BUT SEX!

ATTENTION: Favorite woman-columnist of a local daily . . .

And all "progressives" who would advocate Sex Education in our public schools . . .

* * * *

British mothers, reports a Jamaica paper, became alarmed recently at some of the practical fruits of sex education publicly given in the schools. They found these fruits extremely unpalatable and their odor rather nauseating.

* * * *

A Mrs. Tallantire put off her apron for a while, conferred with other mothers, heard that their daughters talked "nothing . . . but sex, sex sex." Mrs. Tallantire obtained 1,000 signatures on a petition protesting the sex talks, sent it to the local authorities.

* * * *

Meanwhile, the London City Council advised school heads and teachers: "when a school has decided what it can usefully and wisely do, it is . . . desirable to talk the matter over with parents."

These are signs indeed that common sense has not vanished entirely from the sphere of human relations.

* * * *

The trouble with our woman-columnist and her "progressive" colleagues is that they have lost their common sense, or at least the use of it. They have developed a one track mind which runs something like this:

"Whatever is being done in the great, progressive United States, should also be done in the Philippines."

But Sex Education is being taught in some American public schools
Ergo.

But progressive Americans practice birth control. Therefore.
And so forth. And so on.

* * * *

Substitute any minor premise you want and you could justify the silliest things this side of heaven.

Want to try it?

Oh, you have no minor premise. You're just an old fashioned, narrow-minded Catholic. Too bad.

ROSE SHOWERS

(Reflections on Lipo.)

Petals, Petals, Petals!

The echoes rush and sound from every tongue
As pole to pole the magic words are flung,

Petals, Petals, Petals!

Petals, Petals, Petals!

We cheer for joy (our faces to the sky
Where miracles bloom forth and stir the cry,

Petals, Petals, Petals!

But then our Lady's word —

Her every rose pleads loud above our din
And cries, "The Queen is grieved by too much sin,"

Yet Oh, we have not heard.

I used to join these cheers,

And think that she was glad; — till one day brought
The piercing, firing, purifying thought —

"These petals are her tears!"

B. LLAMZON S.J.

Says Fr. Vilallonga

By JOSE C. NABLE
Manila Chronicle

Jose Rizal retracted his adherence to Free Masonry and again embraced Catholicism shortly before he was executed on the old Luneta on December 30, 1896, Father Joaquin Vilallonga, S.J., said in an interview with this writer recently.

The 81-year old Jesuit recalled Rizal's last days on the advent of the hero's 88th birthday anniversary last June 19.

Father Vilallonga, former rector of the Ateneo de Manila, returned to Manila last Tuesday, June 14, after an absence of 12 years, during which he was superior of the Jesuit mission in India. He plans to devote the remaining years of his life by serving the inmates of Culion leper colony.

He said that upon his return to the Philippines, he was surprised to hear that "there are still some persons who doubt the conversion of Dr. Jose Rizal."

"I saw Dr. Rizal as he passed by the Molecon Drive (now Bonifacio Drive) en route to Bagumbayan (now the old Luneta) to be executed," Fr. Vilallonga said.

To support his claim that Rizal retracted, he cited three other Jesuits

who according to him, were witnesses to the retraction. They are Fr. Luis Viza, Fr. Vicente Balaguer and Fr. Jose Villalora, all long since dead.

"I was then a Scholastic, 24 years old," Fr. Vilallonga continued, "and from Dr. Rizal's professors I learned that he had been considered the model among his fellow students in the old Ateneo Municipal de Manila."

Continuing his reminiscences, Fr. Vilallonga brought to the fore Dr. Rizal's "Junta al Pasig" which at that time received popular recognition. "Rizal," he said, "played a principal role in the stage play based on his poem." The aged Jesuit said that even at that early stage of life, Dr. Rizal already manifested strong determination and a great will in carrying out his ideas. He said Rizal was a model "Sodalist of Our Lady."

Following Rizal's graduation in the old Ateneo, he enrolled in the University of Santo Tomas and later continued his studies in the Central University in Madrid, Spain.

Fr. Vilallonga then talked about Rizal's sojourn abroad, stating that "everybody is familiar" with this phase in Rizal's life.

He picked up the threads of his history from Rizal's exile in Dapitan, Zamboanga, until the time he was imprisoned in Fort Santiago.

"At that time I spoke regularly with Fr. Francisco Sanchez, S.J., who was Rizal's professor and who was later assigned as missionary to Dapitan," Fr. Vilallonga recalled. He said that Fr. Sanchez repeatedly expressed his admiration and affection for "dear Pepito Rizal," and was glad at his assignment in Dapitan.

Several of Rizal's Jesuit friends, among them Fr. Luis Viza, visited him before his death. "I recall Fr. Viza coming to me personally asking for a medal of Our Lady which is attached to a ribbon and which all Socialists wear." He continued, "Moreover, Fr. Viza took with him such a medal on one of his visits to Rizal and a little wooden statue of the Sacred Heart." This statue was carved by Rizal himself during recreation time in school, Fr. Vilallonga said.

Incidentally, the statue referred to by Fr. Vilallonga was destroyed in the Intramuros fire which razed the old Ateneo buildings.

"When Fr. Viza returned, he told me that at the sight of the Sacred Heart statue, Rizal almost broke into tears and was deeply moved," Fr. Vilallonga said.

He said that the person who played the important and dramatic role in the last hours of Dr. Rizal, was the Father Vicente Balaguer, S.

J., and Fr. Jose Villaloro, S. J., who kept vigil through the night before Rizal's execution, to the last minutes before Rizal was led out of the death cell in Fort Santiago."

"I heard from Fr. Balaguer's own lips that he had a long discussion with Rizal over the question of retracting his adherence to Free Masonry the night before his death. Fr. Balaguer told me, the pros and cons of the issue were discussed until Rizal finally gave in and offered to retract his error in religion.

"Fr. Balaguer proposed a formula for Rizal's retraction, which was furnished and approved by the then Archbishop of Manila, Bernardino Nozaleda, O.P.

"Rizal found several items in the proposed formula with which he disagreed. Fr. Balaguer then offered to make the corrections. A final and corrected formula was drafted by Rizal in his own handwriting.

"Following Rizal's signing of the formula containing his retraction, Fr. Balaguer returned to the Ateneo where we were told of the entire incident. We were all very happy and went to the school chapel to thank God for the great mercy He showed to one of our dear pupils."

Fr. Vilallonga refuted the portion in Rafael Palma's biography of Rizal which states that Rizal as a man of character and determination could not have retracted with regard to his ideas on religion and from adherence to Free Masonry.

"I wonder what Palma meant when he said Rizal was a man of character and determination. Does he mean that character and determination of will are unreasonable? I believe that a man of character and determination must always follow the leadership of reason and if reason shows that we have been wrong, and we might have gone astray for a time, the same reason tells us that we should change our conduct. That is what Rizal did on the last days of

sonally that I could make public his retraction.

"Was not Rafael Alunan a man of character?" Fr. Vilallonga added. "And yet he made his retraction in the presence of two other American Jesuits in 1940."

Fr. Vilallonga mentioned Pedro Aunario, editor of the Spanish newspaper *La Vanguardia*, who also retracted his adherence to Free Masonry in the presence of American Jesuits.

LIPA CALLING

A Medical Commission of prominent doctors has been appointed by His Excellency the Bishop of Lipa to investigate the recent happenings. Evidence concerning the same may be submitted directly to this Commission or thru Mr. Eduardo Castillo, c/o Knights of Columbus, Regine Building, Escolto, Manila.

his life in Fort Santiago," Fr. Vilallonga argued.

"My dear friend Palma who claimed *a priori* that Rizal could not have signed the retraction because he was a man of character does not hold water," the aged Jesuit explained. He then talked about the retraction of three other great men who, according to him, refuted the arguments of Palma.

"President Quezon was a man of character and a great hero and the most popular of our statesmen, and yet after three days of Retreat, in his house in Pasay in 1929, Quezon made a retraction of his errors and made a confession and told me per-

"I could mention other prominent and leading Filipinos, still living, who are in the government and in the business field who have made their retraction in my presence, but as a matter of propriety, I do not wish to reveal their identities," he said.

Fr. Vilallonga recalled that at the time Palma's biography of Dr. Rizal won an award there was already a controversy as to the part related to Rizal's retraction.

"Finally, I wish to make a serious and solemn statement, that everything I have said about Dr. Rizal is the truth," Fr. Vilallonga concluded the interview.

"Pride" -- With Prejudice

By NICOLAS ZAFRA
Professor of History, U. P.

In many ways Palma's biography of Rizal, as a work of scholarship, is admirable. But in his treatment of the last days of the national hero, he is disappointing, for he shows strong bias, which has tended to vitiate many of his ideas and conclusions regarding the incidents of the last moments of Rizal.

The Filipinos regard their national hero as one of themselves, having sprung from the same social and cultural environment from which they themselves arose. They feel that, as the highest representative and type of their race, he embodied the best of their traditions — their love of, and attachment to, home and country, their filial love and respect, their innate courtesy and hospitality, their spirit of Christian charity.

They are fully aware of the fact that, in the course of his struggle against the evils and defects of Spanish colonialism, Rizal had occasion to speak deprecatingly against many of their religious beliefs and practices.

But they also feel that, because of the peculiar nature of the situation here at the time, it was quite understandable that he should act in the way he did. The exigencies of his position as the champion of

Filipino national aspirations" demanded such a course of action from him.

Nevertheless, what he did on that score does not lessen their estimate of him, knowing that Rizal was at heart religious, and that he directed his attacks, not so much against the basic truths of their faith, but rather against persons and individuals. Moreover, they believe that, before he died, he renounced Masonry and became reconciled with the Church.

That Rizal died as a Catholic is a matter of general belief among millions of Filipino Catholics. This fact has been established in an authoritative manner by Retana in his biography of Rizal and accepted and endorsed by several noted scholars and authorities.

It comes as a shock, therefore, to many Filipino Catholics, that Palma should repudiate this belief and should affirm that the alleged conversion of Rizal and his renunciation of Masonry, have no basis or foundation in fact. Now, for the sake of historical truth, if for no other, it is important that this point in Rizal's personal history should be clarified.

Palma's discussion of the question

is found in chapter 33 of his work. The main point the author seeks to bring out is that Rizal's conversion and his abjuration of Masonry can not be accepted as a historical fact because they are based on evidences which, on critical examination, are unworthy of credence. The evidences referred to are the Jesuit accounts, **La Masonización de Filipinas—Rizal y su Obra.**

The reasons adduced for questioning the veracity of the narrative are summarized as follows:

1. "The narrative is anonymous."

It should be said in this connection that anonymity in itself is no valid reason for discrediting a document. There are innumerable sources which reputable scholars do not hesitate to use although they are anonymous. Anonymity need not detract from the worth of a document.

Besides, the narrative in question, as far as its main source is concerned, is not entirely anonymous. The author knew very well that it was based on information given by the Jesuit Fathers who attended Rizal in the latter's last moments at Fort Santiago.

2. "The narrative reads like a story designed for children."

Admitting for the sake of argument that it is so, is it to be discarded entirely on that account? If it is, then what source are we to use for those last moments of Rizal at Fort Santiago? It appears, however, that the author himself regards

the narrative as a reliable source of information, for, in his own story of what happened in the last moments of Rizal at Fort Santiago, he has drawn extensively from it. (See pages 324-326 of the book.)

If the narrative is good enough as a source of information with respect to certain matters dealt with in the narration, the presumption is that it should be good enough also as a source in respect to other matters.

3. "The narrative is not lacking in inaccuracies."

The writer of a narrative may show inaccuracies or exaggerations as to minor details, but this fault, which, by the way, is common among writers, is not sufficient reason for doubting the veracity of the writer in regard to the big things of the narrative.

Just because certain inaccuracies and exaggerations have been found, are we to discard the testimony entirely, including those portions dealing with the big things in the story, viz., the renunciation by Rizal of Masonry, his reconciliation with the Church, etc?

4. "The narrative does not mention that the document of retraction was signed by Rizal with witnesses, but nevertheless it appears signed not only by Rizal but by two witnesses."

Omissions of certain details, even important details, are to be found in other documents. It is a com-

mon failing of many narrators to overlook many details, even the important ones.

5. "The facts it narrates" (referring to other matters) "have not been conscientiously investigated."

It is true that in regard to certain points of Rizal's personal history, the narration contains quite a number of historical inaccuracies. The fact of the conversion, however, needed no "conscientious investigation."

It was a fact which was being attested to by one who had intimate personal knowledge and experiences of that fact. Historical inaccuracies, by the way, wittingly or unwittingly creep in, even in the most carefully prepared narrative.

Palma's work itself contains many historical inaccuracies. Footnote p-242 says: "Such a betrayal was actually enacted in 1896 with respect to the real revolution, when a woman of Tondo revealed the plans of the Katipunans to Father Mariano Gil in the confessional." (Bold face mine) The one who revealed was not a woman from Tondo, and the revelation was not in the confessional. See Zalde's work, — *The Documentary History of the Katipunans.*)

6. "Not content with this, inspired undoubtedly by the Jesuits themselves, Don Gonzalo M. Piñana, whose personality is not known in this country, published in August, 1920, in Barcelona, a pamphlet entitled *Murio el Dr. Rizal Cristiano-*

mente? — *Reconstitution de las Ultimas Horas de Su Vida* — *Estudio Historico.* All the declarations therein cited are those of ecclesiastics and their friends, and it is to be supposed that all of the latter would not contradict the version given by the former."

Palma, for the reasons above stated, dismisses unceremoniously the work of Piñana. It should be stated here that Piñana's work is based on historical evidence of unquestioned authenticity. And, considering the fact that the evidence consists of officially authenticated declarations of persons who had personal knowledge of the events they narrated, the work should deserve some serious consideration, unless one is sure that the writer is incompetent to undertake a fair and impartial study of his subject, or is employing a method or technique of investigation which disregards the elemental principles or canons of historical criticism.

7. "(Certain) coetaneous acts performed by the ecclesiastical authorities or by the government are (not) in accord with the belief that Rizal had been converted." The acts referred to were:

a. "The document of retraction was kept secret. . . Only copies of it were furnished the newspapers."

b. "When the family of Rizal asked for the original of said document or a copy of it. . . both petitions were denied."

c. "Rizal's burial was kept a secret."

d. "No masses were said for his soul or funeral held by the Catholics."

e. "That, notwithstanding (the claim) that Rizal was reconciled with the Church, he was not buried in the Catholic cemetery of Paco but in the ground."

f. "The entry in the book of burials of the interment of Rizal's body is not made on the page with those buried on December 30, 1896... but on a special page wherein appear those buried by special orders of the authorities."

g. "There was no moral motive for conversion. What was the motive that could have induced him to adjure Masonry and reconcile himself to the rites of the religion which he had fought? Did he not realize that to do so was to be a renegade to his own history?"

h. "The document of abjuration is apocryphal... It was obtained under duress and spiritual threats."

i. "In short, Rizal's conversion was a pious fraud to make the people believe that that extraordinary man broke down and succumbed before the Church which he had fought."

With regard to the foregoing, the following may be made by way of explanation:—

1.) The arrangements for the disposal of Rizal's body were made by the order of the government authorities. In the eyes of these au-

thorities, Rizal was executed because he was a public enemy and the treatment accorded to him, was, in the belief of these authorities, perfectly appropriate and proper.

Moreover, as Le Roy stated (*The Americans in the Philippines*. Vol. 2, p. 116, footnote), "permission to bury Rizal was at first refused Rizal's family for the reason that it was feared the occasion might be seized for the making of some demonstration."

2.) As to the authenticity of the document of retraction, Palma relies on the conclusions of R.R. Pascual, as found in the latter's *Rizal beyond the Grave*. The author of this work is not a handwriting expert. Men better qualified to pass on the authenticity of the document attest to the fact that the document is perfectly genuine.

3.) As to the moral motive of conversion, one should consider the situation in which Rizal found himself. A man of the intelligence of Rizal, finding himself on the threshold of eternity, and knowing that soon he would appear before his Creator, (Rizal believed in the immortality of the soul and in future life), to give an accounting to Him as to the use he made of the talents that God gave him — in this situation, what is more natural than for him to avail himself of the few moments of earthly existence to reconcile himself with his God?

That Rizal was in a state of mind favorable for reconciliation can be readily inferred from the facts of the

narrative as given by Palma himself in his book. Palma tells us that Rizal, early in the morning of December 29th shortly after the official notification of his execution was read to him, was informed that his former Jesuit professors in the Ateneo wanted to visit him. Rizal received them hospitably and in a friendly manner, in fact "with genuine pleasure," to use Palma's own words.

We are further told that Rizal asked for a copy of Thomas A' Kempis' book and a copy of the Gospels. Now, this fact alone is indeed significant. Any one who is familiar with these books knows the power of their appeal to spirituality. This is true particularly of Thomas A' Kempis' *Imitation of Christ*. In the light of these recorded facts, the claim that the Jesuits, employing "moral duress and spiritual threats," forced a helpless and unwilling victim, in the person of Rizal, to abjure Masonry and to reconcile himself with the Catholic Church, is unfounded and fantastic.

To those who have faith in the inner life, it is reasonable to suppose that Rizal in the last moments of his life, having acquired, as a result of his spiritual readings and his extended conversations and discussions with his Jesuit visitors, a new perspective of the things of this world, came to realize what were the things that really mattered to man as a creature of God. Well could he have realized with St. Augustine that the human soul could have no peace or rest until it found itself reposing in the bosom of his Creator.

But the important thing, after all, to consider in determining whether Rizal really abjured Masonry or not, whether he died as a Catholic or not, is the veracity of the Jesuit account which, because of its being the only primary source available on these matters, is a historical document of supreme importance. What is the degree of credibility of this account?

This is purely a problem of historical criticism. One aspect of the problem seems to be definitely established, namely the authenticity or genuineness of the narrative. Two other important points need to be ascertained: (1) the accuracy of the author or authors in observing the facts they wrote about; and (2) the good faith of the writer or writers. On these points the burden of proof rests upon him who questions the credibility of the account.

On examination, the grounds adduced by Palma for discrediting the account are found to be weak and unconvincing. It is evident that he was extremely biased against the Jesuits, imputing to them, for no valid reasons whatsoever, bad faith, trickery, and base motives.

He makes the reader to understand that the narration was prepared with one principal end in view, — to discredit masonry and exalt the cause of religion. He would have us believe that, to attain their purpose, the Jesuit Fathers did not scruple to invent and to fabricate with deliberate intent to mislead and to deceive.

It is a most serious thing to

launch a charge of this nature. The most charitable thing that can be said about it is that it is quite gratuitous and unjust. The impartial student of history can not accept such a charge on the mere authority of an individual, particularly from one whose judgment appears to have been warped by prejudices and lacking that candor and personal detachment which is required of one who is to make an impartial study and investigation of men and events of the past.

It reflects on the honor and reputation of a group of men whom many people of good will the world over regard with a great deal of respect because of their many admirable qualities and virtues, not the least of which is personal integrity and steadfast loyalty to the truth as God gives them to see the truth.

In appraising the worth of the Jesuit testimony, Palma has given very little, if any, consideration, at all, to the fact that, over and above any motive or interest that the Jesuits might have had in visiting Rizal in Fort Santiago and in staying with him to the very last, is the supreme desire and passion of every

minister of God to save the human soul.

An ordinary individual with a sense of values would not admit that the Jesuits were not moved at all by this strong and impelling motive. On the contrary, it is to be presumed that, at least for sentimental reasons, if for no other, (Rizal being their former student) they had a genuine interest in the salvation of his soul.

Filipino Catholics, for one, strongly believe that Rizal, in all sincerity and in the spirit of Christian charity, returned to the Faith of his Fathers in the last moments of his life. They know fully well of innumerable cases of conversions, of persons supposedly and seemingly irreconcilable and adamant in their attitude to the Catholic Church returning to the Catholic fold, after having recovered the treasure of the faith. Rizal's case was to them not an unusual one.

Palma's account of Rizal's last moments seeks to undermine that belief. The result is simply to confuse the minds of our people as to the character and personality of our national hero.

SOMETHING TO STAND ON

A Missionary had fallen into the hands of cannibals, and preparations began for lunch.

"If you're going to eat me," he announced, "I must warn you that you won't like me." With this he took his knife, sliced a piece from the calf of his leg, and handed it to the chief.

The chief took one bite, spat it out, and grunted. The missionary remained on the island for 50 years. Secret? He had a cork leg.

Gossip Colony

By ADORACION C. TRINIDAD

LADIES and Gentlemen, allow me to draw your attention to the humble, hardworking ant. Observe how they pursue their calm, well-ordered lives in a mound of earth, unperturbed by such insignificant trifles as the big stare, the colypso or the atom bomb. They crawl about unobtrusively, bothering nobody but themselves, until an unwary human appendage strays into their habitat.

Then they show that even insect patience is not without limits.

Strangely enough, ants remind me of gossips — and therein lies a moral. If only gossips were like ants, this world would be a pleasanter place to live in. But, alas, no; gossips crawl over every square inch of terrain. They occupy respectable office desks, fill the academic choirs and the pews in church. Unlike ants, they bite without being provoked.

With the passage of time, gossips have evolved varied species which defy classification. During the pre-glacial period, gossips were far simpler creatures than those who wear out the pavements of our streets today. In pre-historic times, a Covenants Society For the Improvement of the Human Race could have dealt with them individually and patched

up whatever havoc they might have wrought. Today, however, when the evil has become too widespread for individual correction, a more drastic method is expedient.

I have studied all angles of the situation and consulted every known textbook on the extermination of undesirable creatures (like rodents and horse flies) and have come to the conclusion that cyanide and DDT will not do at all. Besides, Christian principles forbid the intentional extermination of any type of *homo sapiens*, however useless and undesirable that type may be.

And so I propose that all gossips be rounded up and set apart from society in an exclusive colony. They would have their own government—the gossip with the most active tongue occupying top perch with the enviable title of "Most Malicious Tattler" with a cabinet or advisory council composed of specialists on certain lines of blah-blah. For example, one whose specialty is poking up family complications would head the Department of Broken Homes, one skilled in backbiting would be secretary of the Department of Aching Backs.

Annually, the entire population could turn out for a mass competi-

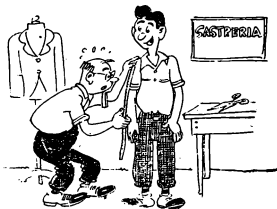
tion for the most savory tidbit unearthed in the course of one year's diligent toil. Prizes, to be donated by a select committee, would be gift tongues—the fastest and the longest available.

In this colony meals would be provided for the residents free. Menus would include such choice morsels as pickled slander, broiled columny, libel a la king and a delicious mixture called devil's hash. But the *piece de resistance* would be tongue — tongue of all sorts, long and short tongues, lean and fat tongues — cooked in the most appetizing manner.

Inhabitants of the gossip colony would not be allowed under any circumstances to leave their territory. Deprived of the sight of human beings other than themselves, they would have to unleash their tremendous tongue-energy gossiping about **themselves**. News-hawks would no doubt love the inhuman interest angle in the episodes which would be sure to result from such a fertile situation. It would be the old eye-for-eye-tooth-for-tooth policy, and, considering that not one of the in-

habitants (let's call them 'citizens') would be a neophyte at the game, it would be bound to be merrier than a Fourth of July or New Year's night without the firecracker ban.

To top it all, gossips would not be allowed to purchase tongue from foreign markets. They would have to consume their own tongues at every meal. In less than a year all available tongues will have been consumed, including the very tough ones. Then the gossip colony could be opened for exhibition to a wide-eyed public, and we less garrulous mortals would marvel at the way the reformed gossips lead their calm, well-ordered lives, harmless as newborn babes (with only an occasional flash from lynx eyes to indicate what-once-had-been) — silent and unobtrusive, like the ants.



"Longer Buddy. Pa'll 'need the cont too."—By GAT

Of Miracles and Apo Iro

By GREGORIO MENDOZA

In the time of our Lord, people who did not like to accept Him as the Christ, attributed the cures and wonders He performed to Beelzebub, the prince of devils. These people have their counterparts in our own time. Their modern descendants do not accept Church miracles, because they do not like to accept the Church.

The modern infidel, however, thinks he is more learned; and so, when the facts of a miracle can not be denied, he attributes them to laws and forces of nature yet unknown. Under the guise of science, he poses to be so learned, so infallible, that he suspects anybody who disagrees with him to be against science. "Some day science," he says, "will explain all your so-called miracles."

When broken bones are instantaneously knitted, when cancers instantly disappear and are replaced by healthy muscles, when serious, festering wounds heal in the twinkling of an eye, as has often happened at Lourdes and Fatima, we can not believe that nature alone has wrought them. The healing process of nature takes time in doing its work.

In order that the cavity of a wound may be filled with healthy, living flesh, needed materials must be acquired by the body through digestion. These must pass through the circula-

tion and be assimilated by the cells. The cells must grow and multiply. All these require time and cannot happen in the twinkling of an eye. And in the case of cancer disappearing instantly, where did the cancerous growth go? Where did the healthy flesh that replaced it come from?

We do not need to have knowledge of science, even the most rudimentary, in order to recognize some miracles; we only need reason and common sense. The trouble with modern unbelievers is that they seem to have grown too wise, that they have outgrown their reason and common sense. Simple and uneducated men of goodwill, in the time of our Lord, recognized His miracles, and they believed in Him.

Thousands upon thousands of miraculous cures have happened at Lourdes and Fatima. At Lourdes there is a medical office, consisting of some ten doctors, more or less, that examines and certifies the cures. Where a relapse occurred no cure is certified.

Their records show thousands of miraculous cures, which, oftentimes, happened instantaneously. Their work is open to the scrutiny of all, and some five thousand doctors yearly, have availed themselves of

the opportunity of examining the records. The same may be said of Fatima; the medical office has certified thousands of cures.

The Church has accepted many miracles in recent years. At least two miracles, happening at the invocation of a holy person's help after his death, are required for beatification. Two more miracles, happening after beatification, are required for canonization.

Most of the miracles presented to the Church for consideration are instantaneous cures. The Church approves a miracle only after a most careful study of the case. The testimony of the attending physician, other doctors, and all witnesses are done under oath. That there have been many beatifications and canonizations shows that the Church has approved many miracles.

Here is an example of miracles approved by the Church:

A nurse at Columbus Hospital in New York accidentally put a 50% solution of Silver Nitrate instead of a 1% solution into the eyes of Peter Smith, a newly born child. Two doctors were brought, then afterwards, an eye specialist. They were agreed that nothing more could be done to save the child's eyes. The cornea of the eye was gone, eaten up by the chemical solution.

The Mother Superior put a relic of the new St. Francesco Cabrini to little Peter's eyes before pinning it to his gown. That night all the nun's prayed in the chapel, asking Mother

Cabrini's help. When the doctors came the next day, they were surprised to find the child's eyes to be intact and perfectly normal.

But that very day Peter got double pneumonia. His temperature was 108° F. The doctors said that a degree less would invariably prove fatal. The sisters prayed again. The next morning, all symptoms of pneumonia were gone. The doctors said they never knew such a thing for the child had not the slightest trace of high temperature. Peter Smith served in the army during the war. He now shows no trace of the mishap except the two small scars caused by the Silver Nitrate as it flowed from his eyes.

The history of the Church shows that in no age of her existence were there lacking men with the gift of miracle. Our own age has not only witnessed miracles but also men with the gift of miracle.

Brother Andre died only in 1937 in Montreal, Canada. In his lifetime he did many miracles (I am speaking historically. The Church reserves for herself the right to decide which is a miracle and which is not.) At his word cancers disappeared, broken limbs suddenly knitted, bones were straightened, long standing diseases immediately cured, the blind saw and the cripple walked.

Europe as well as North and South America heard of him. Thousands upon thousands of sick people beyond medical help came to him. Not

all of them were cured but many were, and some were cured after going home.

When he appeared on the street, he was mobbed by the diseased. By the contribution of those who came to him, he was able to build the Basilica of St. Joseph on the top of Mount Royal; a beautiful church that rivals anything in the world, costing millions of dollars.

When Brother Andre died, his funeral was the greatest ever seen in Montreal. People from every part of Canada and the United States came. More than a million persons filed past his coffin during the six days he lay in state. The walls of the crypt of his basilica is covered with crutches, cones and braces, and other articles. Cards on those articles give the name, address and ailment of the person cured.

His miracles did not end with death. The year following his death, 16,393 letters were received by the director of the basilica stating that they have received benefits after invocation of his help. 501 of these were attested as extraordinary cures. Today, people from every part of the world still make pilgrimages to the basilica he built.

Doctors who examined the cures of Brother Andre, during his lifetime, were amazed. Many doctors supported Brother Andre, but others said the people cured themselves through suggestion. But whoever heard of suggestion capable of straightening crooked bones? Who-

ever heard of suggestion capable of curing cancer?

Modern medicine has certainly studied and tried the possibilities of faith-healing in that particular branch of it called Psychotherapy. The result of their work reveal a definite limitation to faith cure. Nervous and functional diseases can be cured by faith-healing.

Imaginary diseases can be cured by remedies that are likewise imaginary. Certain people suffering from insomnia can be put to sleep by giving them bread pills. Some morphine addicts can be relieved of their pangs by the injection of salt solution in water.

But organic diseases can not be cured by faith-healing. At most it can only help positive remedies and the natural healing power of nature by rendering the patient more recipient to their benefits.

The Christian Scientists of our time have unknowingly performed an experiment on faith-healing on a large scale. This pagan sect (they call it Christian), has many thousands of members in the United States. When somebody is sick among them, they refuse to call the doctor, because they believe that faith will heal them.

Yet no miraculous cure has been authenticated among them. All their so-called cures are either the healing of functional diseases or accomplished by the natural healing power of nature. Dr. Austin Flint, in his book entitled "The Principles and

Practice of Medicine", says that: "Diseases which were formerly supposed to tend to a fatal result, if not treated by means of active remedies, are now known to end generally in recovery, if left alone."

An investigation of the 350 persons said to have been cured by Rev. C. S. Price, who operated as an evangelist and faith healer in Vancouver, British Columbia, showed that 214 experienced no change, 39 died within six months, 17 grew decidedly worse, 5 became insane, and five persons suffering from functional disorder were cured.

We in the Philippines have had scores of places like the grave of the so-called "Santa Filomena", like the "Mahal na Poon sa Wawa" of my home town of Bocaue. Thousands of people have flocked to these places in the height of their popularity. Thousands of people full of faith in these places come, yet no miraculous cures happened in them; and their popularity soon faded. This shows that miraculous cures do not happen just everywhere. Where God's hand is not present to do, there can be no miracle.

We have had scores of persons like "Apo Iro" and "Apo Domeng" — "Apo Kulas" is a recent one — who were believed to have miracu-

ous power of healing. Thousands flocked to them to get healed of their infirmity, yet there has been no miraculous cure.

From the time of our Lord to the present, only in the Catholic Church are there found men with the gift of miracle. Once in a while through the ages, God deigns to send to his Church men with the gift of miracle, for the propagation of the faith, for its strengthening, or to call back Christians who have strayed, back to the path of truth and virtue. Only in the Catholic Church are there found places like La Salette, Lourdes, Fatima; where God deigns to work miracles to attest his messages to mankind.

We in the Philippines should be particularly happy, because there are signs that genuine miraculous cures are happening through petals and water from Lipo. (Whether or not these cures are real miracles, depends entirely on the decision of Holy Mother the Church.—Eds.) Time and investigations of doctors will tell.

God uses miracles for a purpose. It is, as it were, his signature — his seal for his Church. That all the miracles that have happened are in some way connected with the Catholic Church is, in itself, a stupendous miracle.

PROPOSAL MADE EASY.

An Irish way of proposing marriage: "How would you like to be buried with my people?"

Eighteen

ANONYMOUS

Being a girl, I can tell you from experience only what a girl feels when she is considered old enough to be heard as well as seen. This long-coveted and very satisfying promotion from child to adult usually comes when a girl turns eighteen.

Not many of the girls nowadays, in fact, not enough, live the sheltered protected life that they should, specially in this era. But I am telling you of a girl whose upbringing has been the best her good old-fashioned parents could give her, and I am sure she is very grateful to them for it.

Most girls look forward to their eighteenth birthday because of what it holds in store for them, not in the way of birthday presents only, nor of a very successful debut, but of a great coming-out into the world when everyone must know that they are fresh and eager to meet all the adventures in store for them, that they have finally broken through the monotonous routine that was their erstwhile lives, that they are now capable of giving advice instead of only taking it, that they have a right to do their own thinking and their own existing, and that each of them can very well say:

"My life is mine. What shall I make of it?"

This girl I wish to tell you about didn't have to wait till she was eighteen to start her life. No, the war made her start her life at twelve.

Being the oldest girl in the family, she became the "right hand" of her mother, and when their servant went home, she learned, for the first time in her life, that there were a thousand and one minute details attached to a smoothly-running household. How she had taken everything for granted before then!

All she used to do was ask and she would receive. Well, the war taught her a lesson! It taught her to make decisions and carry them out as planned. It taught her good practical common sense, and she learned to take care of herself when she was on her own.

When the war was over, she was grown-up — well-developed in mind and body. She went back to school, finished it with honors, got a job, and started working. She has always been considered beautiful, intelligent, and talented, in many ways.

But, although she has always wanted to be good, she has never tried too hard to be, so I wouldn't call her a saint. Yet, the most important part of it is that she wants to be good.

I know her well enough to tell you

that she has strayed away from the path of righteousness often enough, but before she could do too much harm to herself or to others, she would find herself blindly away from the world, and running to the only One Who would always receive her, no matter what she did.

Yes, she would be good again for a while, then she would stray away again, and again she would rush remorsefully back to His expectant arms ever held open in loving welcome.

That's the way it was with her and Him, and that's the way it always will be. For beautiful, intelligent, and talented as she is, she has made up her mind to give her life to God.

You see, the world has not turned

her head, or if it ever did, it was only for the briefest moment, for a strong voice deep without her tells her that her gifts are not for this world. Too many people with such worldly riches are working for the world, she says, and very few for God; so she wants to be among the chosen few who give what they have for the greater glory of God.

People may say that she will do more good in this world, raise a family of good Catholics, and thus serve God in a greater measure. As a matter of fact, they have said it often enough. But take it from me, she is deaf to all they say. For her ears are ever attuned to the whisperings of her Loved One within her heart, so she lifts her head and says, quietly and firmly, "My life is mine."



"Do they need keys here, officer?"—By GAT

HEART TO HEART

Advice to the lovers by Lily Marlens

Manila

Dear Miss Marlens,

My wife is too overpossessive. Too jealous. I merely look at nice girls (who can resist them?) and she gets sore at me. I am not the wolf type, I tell you. But she always tells me that I mustn't look at them girls because the way I won her was by looking at her.

Now isn't that unreasonable? Or isn't it? I want to know.

Sincerely,

Mr. MFD

Dear MFD

Perhaps your wife is over-possessive and jealous. But perhaps too, you may be giving her reason to be so. Perhaps your eyes wander about too much. Why don't you try practicing a little self-control?

It is certainly not a nice feeling a wife has when walking down the street with a husband whose eyes keep darting left and right, staring admiringly at every pretty face he sees. After all, how would you feel if your wife gapes after every handsome male she passes by!

Rizal City

Dear Miss Marlens,

My parents are very much worried over my brother. You see, he is already 27 and yet has no girl friends. He would rather play basketball than talk to girls; he would rather read Dickens than go on dates, he would rather play with his puppy than meet the girls we want him to meet.

Mama is worried about his social life and thinks that he is a wee bit unnatural. She has tried very hard to get him interested, with our connivance, in some of our friends, who are really good, but he "wont give a darn."

Miss Marlens, do you think he is really unbalanced? Or are we perhaps being over-solicitous about his social life? He doesn't think of becoming a priest at all. So it is hard to see why he does not at

least get interested in the gentle sex. What do you think is the best thing to do, Miss Marlene. Thank you so much.

Your friend,
Flor

Dear Flor,

You have quite a problem. One that is pretty hard to give advice to off-hand without some first-hand knowledge of the person involved.

All I can say is — don't push too hard. Your brother may resent your forcing him into a social life he does not seem to care for too much. He may feel that you and your mother are trying to run his life for him. So go about your plans subtly and gently.

Bring your friends home and encourage him to bring his. Have little gatherings and parties and invite his boy friends as well as yours. Ask him to chaperone you when you go out. In any case, don't try to force the issue.

Dear Miss Marlene,

I'm 27 years old and in love with a woman who is two years older than I am. She has the qualities that a man looks for in a woman. She is understanding, kind, patient, tender, intelligent, gets along very well with people, and pretty. Now I want to know if our marriage can be successful in spite of the fact that she is two years older than I am.

Yours truly,
Francis

P.S. Of course she loves me too.

Dear Francis,

You are fortunate to have found such a woman as you have described. Her being two years older than you does not matter one little bit, since both of you are mature enough for marriage. There have been a great number of successful marriages wherein the girl's being slightly older has not proved a drawback to marital happiness.

It is the big differences in ages that are likely to present difficulties — such as the woman being eight years older than the man or the man being twice the woman's age. Your case is no problem.

Manila

Dear Miss Marlene,

It is my fond wish that you would also help me with my pressing problem, Miss Marlene.

I have fallen in love with a very, very fine young man who happens to be about five inches smaller than I am. I would like to as-

sure you that this difference has not prevented us from loving each other. Thank God, we are both of the opinion that this is something merely accidental to love. God who has made us love each other has seen also that our character, tastes, likes and dislikes do match. But it is just that I am taller than he is.

Now often he or I overhear remarks about us and this is very disconcerting to me. What shall I do, Miss Marlene? Can you help me in any way? Thank you ever so much.

Yours truly,

Dear

The less attention you pay to what people say, the better. You know how human nature is constituted. People just have to say something about other people. Thank God all they can say about you and your fiance is that he is shorter than you are. Well — what of it? You seem to have everything needed to make a go of your marriage — what does a physical difference like that matter?

What matters most when two people decide to share their whole future together are the spiritual values, the solid human qualities such as generosity, unselfishness, devotion, common sense, the ability and willingness to make sacrifices and to cooperate towards the fulfillment of that union which Christ has compared as like to the union between Him and His Church. Whether you marry an Apollo will prove to be of no consequence to the success of your marriage.

Dear Miss Marlene,

I'm a young man 18 years old and madly in love with a salesgirl. This girl though 3 years older than I am, confessed that she loved me too, and even went to the extent of inviting me to elope with her. She said she was willing to support me since I have no job.

Of course I refused. She got mad, then threatened to create a scandal saying she would tell everybody that we were husband and wife. I'm sure nobody would want to be in my shoes if such a thing happens. I believe she can ruin my reputation that way. I'm scared. What shall I do? I'll appreciate anything you will say to get me out of this jam.

Sincerely,

Mar Mon

Dear Mar Mon:

Have nothing more to do with this girl. Unless you want further trouble, wash your hands entirely off the whole affair. Perhaps this will teach you a lesson you sorely need. In the first place, you are much too young to even think of courting any girl seriously. Much less one who is three years your senior and obviously more so in experience.

You are only 18, at an age when you should be concentrating on your studies, developing your abilities, preparing yourself for a clean, sturdy, promising manhood. Keep a clear head and a clean conscience. Marriage or even being engaged is not for you—yet.

Not until you are in a position to hold your own, when the prospect of supporting a wife and family is not only a dream, are you justified in courting a girl. In the meantime, do not limit your circle of friends. Go around mere with a good number of nice boys and girls, and have lots of real, honest fun.

As to this girl who is evidently not good for you, I repeat—let her alone. If she tells everybody you are man and wife, you can always tell the truth and deny it. In such cases it is usually the girl who suffers and not the man. She cannot compel you to marry her, so don't let her threaten you into a ceremony which will only result in misery for both of you.

Dear Miss Marlene,

Daet, Cam. Norte

I have been terribly in love with a nice man, but to my disappointment, and with no reason whatsoever, he married another girl in his hometown. Of course I was broken-hearted, but in spite of everything that happened, I never felt an iota of hatred toward him. I was reasonable and forgave him easily.

Three months after his marriage he came back to town. He apologized and explained everything to me. He told me that his mother persuaded him to marry his neighbour-sweetheart, altho he had intended to marry me at first. After marriage he told his mother secretly about me, and she only pitied my poor self very much. He said that altho he was married already, he still loves me. He then added that he had made a mistake in marrying.

Being young and still in love, I took all his words to my heart. I feel that I still care for him a lot and I told him so. I promised to go on loving him, and that I'll patiently wait for him to come back in the future without getting entangled in any scandal. You know what I mean, Miss Marlene.

But of course, I'm not praying for the loss of the third person but rather for their long and happy married life. I know it is a sin to wish someone's death, so I refrain from wishing it. But I know that all men will die, and if fate would grant it, he'll come back to me as he promised to do. I'm willing to sit up and wait for him. I don't care if I become an old maid. He is my life and my strength, and I do love him much.

Tell me, Miss Marlene, is it a sin to love a married person and

wait for him to come back even without any clandestine meeting between us during the lapse of time?

Please help me. Thanks.

*Sincerely yours,
Swak*

Dear Swak,

I think you are making a terrible mistake. You couldn't have chosen a more foolish and stupid way of throwing away your whole life than by taking such an attitude. If you would only use your head a bit more, you will realize soon enough that you have everything to lose and nothing to gain by moping around nursing your broken heart.

In the first place, the man you love has proven himself unworthy of you. I doubt that he even loves you. He went off and married someone else without giving you any warning or explanation.

And why? Because his mother told him to! And then after only three months, he comes back to you meaning that it was all a mistake and will you take him back! What kind of a man is he? Obviously, a weakling, one who cannot make his own decisions.

And worse, who refuses to shoulder the responsibilities and obligations of the married state, who thinks nothing of his marriage vows — to love and to cherish, for better or for worse, unto death. Instead of feeling sorry for your self, you should be glad that you have found him out in time.

Now, what in heaven's name do you propose to gain by deciding to sit up and wait for the rest of your life until death frees him from his wife? Aren't you being rather stupid?

He and his wife have their own lives to live. They will raise a family, develop common goals and interests, share in the same joys and sorrows. Where do you come into the picture? Especially when you have decided not to see each other any more (which is the wisest thing you have done so far).

In the meantime you will be growing old, alone, letting life pass you by. Don't be so sure you will not mind being a lonely old maid for the sake of a youthful love that would be better off laid aside and forgotten.

I would say, try your level best to be reasonable and sensible. Forget, (you eventually will, if you try hard enough) the past. Don't just sit there brooding, picturing yourself a martyr of love. Look around you. Life can still be interesting and full of joy.

Get interested in things — any useful thing — work, studies, hobbies, friends. There are a lot more worthwhile people waiting for you to know and cultivate than you imagine. There's nothing like prayer, a busy mind and a busy body to make you see things in a different light.

THE APOSTLESHIP OF PRAYER CORNER

By Rev. Pedro Verceles, S. J.

National Director

Dear friends in the Sacred Heart,

I am going to make use of our corner this month, with the permission of the Editors, to write an open letter of gratitude to all of you who, in one way or another, helped to make our celebrations in honor of the Sacred Heart last Sunday, June 26, a real success.

I intended to write a letter of thanks to all our Diocesan Directors and Promoters, to all the schools and parishes that participated, but I believe that an open letter published in the CROSS would be more practical, and of course, economical.

Last Sunday's celebration was indeed something we Filipinos can with reason be proud of. We have demonstrated once again to the Sacred Heart our personal love and devotion to Him, and we have proven our love for Him not only in words when we sang "No mas amor que el Tuyo," — but in action!

Let me quote what the Manila Times Sunday Magazine had to say in praise of our faith and devotion to the Sacred Heart.

JUBILEE OF SACRED HEART

Rain fails to dampen the spirit of the celebrants.

No greater evidence of Manila's Catholic faith could have been offered than last Sunday afternoon's festival in honor of the Sacred Heart of Jesus. The religious in the city and the suburbs dared a cloudy sky to make good its threat when they flocked to the San Marcelino Church where the ceremonies started.

As if to test their mettle, the rain started falling before the procession could reach the Pro-Cathedral in San Miguel, but few, if at all, broke from the ranks to take cover, and with unlighted tapers the multitude continued their solemn march.

It was the first time that the Sacred Heart was honored in a big way. If in previous years parishioners saw individual celebrations in their respective churches, this year's — being what may be termed a golden jubilee — topped the best ever held before. The display of Catholic emblems and the picture of the Sacred Heart from the windows of Catholic homes was reminiscent of

(Continued on page 34)

Intentions Blessed By The

General Intention: That all may have the right conscience with regards to their obligations.

Modern life is admirable for its material progress, but not for its good customs. The ruin of all spiritual and moral value has precipitated the world into the state it is now in. It is precisely our job to exert every effort to lift her up from this shameful degradation.

And the principal means is that all must have the right conscience with regards to the laws of God. Man knows his obligations thru his conscience which is the practical guide of reason concerning the rightness of his actions.

It is extremely necessary then that conscience should be right so that it may reflect faithfully the Divine Law, which clearly sets forth the obligations of everyone. There is much culpable neglect in acquiring religious instruction and many families live in an atmosphere of materialism and paganism which gives them many false ideas about Christian life. There is a lack of clear conscience regarding personal duties and obligations.

The father is engrossed in his business and neglects his personal duty to correct his children and guide his family, thus leaving everything to the care of the mother. The wife in many instances follow the example of her husband and delegates her duty to the school. The teacher seeing the little personal interest of the parents in the education of their children contents himself with the minimum work and care of the child.

Ask a mother why she allows her daughter certain liberties and she will answer that others do the same. That is demanded by modern customs and that is what the girl demands. The law of God has no voice in demanding its rights because there is no conscience.

The national problems of our post-war era are considered of more gravity than the problems during the war precisely because

Holy Father For July, 1949

they are moral in character and they represent the corruption of public customs born of lax consciences. The two greatly abused laws among the Commandments of God are the sixth and the seventh.

Daily Rosary and more penitence and sacrifice are asked by the Blessed Virgin in order to disarm the just hand of God already much offended by our sins. The austerity of a Christian life and humble prayers will give to modern society a sense of sin and a right conscience regarding one's duties and obligations to pattern conduct according to the rights and desires of God, Our Lord.

Mission Intention: For the leading schools and universities in the missions.

Patron of the Month: St. Ignatius —

Maxim: The least that can be done by one who proposes to make reparation for the offenses committed against the Sacred Heart of Jesus is to avoid the faults that need reparation.

Virtue of the Month: Outward reverence and interior devotion before the Blessed Sacrament.

THE APOSTLESHIP OF PRAYER

presents

THE SACRED HEART PROGRAM

over Station DZPI 800 on your dial everyday at 5:30 a. m. Tune in on these inspiring and entertaining programs on Social, Sociological and practical topics. Music by famous choirs and soloists.

THE APOSTLESHIP . . .

(Continued from page 31)

the Christ the King fiesta held annually in October.

In this instance, though, participation was not limited to men alone. The more or less 20,000 that joined the celebration consisted of men and women, young and old, representing 105 various colleges, universities, parishes, organizations, seminaries and clergy."

And let me add here that many of those who participated got soaked in the rain, but did not mind it.

I have no doubt that the Sacred Heart, Who is never outdone in generosity, will repay each and everyone of you in His own way.

Now more than ever before in the history of the world, there is need of men who would sacrifice,

even in little ways, for the Sacred Heart. It is no exaggeration to affirm that the world's salvation lies in His hands. We Catholics believe this.

And we should feel grateful that He has permitted us even in a small way to take part in bringing back to the world His Sacred Heart.

On my part, I would like to thank you all once again, including the policemen who helped to keep the traffic and the procession in magnificent order.

I want to assure all of you that I have remembered you in my Masses that each and everyone of you may attain to that fullness of life — which is to be found in the personal love of the Most Sacred Heart of Jesus. May God bless you all!

Sincerely in the Sacred Heart,
Fr. Pedro Verceles, S. J.

* * * *

SISTER TAKES TO CHAMPAGNE

In a French city, the Little Sisters of the Poor were going from door to door to obtain some alms for their old people. One called at the house of a rich free-thinker, who, to embarrass the Little Sister, told her.

"I am quite ready to give you a banknote of 1000 francs; but there is a condition; you will have to drink a glass of champagne with me."

The hesitation was short; after all, 1000 francs meant quite a number of loaves of bread. A footman brought the bottle of champagne, and the brave Little Sister emptied the glass. Then presenting the glass, she said,

"And now, Sir, another glass, please, at the same price."
She got it.



HORSE SENSE

By LEON GARCIA

SPEAKING OF REVOLUTION

The disturbing word **REVOLUTION** has of late been bandied about meaningfully. It all started with our friend Doctor Laurel. Now our communist friends would take the word at its face value to the discomfort of some government officials.

One columnist (a "fellow traveler") would have no revolution save that which transfers power and property from one class to another.

Trouble with all this sort of revolution is that it is not revolutionary enough. It only makes the last state of things worse than the first.

The only real revolution worth the fight is the revolution of one's self. It is the revolution of everyman's life's values, his outlook, his feelings, intentions, and opinions, his aims, ambitions and aspirations. In short, the revolution of heart and mind and will.

Such a revolution is attained, in the language of St. Paul, by "casting off the works of darkness and putting on the armor of light."

In short, "put ye on the Lord Jesus Christ."

(Amen.)

SHAME ON US!

Every evening young boys and girls, whose ages range from 7 to 25, stand outside the patio of Quiapo church, selling all kinds of literature on "Jehovah's Witnesses". The spirit with which these misguided youths take to their task is truly admirable. Once they start working on you with their crusading talk about the "Kingdom of God", they wouldn't take no for an answer.

Now if only these young boys and girls had our Truth...! Or if only our Catholic boys and girls had their spirit...!

THE ARMY'S GOT IT

Under the new army training program in the United States, present day American soldiers will be trained and "returned to their communities not merely as master journeymen in the deadly trade of war, but as self-

respecting, mature citizens." Life in the Army will not be a "civic vacuum," "an educational wasteland," a "moral slum."

New objectives will be aimed at. The first to foster the dignity and integrity of the individual soldier, "in contrast to that military anonymity. . . that leads a soldier to refer to himself as a dogface."

The second is to bring to the men an appreciation of the American ideal, to correct the "spiritual insolvency" that appraises America only in material terms, "with never a thought for our spiritual and moral roots."

The third will be to "provide an answer to the soldier's eternal and inevitable 'Why?'"

The last will be to keep the men aware of the great national and international issues that confront them.

To reach these objectives, the Army has in operation a career-guidance program, a character-guidance program, "a strengthened and invigorated religious program that is crowding our chapels," and a wide education and information program.

In the words of the *Reader's Digest*, "the Army seems to realize that if mankind is to be saved it is the quiet spiritual values which will save it, not only the bazookas. The chaplain gets a new, big role in the draft Army, and the chaplain ratio will be one to 800 men instead of one to 1000 as it was during the war."

If we Filipinos have to imitate our "Brother Americans", by the beard of Moses, let us imitate this program!

* * * *

LUNN VS. LUNN

The best testimony to Arnold Lunn's prowess on the platform is the fact that he finds it more and more difficult, and of late almost impossible, to find anybody to debate with him. "A man's a fool," said Frank Sheed once, "to take the platform against Lunn. Nobody can beat him in controversy. His mind works like greased lightning."

In Liverpool once, Lunn went storming into communist headquarters, posing as a comrade and demanding at the top of his voice that the party orators stop running away from Lunn. "It gives Marxism a black eye," he shouted, "when we refuse to debate with that man. Everybody thinks Marxism can't be defended, I demand that something be done about it."

The comrades assured him soothingly that something would. "I hope so," growled Lunn, edging toward the door, "because I'm Lunn, and I need some opponents."

Benito Soliven: Catholic

By CRISTOFORO AMIGO

This is a story about a very good and a very brave Catholic man. Someday it should be told properly: it is as colorful and dramatic and inspiring as any log-cabin-to-president tale, with one element added, and that one the most important, the Faith.

For Benito Soliven was not only a brilliant lawyer, orator, linguist, for many years high in the lawmaking councils of the nation, successful and respected in public office. He was enthusedly and militantly and splendidly a Catholic.

Only the skeleton of this story can be told here: told badly, perhaps clumsily. Someday soon, we hope, someone may tell it as it should be related—fully, superbly.

* * *

BENITO SOLIVEN was born in Sto. Domingo, Ilocos Sur, on March 21, 1898. From the very beginning he knew hardship and struggle. His father and mother died before the boy was four. He grew up poor: he tended pigs, carabaos, chickens, to earn his keep; found time, somehow, to go through primary grades at the local public school. Relatives at Vigan at length took pity on the boy, arranged for him to attend day-sessions at the Colegio-Seminario at Vigan, where the Jesuits taught.

Here an interesting incident takes place. The school authorities were willing to take the boy, but he had to prove himself. An entrance examination, we would call it today. The Jesuits sent down an elementary Spanish grammar — the boy would have to take an exam in that. All very well, except that the boy did not speak a word of Spanish.

Benito Soliven received the book, sat down — with what help we are not told — and in a few weeks' time memorized the book from cover to cover! Came the entrance exams and the boy did so well that the Spanish Jesuits (who are not known for being easy in things like this) put him in sixth grade at the beginning of the school-term, by-passing grade five.

The succeeding part of this life story would be a rather monotonous chanting of yearly gold medals and silver medals for general excellence in studies, in Latin, in Spanish, in oratory; suffice it to say, then, that he received his A.B. degree at Vigan with highest honors. (Some of his Jesuit professors — Joaquin Villalonga, Jose Buxo, Victorino Pascual, Jose Ma. Siguion — are still living and can fill out the rest of this part of the story of their one-time pupil.)

The young baccalaureate went to Manila to take up Law at the Univ-

ersity of the Philippines, win more medals (he gained the Quezon gold medal for oratory), and — on the side — keep body and soul together by teaching at the Jesuit Grade School in Intramuros and at the San Jose Orphanage (*Hospicio de San Jose*). And with all this going on, he found time, somehow, to teach Catechism classes for convicts in Bilibid Prison!

Another interesting story fits into this period of his life. While Mr. Soliven was at the U.P. Law School, the University sponsored an essay contest, open to all U.P. students. Young Mr. Soliven, who was then not as fluent in English as he was in Spanish (and Latin), decided to submit an entry anyway.

He entertained no hopes of winning any of the prizes offered, and was sitting in a downtown theatre enjoying a movie at the very moment when harried essay-contest judges were announcing at the University Hall that Mr. Soliven — whom they could not at the moment locate — had won first prize.

This chapter of the story ends when Attorney Benito Soliven L.I.B. passes the bar exams (1921) and goes back to Ilocos Sur to begin legal practice.

The next big event takes place in 1925. The young lawyer was sent as an official delegate by the *Defensores de la Libertad* to the Holy See. The tour included an audience with Pius XI, visits to the big European capitals and Catholic centers, lec-

ture-engagements in various schools in the United States.

Back in the Philippines, in 1928, two honors came to Mr. Soliven: the "Pro Ecclesio et Pontifice" medal from His Holiness, and election to a first term in the Philippine House of Representatives.

In his first term as Congressman, Mr. Soliven's achievements included a successful fight against undue interference in private school administration by the Bureau of Private Schools, and the enactment of the Land Grant Act for the University of the Philippines. Elected (1935) to the First National Assembly of the Philippine Commonwealth, Mr. Soliven's record is an impressive proof that he believed that holding public office meant earnest and spirited service.

The *Philippine Free Press*, a top-circulation Philippine weekly, placed Assemblyman Soliven on its 23-man honor roll of Congressmen in a sketch summing up the work accomplished by Assemblymen during the first three years of the Assembly's existence.

Meanwhile, (Mr. Soliven pursued and completed (again with highest honors) his L.I.M. (1936) and L.I.D. (1937) at the University of Sto. Tomas, graduated *summa cum laude* from the U.S.T. School of Foreign Service, completed a course in the Philippine Army Reserve Officers' Service School at Baguio City, and having graduated at the head of his class, was commissioned Infantry Captain (Reserve).

All through this time he was also very active in Catholic circles: attained to 3rd. degree rank as Knight of Columbus, was Professor of Law at the Ateneo de Manila (Jesuit) School of Law, Law-lecturer at the University of Sto. Tomas, much in demand — as the record of his collected speeches indicates — as a speaker in Catholic School, Catholic Action conventions, civic gatherings, etc.

At about this time Mr. Soliven started work on two books. One, "Parliamentary Laws and legislative Technique in the Philippines" was adopted as text in the U.S.T. and Ateneo Law Schools. The other, a work on Social Justice, was left unfinished at Mr. Soliven's death.

It was Mr. Soliven, as the then Archdiocesan Secretary, now Manila Auxiliary Bishop, Rufino Santos, stated, who first filed the resolution petitioning that the XXXIII International Eucharistic Congress (1937) be held in Manila. At the Congress, Mr. Soliven was asked to pronounce the welcome address at His Eminence the Cardinal Legate's arrival. (Papal Legate was D. Cardinal Dougherty of Philadelphia.)

On the final evening of the three days' Congress celebrations, at the triumphant last benediction of the Blessed Sacrament before a hushed and reverent crowd of at least half-a-million, it was Mr. Soliven who was singled out from among the assembled Papal Knights to read the solemn act of consecration of the

human race to Christ and Eucharistic King.

Mr. Soliven's second term as Assemblyman is notable principally perhaps for the uncompromising stand he took when the question of block-voting came up for discussion on the floor of the Assembly. The Nacionalista Party (to which Mr. Soliven belonged), the party in power, was solidly, for block-voting. Mr. Soliven called block-voting undemocratic, fought the block-voting measure vigorously — in Congress, before President Quezon and the executive council, in the newspapers, on the air.

He lost, and in protest, made it known that he was retiring — at least temporarily — from public life at the end of the year (1941), refused to seek almost certain reelection in the coming elections. His valedictory is an eloquent proof of the earnestness and courage of a very sincere and very honorable public servant.

On December 8, 1941, war struck. Even before the official call to the colors came to him, Reserved-Captain Soliven had volunteered to serve. He had ten young children then; he was not a wealthy man, but he felt his clear duty was in the front-lines, with the troops, and he went to the battlefield.

He received his commission December 23, was inducted into the Philippine Army on December 24, and made Trial Judge Advocate. The record of his service is tersely sum-

med up in the Military Merit Medal citation released May 22, 1948 by the Philippine Army:

"He distinguished himself as an example of high diligence and efficiency . . . His devotion to duty and capacity for work were unassailable and honorable . . . Major Soliven was directly responsible for the high morale of the boys during the critical days in Bataan."

At Bataan, along with so many other officers and men in the front lines, he contracted malignant malaria, was sent to the Army Base Camp Hospital, Moriveles cut-off, for treatment. After Bataan fell, he took part in the Death March from Bataan to the concentration camp at Capas, Tarlac, where, in spite of disease and hunger, he went around on countless apostolic errands among "his boys" — to hearten the dispirited, comfort the sick, help to prepare for death the men who died there daily.

There are many stories told of officers at Capas — stories sometimes ugly with greed and selfishness and profiteering and inhumanity, but Major Soliven's record is throughout an inspiring and heartening one. He did not wish to "pull strings" to get released: he wanted to be in camp, he told his anxious wife (in the little notes he smuggled out to her), so long as God wished him to remain — to do what he could to help better the terrible conditions there.

Perhaps we should note here too that the same high heartedness

and braveness was in his wife: she struggled to keep her large family fed and housed and clothed while her husband was in concentration; she opened a little shop, tried earnestly, if vainly, to get her husband freed.

Finally released on July 23, 1942 (along with other sick men), brought back to his wife and children, Benito Soliven seemed to be getting better, was able to muster strength enough to deliver a discourse (his last public utterance) at Sta. Cruz Church on the occasion of the Catholic Action Silver Anniversary celebrations. But the malaria was not yet conquered: it was only dormant.

Within a month after his release, Mr. Soliven took a turn for the worse, had to be taken to the Philippine General Hospital, and — after a lingering five-months' struggle, — on January 10, 1943, gave his soul back to the Christ he had served so faithfully, to gain the reward made ready for him from the beginning of the world.

All this telling has been very matter-of-fact. We have tried to let the facts speak for themselves. All of this story, especially the details of his war career, is fully documented. But it is not the whole, not even the better part, of this man's life. The letters to his wife, hurried little notes scribbled in fine script on small strips of paper, tell us of a Catholic soul growing, through suffering and anguish and agony, to a clearer and more steadfast, more God-like vision of things.

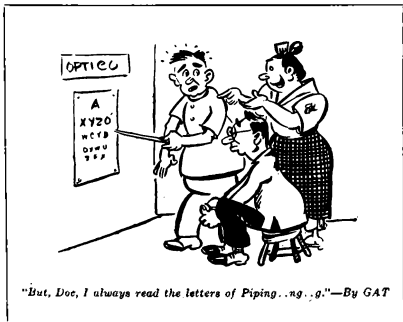
In these notes, one senses the faith growing deeper in his mind and heart: the terrible importance of God and eternity more realized, more penetrated. And in burning lines thrown in here and there in the notes, the love of God glows like a pure flame: the love of God and its companion-fire, the love of men, "especially the poor, the unfortunate, the helpless". God was drawing the soul, through the path of his own choosing, unto Himself.

All this one can read in the letters and in that noble "last testament" dictated to his wife three days before death came. Perhaps

one day, one of his sons may see fit to publish these notes, that from the heart of a true Catholic we may gather inspiration and strength.

* * *

That, then, so very briefly as it can be told, rather badly related, is the life of Benito Soliven. It is a life rare for its singleness of purpose, its sincere and thorough-going Catholicity, its devotedness to Christ. This man did not hide his lamp beneath a bushel. God grant that the bright flame of his soul may not leave untouched the coldness of our own minds and hearts.



Our Worshipful Brothers

JAMES W. BURKE, OMI

YOU meet him at despedidas, at wedding parties, at Baptismal affairs. He is dressed in the very best quality shark skin. He affects the enormous tortoise shell glasses which the "big shots" sport (whether they need them or not). He wears American made shoes, smokes American cigarettes, uses American slang to show the American padre that he is really progressive. He is fond of five syllable words and uses them often enough in a humorous way he never intended.

This the fellow who will flash the the ring with the Square and Compass — he belongs to the great fraternity of the Masons. Inevitably he will inform the poor deluded padre that there is absolutely no contradiction in being simultaneously a good Catholic and a Mason. He will insist on this with such vehemence that I am afraid the Fraternity has missed up on a few lessons in elementary logic or, if you prefer common sense.

Numerous Holy Fathers have strongly condemned Masonry; the classic condemnation was embodied in the papal letter "Humanum Genus" of Leo XIII, which Holy Father, my friend never so much as heard of. As if to answer the condemnation of the Popes, our friend will inform us that the Fraternity is

very broodminded so that Mohammedans, Buddhists, disciples of Confucius, atheists and agnostics, can belong with equal right to the brotherhood.

From this he concludes that all religions are the same since Datu Lansang, merchant Go Hit, Governor Juan (a brilliant agnostic, sixth grade graduate) and Fiscal Pedro never interfere with each others religious beliefs — and still our friend wonders why the Church "the pillar of truth" forbids its children from joining up.

Further I am told that the Masons have contributed much to culture, they have "uplifted the people", their moral standards are of the highest — these virtues sound like the qualities which the Church requires for the canonization of its Saints. On the other side of the picture I am told that the Church is rigid, aloof, an enemy of progress, narrow minded and of course old fashioned.

When the Masons devote their lives to the caring for the poor wretches who are in our Culions and Talas, as do our "narrow minded" Priests and Sisters, when they set up a system of schools whose standards are high, whose discipline is as admirable as in our San Bedas, La

Salle, our Notre Dames, our Ate-neas, I want to know it.

Have you visited the Hospicio de San Jose? Have you walked through the Asylum operated by the White Cross? Have you ever visited the San Juan de Dios and St. Paul's hospitals which used to be in Intramuros? In all these places you saw the image of Christ crucified on their walls.

The very image now forbidden in our schools in the Catholic Philippines, the image which was removed from the schools in France by the notorious Mason Combes in the early part of this century. A man who sees no contradiction between the Square and the Compass and the Crucifix should hasten to the nearest oculist, or better, to the nearest psychiatrist.

Oh, I know he will name the great revolutionaries of the Islands who were Masons, he will name two of our late Presidents, but he will never stop to reflect on the fact that the very training and culture which most of these men imbibed was at the feet of the Church which they fought; if it were not for that Church there would never have been any culture worth mentioning.

There would never have been a Rizal or a Quezon without the Church. These men had a quarrel not with the Church as such, but with some of the abuses which its all too-human ministers committed; and both of them had the good sense to return to the bosom of their Mother. They were not great be-

cause they were Masons, they were great before they ever joined the fraternity — to deny that is to stultify our reason—and a good Mason would not want to be accused of that I am sure.

In the course of the discussion with our friend, a point which he completely ignored was the unescapable fact, that a good Catholic is an obedient Catholic. The Church has forbidden, under penalty of excommunication and deprivation of burial in consecrated ground, her members to join any secret society which it has condemned; and she has condemned Masonry. That should settle the matter for a good Catholic.

It is true to say that a Catholic is often exposed to the necessity of choosing sides; he cannot straddle, he must not compromise, he cannot be a time server.

If an Army officer wishes to join the Officers' club on his post, he must abide by the rules and regulations of that club; an officer learns obedience almost instinctively; a fellow who calls himself a Catholic should do no less for Christ, the Founder of our Church.

With my friend it is either the Church or the Masons; it is either the Crucifix or the Square and Compass. It is obedience to the voice of the Vicar of Christ or subservience to the whisperings of the Worshipful Master. It is Christ and all that He is, all that He teaches, or the Masons — my friend you cannot have both.

Our Newspaper Writers: Editors

By BENJAMIN SAN JUAN

This second installment of our series on newspaper writers deals about local editors.

DAVID BOGUSLAV: *TIMES*

Some of the more polished editorials that have been written during this post-war Philippine journalism come from the pen of David Boguslav, editor of the *Manila Times*.

The works of Boguslav betray a power of reflection that has transcended the viewpoint of a foreigner and included in its perspective the Filipino angle of looking at things taking place within or outside the country. The result of this happy growth is a more cosmopolitan outlook that perceives in current events their more universal significance.

In an editorial on the inauguration of Philippine independence which would have been a topic of strictly local affair, the *Times* editorial writer was able to strike a note of universality by hitting consciously or unconsciously a common emotion or a common message.

It may be observed however that despite the amenities of literary characteristics, this editorial of Boguslav is still strangely insipid. Despite such a substantial topic as the love of freedom laid on a proper frame of facts, it sounds hollow and insufficiently convincing beyond an aroused sentiment.

It is true that it has risen to some heights but it is also true that while its stature may be tall, its stand is not secure. This is a defect that is not peculiarly Boguslav's alone. Boguslav in this defect typifies a common infirmity of the philosophic soundness of all editorial writers and practically all the columnists of the Philippines press.

This defect of the *Times* editorialist lies usually in the incompleteness of his editorials; treatment of their emotional message. In the "independence" editorial for instance, the emotion of awe at the approach of independence is laboriously worked up by spreading the pageantry of centuries and stressing with strong feelings the inalienability of man's liberty. That is as far as the editorial has gone.

There must be something more however for liberty to be so sacred and awe-inspiring. For a God-fearing people like the Filipinos and for all men for that matter, insofar as a Supreme Being is a universal notion among them, such a right as freedom can only be most sacred and awe-inspiring if looked upon as a dispensation of God Himself, if founded upon God.

Should anyone feel like objecting to this introduction of moral precepts, he should first stop calling liberty inalienable; for in calling liberty so

he is attributing to that right a touch of divinity, placing it beyond the reach of man's power to destroy and circumscribing that power with nothing else but vaguer moral bounds just the same. A moral foundation therefore is necessary for complete logical consistency and greater firmness of thought.

ERNESTO DEL ROSARIO: CHRONICLE

Other articles forming a great bulk of the editorial stock of contemporary post-war period have been contributed by Ernesto del Rosario, editor of the *Masila Chronicle* and of the *Evening Chronicle*. Editorial writing which has produced more of the better compositions of Del Rosario as a journalist is but a facet of his newspaper career. Del Rosario started his newspaper activities in 1936 and today these activities include as a major part a daily column called "Off the Beat."

Del Rosario's more serious articles especially his editorial essays have given the impression which an observer has expressed thus—"Del Rosario is the most mature of present day columnists." This impression no doubt has been largely produced by the most salient characteristics of his editorials, which are their dialectics and dispassionate temper, qualities which can easily be mistaken for wisdom and its imperturbability.

This impression is not wholly misleading. Del Rosario's dialectics which more than anything else dis-

play the power of his logic are neither pretentious nor pedantic. They are his convictions and are generally expressed with striking practicality and common sense.

While del Rosario's logic is generally sensible, it is sometimes weak in background. Its vigor at times is more apparent than real. It appears powerful at such times because it is uttered with unquestionable truth or fact.

As one who relishes being called a "radical who does not believe Russia has all the answers," del Rosario should be well-versed to the point of perfection, regarding socio-economic subjects. Yet, del Rosario, while writing precisely on such subjects, has revealed a faulty grasp of historical socio-economic facts.

Del Rosario's attention to didactics has so far cost him one of his biggest chances of becoming a literary journalist. That chance was provided by one of the most dramatic episodes of current Philippine history in which del Rosario played a personal part that must have intensely appealed to him.

Del Rosario's greatest passion has always avowedly been the rise of the masses. The war which the government opened against the Hukos of Luzon, who symbolize to del Rosario the down-trodden struggling for a decent place in society, therefore spurned him and struck at his fondest hopes.

Through his own personal initiative and diligence attended by risks

to his own safety, del Rosario was able to help in bringing the Administration and the revolting peasants into more peaceful negotiations, however a maneuver on the part of some politicians almost imperilled the fruition of his efforts and dreams.

To that conspiracy del Rosario's answer was one of his best editorials, "Political Blackmail," which although bursting with excitement and indignation, carried very little definite emotion. Its overdone didactic presentation of facts has crowded out of the scene the little probable emotional message that it could transmit with equal vigor, appeal and freshness at all times.

A notable result of del Rosario's attention to a more or less formal

way of reasoning is prolixity in the style of his ordinary editorials. His sentences come out loaded with details and premises, spun with distinctions and woven around some form of a syllogism rather than around a message. His more picturesque figures of speech are ordinarily not original and consist mainly of such hackneyed metaphors as "needles in the haystack," "nip the movement in the bud," etc.

In his efforts to explain or convince by the sheer force of reasoning, the Chronicle editor has often ignored the overtones of human emotions. This distraction is generally patent in del Rosario's work including his personal columns.



"Over speeding, son"—By GAT

On Social Security

(Final installment of Pastoral letter issued by the Philippine Hierarchy)

To men who have power, whether political or financial we appeal also. Respect the freedom and the rights of those who are dependent on you. Remember that to be an elected representative of the people is properly an honor only for the man who was freely chosen by the people for his integrity and ability, and who has not found his way to office through crooked manipulations at the polls or by pressure brought to bear on defenseless men. Our just God will one day judge with terrible rigor all such abuses.

EQUITABLE DISTRIBUTION

The government should foster by all reasonable means an increased production and a wider distribution of wealth. In performing this task it should, other things being equal, lend its support more to the worker and to the small farmer, rather than to the big capitalist. The wealthy usually are well provided with means to protect their rights; it is the poorer man, often helpless if left alone to defend himself against men of great wealth and power, who needs the government's assistance to secure that peace and prosperity which it is the government's obligation to promote.

Pope Leo XIII expressed this principle forcefully in his immortal encyclical letter, "Rerum Novarum":

"The law, therefore, should favor ownership, and its policy should be to induce as many people as possible to become owners. Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the effect of civil change and revolution has been to divide society into TWO WIDELY DIFFERENT CASTES. ON THE ONE SIDE THERE IS THE PARTY WHICH HOLDS THE POWER BECAUSE IT HOLDS THE WEALTH; WHICH HAS IN ITS GRASP ALL LABOR AND ALL TRADE; WHICH MANIPULATES FOR ITSELF ITS OWN BENEFIT AND ITS OWN PURPOSES ALL THE SOURCES OF SUPPLY AND WHICH IS POWERFULLY REPRESENTED IN THE COUNCILS OF THE STATE ITSELF. ON THE OTHER SIDE THERE IS THE NEEDY AND POWERLESS MULTITUDE SORE AND SUFFERING, ALWAYS READY FOR DISTURBANCE. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together. Another result will be the great abundance of the fruits of the earth. Men always

work harder and more readily when they work on that which is THEIR OWN; NAY THEY LEARN TO LOVE THE VERY SOIL WHICH YIELDS IN RESPONSE TO THE LABOR OF THEIR HANDS—NOT ONLY FOOD TO EAT, but an abundance OF GOOD THINGS FOR THEMSELVES AND THOSE THAT ARE DEAR TO THEM." Leo XIII, *Rerum Novarum*.

In this and other encyclicals, letters so called because they are addressed to the entire Catholic world, the Popes, especially Leo XIII, Pius XI, and our present reigning Pontiff, Pius XII, have expounded the principles of a sane social order in a fashion recognized as masterly by fair-minded men the world over. We have in this letter merely touched on certain major points of the Papal teaching. At some future date we hope to explain more in detail the applications of these principles to our Philippine economy.

All good men must realize that the crisis through which our people are passing is very grave, hardly less grave than the emergency of war itself. Men rightly demand a more equitable arrangement of our social economy, and they will not be satisfied with anything less than full justice.

THOSE MOST IN NEED OF HELP

It is those at the bottom of the social order who need its benefits most. Hence, those who are already enjoying a decent living standard

should be patient while all cooperate to lift these others nearer to that level. Afterwards there will be time to see what adjustments are proper for those whose skills or special talents entitle them to a still greater reward for their work.

THE CRISIS

During the emergency of war, good men did not think it too much to offer their lives to protect their homes, their families, their soil, and the freedom of their people. At this time those homes and families, the proper use of the soil, and a reasonable freedom for, all citizens are in real danger, not immediately from a hostile nation, but from gross distortions of charity and justice in the social order. The men who in war's emergency were ready to risk their lives, must not hesitate in this new emergency to strive at no matter what personal cost, (for what sacrifice of property or wealth can be compared with the offering of one's life?) to keep faith with their slain comrades, and to honor their memory by building a social structure worthy of the supreme sacrifice that they made.

No good man can think without an aching heart of the bitter strife that is spilling on the soil of our beloved land the blood of men whom God intended to live together as brothers. No man should think that more serious strife can be avoided unless the leadership of good men is

forthcoming to lead the poor to a better standard of living.

Those who would defend a system of private property must take care that it is a system which brings private property to all, and not a system which means an ever increasing concentration of that property within the hands of a few; while millions of people are left with no private property at all. It is not high-flown rhetoric that will stop the advances of communism, but only the vigorous, sustained execution of reforms that will let men see the beauty, and experience the joy, of living in a truly Christian social order. Compared with the warm and soul-satisfying Christian program of life, Communism is a godless and heartless scheme aimed at man's total enslavement and degradation. But that Christian program must dominate all the actions of men—their financial dealings as well as every other. It is only a practical Christianity, lived and not merely praised, that can rescue men from pernicious social error and from ultimate disaster.

RESPONSIBILITY OF LEADERS TO GOD

Those who govern must never forget that the authority they possess is derived from God. In exercising it therefore, they must strive always to mirror as perfectly as they can the justice, the fatherliness joined with firmness, and the wisdom, of God. Any misuse of that authority

He will judge severely. He will regard as done to Himself every wrong done to one of His people; above all, any wrong done to His poor.

THE MISUSE OF WEALTH

Now more than ever before, the rich must keep in mind that their right to their wealth is not absolute or unlimited. They are, as Christ forcibly warned the rich Pharisees of His day, merely stewards of that wealth for all mankind, under God to whom belongs the supreme property right over all His creation. Consequently, they should manage the wealth at their disposal so as to benefit not only themselves but the common good. This obligation they can discharge partly by the direct relief of those who are suffering; and this they should do generously, giving as to brothers in need. But besides alms and similar temporary methods of relief wealthy men should seek a more permanent solution by investing their wealth in enterprises that increase the output of useful goods and furnish productive employment to many men. Thus they will enable the destitute to provide for themselves, and will lessen the need of providing alms and doles.

VULGAR AND USELESS DISPLAY

It is particularly to be deplored that in these critical times some men and women of wealth should persist in vain and vulgar displays, displays that provoke the disgust of good people and the indignation of those who lack even the bare ne-

cessities of life. Is it a seemly thing that some members of God's family should go hungry while others squander wealth in prodigal ostentation? All sensible people can see that this abominable contradiction is totally alien to the Christian spirit of justice, charity and humility.

Let it be the glory of Christian men and women who have wealth that they do not attach their hearts to it, nor despise or forget the poor. They should give all men an example of sober Christian living, and they should show by their behavior that in every human person, whether rich or poor, they see a living image of God. How else can rich men act if they remember that the God they adore, when He clothed Himself with our human nature, passed by the wealthy and leisured classes and chose the poor, lowly, hardworking status of a village carpenter? What other attitude befits the rich woman who recalls that Mary the Mother of God performed all the humblest tasks of a poor housewife, and did not find them out of keeping with her dignity as Queen of angels and men?

INVITATION TO COMMUNISTS

To those of our beloved flock—(we say this from the bottom of our hearts)—to those who have been led by the injustices of the present social order to seek a redress in Communism, we say: Examine with a fair and open mind what we have

said; study the true Catholic social teachings as they have been laid down by Leo XIII, Pius XI, and our present Pontiff, Pope Pius XII. Then say honestly: Do you find anything in those teachings that is prejudicial to the best interests of the worker? Do you not rather find in them a noble, sound and practical basis for the rebuilding of society in a way that is fair to all men? It is no opium of the people that those teachings offer! On the contrary, they provide the strongest incentives men can have to make them vow never to rest until the earth's wealth destined by God for the whole human brotherhood, shall, in fulfillment of that destiny, provide a good living for every human being in the world. We know well that men and women who make an outward show of piety while they refuse justice and charity to the worker bring discredit upon the religion they profess. But this discredit is undeserved. When Catholics fail to fulfill what the Church plainly declares to be their grave duty, it is not their religion that is to be blamed, but the gross neglect of their religion.

We pray God to enlighten the minds and strengthen the wills of all men in these islands that we may combine our efforts for a full Christian reconstruction of the social order. Only thus can a social eruption be avoided, the very thought of which should suffice to goad all good men into action.

THINKING WITH GOD

By FRANCIS P. LE BUFFE, S.J.

The whole people answering said: His blood be upon us and upon our children. — St. Matth. 27:25.

And the whole people answering said—

that cry was first heard from the Jews before Pilate's court...
that cry should go up today to God from each of us...

His blood be upon us —

to save us from sin...
to wash our souls clean from sin...
to make us strong to be holy always...
to bring us safely home to Heaven...

And upon our children —

the world is a sorry mess now, and our children will need much help from God to right it...
that in their day the Kingdom of God may come more really upon this earth...

His blood be upon us and upon our children —

that blood which was formed from Mary's own...
That blood which was shed first at the circumcision...
that blood which was drained for us on the Cross...
that blood which we must drink that we may be saved...

His blood be upon us and upon our children —

out of our misery we cry to Him...
out of sins we call upon Him...
because of our love we call upon Him...
that "washed white in the blood of the Lamb we may enjoy eternal happiness"...

Dear Lord Jesus, the Jews called Your blood upon them in hatred, and yet You shed it for their salvation. I now call Your blood upon me that I may be saved from sin and from all waywardness and so come home safe to You one day in Heaven. And so, in plentiful abundance may Your blood be upon us and upon our children that we may be truly Yours forever.

Lest we forget the tragedy that shook the world

“Behold, how the just dies!”

A Sermon by RAFAEL J. DESMEDT, CICM

“Behold, how the just dies! He was offered because it was his own will, and he opened not his mouth! He shall be dumb as a lamb before the shearer! And his memory shall be in peace!” Words taken from the liturgy of the Holy Week and interpreted in the music we just come to hear.

We are as yet stunned at the news that has taken the headlines of our press since last Friday, the news that is in every mind, in every heart, on every lip; **“Doña Aurora Aragon Quexon and daughter and companions have been ruthlessly killed.”** And in silent sorrow we are gathered here to pay homage to her blessed memory!

Humbled in mind we are because we find no words to explain nor to excuse what has happened in the Sierra Madre. That peaceful mountain range that lifts man’s heart to his Creator, has been soiled with a crime against God and humanity that finds almost no equal in history!

Humbled in mind we are because the ruthless murder of a lady with a record of charitableness and serviceableness, of kindness and devotion, of purity of life second to none, a lady loved more than any queen, reveals a disgusting and discouraging

process of disintegration that tends to affect our national existence.

Humbled in mind we are because Almighty God has been greatly offended by our brothers, be they dissidents, with a lack of conscientiousness that provokes the wrath of divine justice against us: **“Behold, how the just dies!”**

Our hearts grow heavy as we remember that wonderful lady, the personification of feminine grace and beauty, of dignity and gentleness, of modesty and serenity, that were enhanced by the solemnity and simplicity of a greying age.

Our hearts grow heavy as we remember that ideal Christian mother who found her pleasure and her treasure in her God-given children; she has guided them with motherly care and wisdom, step by step, on the path of Faith and Hope and Charity; — that ideal wife who was the faithful and loving companion of her great husband; — that ideal citizen who put all her talents at the service of her countrymen; — that ideal Catholic in whom the natural and the supernatural were blended in marvelous harmony at the image of the God-man and His Blessed Mother.

Only ten days ago, Doña Aurora

knelt, as usual, in this church, before leaving for that fateful journey. On the first bench — Epistle Side — she used to kneel, attentively following the Mass prayers in her missal. And long after Mass was over she would remain in that kneeling position to complete her communion with Jesus in mental prayer.

The walls of this church, if they were to speak, would bear witness to the lively faith of Doña Aurora: while still the first lady of the land, she would pour the joys and pains of her great family, the Filipino people, into the heart of the divine Emmanuel. From here she brought that serenity of mind, that peace of heart, which comforted and strengthened the great president, Manuel L. Quezon, the champion of social justice.

The walls of this church, if they could speak, would bear witness to her apostolic zeal: how many children did she adopt in their rebirth as children of God; — how many young families did she accompany to the altar to consecrate their love; — how many men and women did she introduce to God's love and friendship! Only God knows!

Of late, Boguio had become her habitual residence and in her unobtrusive way she was the soul of its civic and religious activities. For years she had dreamt of a better dwelling place for the laboring class: a hill called after her name was to become the site where they would live in contentment and peace.

Unforgettable is the yearly novena in honor of Our Lady of Lourdes that was held at HER grotto near Burnham Park; from a family affair it grew into a city-wide outburst of filial piety to the heavenly Mother. Her child-like devotion to Our Lady was no secret to all who knew her well.

Most significant is the fact that she laid down her life on the eve of the month of May: true to "Catholic Action", which means "the co-operation of the laity with the hierarchy", she appealed to the Nation for a month of May dedicated to Our Lady Mediatrix of all Graces a month hallowed with prayers and penance to obtain "peace and charity and good will, as well as respect for the law, amongst our own beloved people of the Philippines." And while she was working for peace from above, because the world cannot give it, she was slain! "Behold, how the just dies!"

Perhaps, we will never know her thoughts when she decided on that somewhat dangerous trip; but is it presumptuous to say that she foresaw that something might happen? Is it presumptuous to say that she thought it worthwhile to risk her life and eventually to offer it on the altar of our country if in that way she could open the eyes of many and, through her motherly sacrifice, bring back peace and normalcy and prosperity?

Recently, indeed, we celebrated the principal mystery of our Holy

Religion: the passion and death of Jesus Christ; and it must not have escaped her attention that the death of Jesus was the cause of our salvation. Did He not say, hinting at his death: **"Unless the grain of wheat falling in the ground die, it remains alone. But if it die, it brings forth much fruit."** Jo. 12.

That the celebration of the Holy Week and the meditation on the death of Jesus was close to her heart is revealed by the fact that she made a solemn and public invitation to stop all worldly amusements during these holy days. On Good Friday, she was seen in the church listening to the sermons on the seven last words; she stayed during three hours. In her company were those that died with her!

In imitation, then, and in union with her heavenly Master **"she was offered because it was her own will. . . she was dumb as a lamb before the shearer: therefore, her memory shall be in peace!"**

And we that are left, we feel contrite and sorrowing because our brothers, blood of our blood, have gone astray. They have gone astray because we have allowed God to be taken away from them in our schools; — we have allowed crime to be played up and glorified in press and movie and radio; — we have turned away from God in commerce and business, in government and amusement; — and we should have remembered the words of an American Statesman, William Penn:

"These people who will not be governed by God, will be ruled by tyrants."

God Almighty, in his inscrutable Providence of the world, has taken from us the best we had, our mother, in expiation for our sins. Let us say in humble submission: **"The Lord had given, the Lord has taken away, as it pleases the Lord, so be it done."**

The sacrifice of Doña Aurora Aragon Quezon is a challenge to us, it is a challenge to action: civic action, which means: sincere interest in and co-operation towards the common welfare; — Catholic Action, which means: a more active co-operation of the laity with the hierarchy. **"Shall good be defeated by evil or shall we defeat evil by good?"** The answer is ours and the solution is: back to conscience in government, in business, in commerce, in amusements: back to conscience in private life, as well as in public life!

May the death of Doña Aurora open the eyes of many and show them that, unless we go to a new way of life, our beloved country is going to its ruin; — may it encourage those that are in authority to do their duty and to work unselfishly for a national peace based on justice and charity; — may it encourage all to a life of discipline and devotion: so that the sacrifice of our Nation's mother will not be in vain, but will give life to a New and Better Philippines and that **"her memory may be in peace."**

Rochdale's Rock

By HAROLD WATSON

1. The modern method of COOPERATION was evolved by twenty eight weavers of Rochdale England in the year 1844.
2. Before they launched their first Cooperative Store the "crazy weavers" after much study laid down three FUNDAMENTAL PRINCIPLES.
3. The first is "ONE MAN ONE VOTE"; it did not matter the NUMBER OF SHARES a man had; he had only ONE VOTE.
4. The wise weavers knew that "money talks" and that money not only talks but "takes" and if they allowed the members with more money to do most of the TALKING they would also do most of the TAKING and soon shear the poorer share-holders of their shares.
5. So they insisted "One man one vote" which is DEMOCRATIC CONTROL as against PLUTOCRATIC DICTATORSHIP
- which is the rule of MEN as against the rule of MONEY. They resolved they would NOT CAPITULATE to CAPITALISM.
6. The second fundamental principle is that "RETURNS ON CAPITAL SHALL NOT BE MORE THAN THE MINIMUM PREVAILING RATE OF INTEREST".
7. They saw that high interest leads to speculation and speculation to fluctuation; if a member's only interest is in HIGH INTEREST then HIS INTEREST in cooperation is NOT VERY HIGH.
8. They were concerned mutually to market stock; they had no concern in the Stock Market Stock Markets abound in bulls and bears and they could not bear BULLS and BEARS. were resolved not to commit the "bull" of encouraging BEARS.
9. Members do not buy COOPERATIVE shares in order

- to help themselves to profit but in order to PROFIT BY MUTUAL SELF-HELP.
10. Fundamental principle No. 3 declares that "after operating and educational expenses are paid the remainder of earnings is distributed to patrons on the basis of PATRONAGE".
11. These pioneers considered that after expenses were paid the surplus represented an OVERCHARGE to those who traded with them.
12. Between the PRODUCER and the CONSUMER stands the MIDDLEMAN who should be well paid for services rendered.
13. But our economic set up permits the middle-man because he is in the middle to put one hand in the producer's pocket and the other hand in the consumer's pocket—
- to buy "cheap" from the former and sell "dear" to the latter and to pocket the surplus.
14. This system is called BUSINESS but it should be the business of BUSINESS to LINK the CONSUMER to the PRODUCER in a reasonable economy—not to separate them by a labyrinth of trading.
15. The CONSUMERS COOPERATIVE works on the principle that it PAYS to PAY THE PRODUCER WELL and that it is NOT PROFITABLE to make LARGE PROFIT out of THE CONSUMER.
16. In fact it goes further FOR SINCE ALL ARE ULTIMATELY CONSUMERS then the producer and consumer are identified hence to pay the producer well is ultimately to pay the consumer well.

ROCKERS

The fair thing would be to set apart on Sunday mornings a quiet room with chairs, on which freethinkers could sit and sit freely while believers are at their business of worship.

—Douglas Woodruff

VIEWPOINTS From The CROSS

— A News Commentary

By *JENARG*

ON THE FOURTH of July, last, the Republic of the Philippines, precursor of the East's awakening, entered the fourth year of its independence, beset by many and varied problems of grave importance to its future as a bulwark of democracy in Asia and the South Pacific, not the least of which was the great "election-year" poser: Who will guide the destiny of 19-million Filipinos in their next four crucial years, as their President and leader? . . .

The World Background

Against the background of international intrigue, in the session-halls of the U. N. at Lake Success, over council-tables in Paris and the Allied Kommandatura at Berlin, and amid Berlin blockades and airlifts, the extension of Marshall Plan aid through Europe and the subsequent formation of what is now called the Western Union, in the wake of worldwide Church persecutions, a gigantic civil-war in China and unrest in the tottering Western empires in Asia and Africa, the Philippines seemed much too concerned with local petty politics to bother much about its international relations, or how the world was shaping up beyond its limited boundaries. . . .

The Philippine Scene

BUT THE PAST year has been for the Philippines, a year of indecision and uncertainty. The Filipinos looked for the dynamic leadership of Quezon and Roxas, and waited for the elections to register their voice in the polls.

The administration was shaky, unsure of itself, fearful of men and machines which could wreck its chances for the coming elections. The Nacionalista opposition, though bold and outspoken, gave no concrete promises for alleviating the present ills. . . .

The Senate was too engrossed in their petty squabbles to pay much attention to the people's welfare. A good part of the last session was spent in exposing and expelling Jose Avelino from the Senate chair, and then suspending him from that body itself; and legislation was neglected.

The house, although vociferous, neglected problems of national importance for such local bills as the creation of new municipalities, and passed the new Civil Code, abolishing absolute divorce in the Islands—about the only important bill passed. . . .

Prices of prime necessities, such as

rice, were still sky-high, while consumer and producer goods kept steadily declining, as a result of unrestrained competition in business. The downward trend of business, was reflected in lowering house rentals, and bargain sales in the Manila department stores.

The News of the Month

THE LAST MONTH has been a hectic month of politics and mud-slingings, and scandals which, as the saying goes, smelled to the high heavens. . . There were two major party conventions, one which nominated Elpidio Quirino of the Liberal Party on his own merits, and the other which proposed Dr. Jose P. Laurel to the highest magistracy in the land, a post which he once occupied during the Japanese occupation.

But the news of the month, strange to say, was not the selection of Quirino or Laurel or Avelino as Presidential candidates, nor the Yulo-Cuenco tiffs for the Vice-Presidency, or the subsequent selection of Fernando Lopez under the Quirino ticket, nor the formidable senatorial lineup of the Nacionalista Party, in which Justice Manuel Briones shed judicial robes to aspire for Vice-President under Laurel; nor even Claro M. Recto, the President of the Constitutional Convention of 1935, who hoeds the NP tickets.

Rather, the best news of the last month proved not in the midst of a dirty political battle brewing, there

was at least one man who had courage enough to stick to his convictions, risk his promising political fortunes, to leave the Liberal Party in power, (where he was one the key-men of influence), to take up the cudgels for clean, honest government, free from compromises or political maneuvering which has identified the politics of the years after liberation, with graft and corruption unparalleled in Philippine history.

There were some who said that Senator Lorenzo Tañada of Quezon, the young (his age: 45) crusader for the people's good, was making a mistake by bolting the Liberal Party which offered him greater opportunities to make good, as good partymen are rewarded with the choicest morsels, after the preparation is over. . .

There were even some who called Senator Tañada a traitor to the party, which made him what he is; a blind follower of whims and prejudices; a man with a prosecutor's mind for finding fault and capitalizing on it. But none could rightfully call him a man who went against what he believed was right, when the time came to make a decision, where the people's good was concerned.

To some, Lorenzo Tanada had signed his political death; but to others, to the youth, especially, who shared his vision and courage, and had enough ideals and backbone to back him up, as the leader of a new movement for democracy as we want it to be — Senator Tanada's rise in

the esteem and honor of his people, was just beginning.

There was tension in the air, as the people of the Philippines buckled down to the task of seeing their country through its fourth year as an independent nation. There is talk

of a Pacific Pact of Asian nations, to combat the tide of Communism in Asia and the Pacific; of renewed efforts for reparations from Japan; of Communism's rush to the rich resources of teeming Asia. How will the Philippines fare? Only Filipino intelligent public opinion and action can answer that.



Thomas Merton

A Modern Augustine

By RICHARD J. CRONIN, S.J.

WHEN a devotee of "Bix" Berderbecke and swing music switches over to Gregorian Chant, we may well arch a quizzical eyebrow; when a Columbia graduate matures into a leading Catholic poet, our curiosity heightens; but, when a Trappist monk writes a best-selling autobiography, we grab our hats and rush out to the nearest book store to buy a copy.

If any weight is to be put in the authority of Monsignor Fulton Sheen, Graham Greene, Evelyn Waugh, and Clare Boothe Luce, that is the soundest advice to follow with regards Thomas Merton's new book, **The Seven Storey Mountain**. It has been called the Twentieth Century **Confessions**, and the Catholic **Education Of Henry Adams**, and for once the comparison doesn't limp.

The major appeal of Merton's book is the contemporary ring to it. Writers like Joyce, Gide, T. S. Eliot, and Gilson rub shoulders with Dante, Duns Scotus, and Aquinas. The ancient Byzantine mosaics of Rome find themselves ranged besides the work of Cezanne, Braque, Picasso, and Reginald Marsh.

Yet for all its breadth, the book is no mere catalogue. Merton's thought has digested and integrated what he has read into a framework

of Catholic realism. He doesn't assimilate everything indiscriminately, but he has judiciously sifted the good from the bad. He sees beneath the surface filth of Harlem to the deeper filth of the sin-ridden Park Avenue and Hollywood which caused it. He has felt the patent appeal of Hemingway and D. H. Lawrence, but, when he found it shallow, he moved on.

The book is contemporary, but it dodges the pitfall of being ephemeral. The impression seeps through that the grace of Christ is still as active at Coney Island and at Forty Second Street and Times Square, as it was fifteen hundred years ago for Augustine, on the street corners of Milan.

It is a long step from the luxuries of Broadway to the austerities of a Trappist monastery but a very instructive one. A Trappist monk doesn't leave the world because he doesn't know what it is like, but he leaves it precisely because he knows only too well what it is like.

Merton's book is a crushing argument to the fallacy that religion is a hothouse product. He not only plunged into the world, he dove down deep enough to stir up some of its muck and he didn't like the taste. There is a clique of pseudo-intellect-

tuals today who pay unflagging lip service to what might be phrased "the cult of the name".

The Book-of-the-Month Club singles out Ross Lockridge's **Raintree County** as fine writing, or an avant-gard magazine runs an article on the Existentialism of Jean Paul Sartre, and they all bow down in worship. They are like straws whisked along on the surface of other people's opinion.

Merton's book is a fine tonic for that frame of mind. He not only read widely, but he also criticized what he read. Instead of finding in Columbia's much praised **Contemporary Civilization** course the blueprint of living, he found the seeds of his classmate's tragic suicide.

He was frank enough to admit that what he found in the rhythms of a New York night club was not sophistication, but gross animality. Merton is a realist, so he finds much which passes for modern thought, limited and shallow.

Another very salutary aspect of **The Seven Storey Mountain**, is the deep, visceral love of Christ that Merton has discovered in the beauty of the Chant, and the silence of the cloisters of Gethsemane. He has so absorbed Christ, that when the tragic news arrived that his brother was killed in action over Germany, he could write:

"For in the wreckage of your

April Christ lies slain, And Christ weeps in the ruins of my spring."

The secret of Thomas Merton's penetration, his peace of soul, his poetry, is this deep, personal love of Christ.

Due perhaps to the sugary variety of religious art, or to an overemphasis on novenas to the detriment of all else, recently there has unfortunately crept into the Catholic layman's devotion a watered-down version of the manly Christ.

"Gentle Jesus, meek and mild", if understood correctly, is a holy sentiment, but, if not, it is an insulting perversion. We have lost something of the intensity of Paul, of the ruggedness of Peter. We need to regain some of the spirit of Ignatius who put far more stock in deeds than in a Barclay Street book of devotions.

As the level-headed St. Teresa once put it, when speaking of certain practices which had sprung up, "From silly devotions, O God deliver us!" The Christ which Thomas Merton has given up his life to follow is not a Christ who lack virility.

The chief sin of trying to evaluate a book is exaggeration. Yet consistently laudatory reviews, the depth of Merton's message, his colorful prose, and his poetic insight, all point to this being the outstanding story of a convert in our times.

It is more difficult to organize peace than to win war, and the fruits of victory in war will be lost if the peace is not well organized.

—Aristotle

THIS GOT ME

From Benedicto Carreon

MAN OR WOMAN?

Modern fashions are not new. They are old things done in the wrong way. Example: A woman wearing long pants. There's nothing new in wearing long pants yet, they delight in calling it "modern" when a woman wears it.

— Chesterton

From Ramon O. Santiago

YOUR SLIP, SENOR

Mr. Announcer: Please repeat that again!
From Mariano Zuleta

FOR SOCIALITES ONLY

I wish I were a kangaroo,
Despite his funny stances;
I'd have a place to put the junk
My girl brings to dances.

From Fortunato Beso

DANCING LESSON

"Thank Heaven, that misery's over!"
"What misery, pal?"
"Dancing with the hostess. Have you been through it yet?"
"Don't have to; I'm the host."

From Bienvenido Tamondong

REASSURANCE

A lady walking down the street in London one day during the last war, when the city was under almost constant attack from the air, was startled by a loud clap of thunder.

As she stood for a moment, rather frightened, a passing urchin reassured her:

"It's all right, lady. That ain't Hitler; it's God."

From Leonardo Francisco y Martin

YES SIR, A HOLIDAY!

There was a great commotion at Hollywood. A well-dressed man was running down the street shouting, "No NO NO; I don't like it. No, no, NO!" over and over again.

Finally a policeman came up and said, "Hello, here, what's going on?"

"It's all right, officer," said the man. "I'm a Yes-man on a holiday!"

From Teresita Acayan

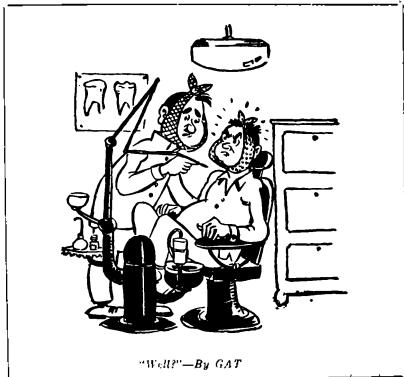
DEVIL'S TAIL

"Bess," moaned her long-suffering husband, "you promised you wouldn't buy a new dress. What made you do it?"

"Dear," replied the modern Eve, "the devil tempted me."

"Why didn't you say 'Get thee behind me, Satan?'" the poor man inquired.

"I did," the little woman replied sweetly, "and then he whispered over my shoulder, 'My dear, it fits you just beautifully in the back!'"



"Well?"—By GAT

BOOKS OF THE MONTH

July

- THE MANTLE OF MERCY, by Leo Weismantel, translated by Albert Paul Schimberg—A biography of St. Vincent de Paul told with engaging simplicity and frankness. P5.25
- THE GREATEST OF THESE, by Marie J. F. Marmantel—The story of Vincent de Paul, Saint of God and Man of Catholic Action. . . . P2.50
- MARY IN HER SCAPULAR PROMISE, by John Mathias Hoffer. "Undoubtedly the most complete book in the English language on the Scapular devotion . . . Excellently written" P3.15

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the editors
