

the case
April - 1951

J1 v6 no 4

An Editorial



"TO PLEASE A LADY, USE FIRESTONE TIRES!"

Whether or not our women have lost their self-respect and sense of shame and dignity, I do not presume to know. I know not women. Who does, anyway?

But if the signs of the times are to be believed, then I am afraid that the glorious womanhood which men did reverence in the past is gradually "going to the dogs".

I cannot understand why our women — or women of other nations for that matter — have not risen strong and indignant to protest against the way advertisers use (or abuse!) womanhood to sell razor blades, rubber tires, tooth paste, shaving cream or some such cheap stuff.

Take a recent advertisement that hit the country's billboards and newspapers. It read: "TO PLEASE A LADY, USE FIRESTONE TIRES!"

During the days of chivalry when knighthood was in flower, we are told that knights with dashing courage and in gleaming armor came from far and near and fought in colorful tournaments to win their lady love. Those were the days when men and women knew the intrinsic and delicate dignity of womanhood.

Today, however, it appears that all a guy has to do to win his lady love is to dangle before her a 2 1/2-karat gold watch, or show her a flashy convertible — USING FIRESTONE TIRES! of course — or brush his teeth with kolynos, or shave with BARBASOL. And presto! lady love slinks to his side.

I am not telling our women to demand of their boy friends that they wear gleaming armor like dashing Prince Valiants and King Arthurs. I do insist that if our women want to regain the respect and reverence to them, they must first of all be convinced of their innate dignity and

real worth, they must show that they deserve respect and reverence. Advertisers continue to cheapen and debase womanhood, it is because women have, by their conspiracy of silence, cooperated in the task.

If hell hath no fury like that of a woman enraged, then let our women, conscious of their God-given dignity, raise such fury to fight the debasing of womanhood to the level of a mere lure and bait. One of the greatest forces for the betterment of mankind in all ages has always been that glorious womanhood which men could and did reverence. Let such womanhood reign supreme over our land and you build the nation strong and undying!

AND NOW—S. P. LOPEZ

In an editorial in our December issue we pointed out how the Philippine Diplomat, Carlos P. Romulo, "repented" of his grievous blunder of adopting an appeasement attitude towards Soviet Russia. Since then we have had our eyes on his trusted aide, Salvador P. Lopez, watching for the moment when he too, like his boss, would retrace his steps.

Now it is reported that Salvador P. Lopez has called on the United Nations collective measures committee to show "daring and initiative" in its work. Lopez spoke at the second meeting of the committee which was set up by the U. N. General Assembly to study methods of meeting aggression anywhere in the world.

What a far cry this is from SP's appeasement attitude a year ago. Remember the time he spoke before the Manila Lions Club at Manila Hotel and said: "...the root of the present conflict lies in the failure of either side to regard with generous consideration the point of view of the other?" Remember the time he spoke before the Baguio cadets and declared: "A war can only be prevented by the self-restraint of the two powers (Russia and U.S.) themselves!"

And now — SP Lopez would ask for "daring and initiative" in meeting aggression anywhere in the world!

Thank God our big men in the UN are beginning to realize after tragic blunders that the Russian juggernaut can not be melted with the honeyed words of sweet-faced diplomats. Thank God our big men are beginning to stand for truth and justice and peace.

But while we welcome Salvador P. Lopez into the fold of honest and straight thinking men, we can not help but think of the million lives wasted and sacrificed in the world's battle fronts because a few honorable men like him failed the world and humanity at a time of crisis and refused to stand for truth and justice and peace. Let us hope that Salvador P. Lopez remains in the realm of clear and honest thinking.

"It is in giving that we receive..."

The Millionaires' Club



FOR THE SALVATION OF SOULS

Matab-ang, Cagayan
Occ. Negros

Sir:

Herewith is my money order of five pesos only for poor Seminar-ians.

Upon reading the March issue of our Cross Magazine I came across the Millionaires' Club, asking for help... a letter which came from a poor Seminarian. I hope that for the salvation of souls your readers will help little by little to raise funds for these chosen servants of God. We should be very thankful to God Almighty that there are gifted souls who are willing to sacrifice themselves for the salvation of the world.

May we always pray to the dear Lord to make this club more successful.

Sincerely in the Lord,
(Miss) Natividad Chua

Ed. God bless you for your help.

FROM A CLUB RECIPIENT

Seminary . . .
Manila

Sir:

I thank you so much for the amount you have generously extended me.

In my letter of "application" I mentioned about inserting a name in the applicants' to the Millionaires' Club. It is my brother who is at present in Philosophy — at _____ Seminary. He has now and then approached me to share with him some amount of what I receive from my benefactors. But what I receive is just enough to pay my tuition. The school year is drawing to its close, and he has a very faint hope of finding some generous souls. So I just handed him the amount you have sent me — for which I am very happy to repeat, I am deeply thankful.

Sincerely in the Lord,
(Name Withheld)

Ed.—We're passing your thanks over to our generous club members.

CONTENTS

EDITORIALS

"To Please a Lady, Use Firestone Tires!"	1
And Now—Salvador P. Lopez!	2
How Godless is the State University...	5
The Liberal Catholic	6
What Protestants Think of Catholics...	7
On Modern Youth	7
These Church Lands Again!	11

ARTICLES

Civilize Before You	
Christianize	S. K. Roxas 14
A Plug for Mothers	R. C. Sy 17
Wanted: Better-Trained Catholic	
Journalists	I. Francisco 21
In a prison cell with Archbishop	
Stepinac	C. L. Sulzberger 24
Protestant and Catholic Co-	
operation	H. W. Kimball, D.D. 40
There's No Place Like	
Home	R. G. Fernandez, S.J. 46
"Converted Rice"	49
Letters to Stalin (I)	53
The Sins of the Fathers	52

POEMS

Flown Darkness	E. Borja, S.J. 56
Moderno	Aunt Lina 48
A Scarecrow of a Sonnet	E. Juco 37

COLUMNS

Heart to Heart	Lily Marlene 26
The Millionaire's Club	3
The Chaperone Club	Aunt Lina 38
Home is Heaven	57

DEPARTMENTS

IN EVERY PARISH	By Melang 9
I'll tell the Cross	A
The A of P Corner	Fr. Verceles, S.J. 31
Intentions for May	Fr. Siguon, S.J. 32
Motion Picture Guide	64

managing editor

Mario Gatbonton

business manager

Pedro F. Ong

publisher

Jose Galan Blanco



THE CROSS is a Catholic publication issued monthly by THE CROSS MAGAZINE with the permission of the ecclesiastical authorities. Contributions to the Cross are welcome, provided they are in line with the policy and standards adopted by this magazine. All submitted manuscripts must be typewritten in duplicate and accompanied by return postage; otherwise no return will be made in case of rejection. Subscription rates: One year — local: P4.00; foreign: \$3.00. Printed by R. F. GARCIA Publishing Company, 999 Dapitan, Manila. Registered as second class mail matter at the Manila Post Office on March 5, 1946.



Editorial Comment

HOW GODLESS IS THE STATE UNIVERSITY?

The other evening we settled down to a pleasant interlude with the Annual of one of the branches of the State University. Or we thought it would be pleasant.

Annals usually make agreeable reading. They are gotten out with much trouble and expense. Careful preparations are made. The "best brains" of the student body with capable faculty supervision, work for months to produce a book that the graduates can treasure for all future years.

But after a few minutes perusal, we put the book down. We felt empty, sad, even indignant. This Annual of the State University, supported largely by the money of Juan dela Cruz, taxpayer, and supposedly representative of the best thought and highest sentiments of the Catholic Philippines, did not mention even once in all of its pages the Lord of the Universe, Almighty God.

But students are often forgetful, you may say, and we should not blame them too much for what was probably just a careless oversight.

Would that it were so! But no, the book was not entirely the work of the students. It had been supervised by the Faculty. It featured prominently messages and speeches by high officials.

The first Message, penned by His Excellency the President of the Philippines, urged the young graduates to "meet the challenge," "make yourselves useful to the country." How is this to be done? Mr. Quirino gives us answer, "Only a resolute will and complete faith in our destiny can make us succeed. . . ." Has the President never heard of Divine Providence?

In the front of the book is a message from the President of the University of the Philippines. It is completely naturalistic. We wonder the distinguished Doctor Gonzales has ever heard of Divine Providence which rules the destiny of the universe, and of every individual student.

Then follows a message from the President of one of the U.P. alumni associations. Similarly Godless.

Then comes the Dean's message. Completely in the same vein.

We scan the succeeding pages. Another speech of the State University's President is featured. But we find it just another piece of Godless verbiage.

We continue to read. Interspersed among the countless pictures of freshfaced, attractive youth, we find stories, essays, verse, varying in skill and readability, but all alike in the one point that all completely omit any mention of the Creator, any expression to indicate that the students realize in the least the Divine Fatherhood of God, the existence of a Divine Lawgiver, the omnipresence of the Divine Spirit dwelling in the universe.

And to cap the climax, this Annual contains one story that is blasphemously atheistic, in an Institution composed mainly of Catholic students, supported largely by the money of Catholic taxpayers.

How long must we Catholics tolerate this state of affairs in our vaunted State University?

Protestants, Masons, Aglipoyans and other non-catholics claim he is on their side — is, this spineless, unprincipled, vacillating, weak-kneed, double-dealing jellyfish of a man called the LIBERAL catholic.

In the recent discussion on divorce, for instance, the Code Commission claimed millions of Filipinos among them Protestants, etc., . . . and LIBERAL Catholics believe that under certain circumstances absolute divorce should be authorized by law.

Truth is the LIBERAL catholic is on nobody's side. In every question he recognizes only one side — the SELF side. He is neither catholic nor non-catholic, but he bends where the wind blows. Christ called him a "reed shaken by the wind". The Liberal Catholic is a "worm and no man" who wants to save his soul and gain the whole world in the bargain. He adores God and the mammon of iniquity at the same time.

Christ said, "The kingdom of heaven suffereth violence and the violent bears it away." The Liberal Catholic would compromise with the world and Christ. He would make Calvary a trip to Jerusalem and the crucifixion a date at the Riviera. He would win heaven lying in a cushioned bed not on his knees.

But will he?

It is written in the Apocalypse: "I know thy works, that thou art neither hot nor cold. I would thou wert cold or hot. But because thou art lukewarm . . . I will begin to vomit thee out of my mouth." (3: 15-16)

WHAT PROTESTANTS THINK OF ROMAN CATHOLICS

The local Federation of Christian (Evangelical) Churches recently sponsored a three-day seminar on "Christianity and Communism" for one hundred pastors, church administrators and laymen in Manila. The meetings were conducted by a visiting Missionary, Dr. John C. Bennett, Professor of Theology at Union Theological Seminary, New York City.

Among the many interesting items that cropped up in the seminar as reported by the *Philippine Christian Advance*, Protestant monthly, are the following:

"Among the delegates were those who were convinced that the major danger to the evangelical witness is not the threat of Communism, but what one called the unseen power behind the Philippine Government, the Roman Catholic Church. No government official dares criticize or speak against the hierarchy of the church today, whereas during the Spanish rule there was constant open conflict between the ecclesiastical and the civil authorities; this contrast was cited by a government official among the delegates as evidence of the actual power wielded by the Roman Catholic Church in the Philippines. A District Superintendent testified that during the Italian elections he had prayed that the Communist candidates might defeat those of the Roman Catholic Church, in order that the Vatican might become subject to the will of a group drastic enough to deal with clerical abuses.

ON MODERN YOUTH

It was close on midday when a pleasant young soldier came to request billets for himself and his Lieutenant. His name was Nicolas and he was as sure of himself as are most young Russians. The most cocksure of all are those between the ages of fourteen and twenty one, the age when youth does not think, not just in the Soviet Union but all over the world. By that I mean that they think a lot but that nothing sensible comes out of it, for they do not think as they should. That is why dictators are always so eager to get hold of their country's youth. I have always been repelled by the juvenile, and the present fashion of gushing over it disgusts me. The conceit and impertinence of those young Russian lads was just as intolerable as that of their European contemporaries in Fascist countries. Is it's youth a nation's flower? Not a bit of it. It's a dangerous charge of dynamite that ought to be kept under lock and key.

— From "Comes the Comrade", by Alexandre Orme, an account of the Russian Occupation of Hungary, 1944-1945. pp. 169-170.

Asked whether the conversion of a Huk or a Roman Catholic would be simpler, Dr. Bennett replied that while he had never met a Huk, he felt that disillusioned communists and former fellow travelers constituted a fertile field for evangelism.

"Other delegates expressed the opinion that there was more freedom to preach the gospel under the present regime in the Philippines than in a Communist dominated land. To them it was explained that the choice between Communism and the Roman Catholic control is hypothetical, since the influence of the Roman Church in the Philippines is modified by a democratic tradition inculcated by fifty years of American influence, by the growing power of secularism, and by a large group of liberal Catholic laymen who are anti-clerical in their political sympathies. Therefore Dr. Bennett said the Philippines could not be said to be an illustration of totalitarian Catholicism."

"Dr. Bennett cautioned the seminar delegates against being stampeded into a united front with Roman Catholics in a crusade against Communism."

We know that our Protestant friends are very nice people. We mean this very sincerely. That they should see in the Catholic Church a sinister power behind the Philippine Government is very sad indeed. We are sure that all this misrepresentation of the Catholic Church is due to the myths circulated in Protestant circles about her.

The Catholic Church is interested in only one thing—the salvation of souls and the reign of Christ over the hearts of men. To misinterpret this intention is the height of folly. We could laugh indeed, we could laugh loud and long at the damnable ignorance of those who would accuse her as bidding for anything like temporal power or wealth. Only it seems so sacrilegious to laugh at men who, wittingly or unwittingly, go against the most tremendous work going on in the world at all times and in all places till the crack of doom—the saving of souls. One can only hope—and pray that such men may see—and seeing believe "in Jesus Christ Whom God has sent" and in His One, Holy, Roman, Catholic, Apostolic Church.

PATIENCE — IMPATIENCE

Little Marilou was tired and restless and the preacher talked on and on.

Her daddy whispered: "Be quiet, Marilou. He is telling you how to go to heaven." In a loud whisper Marilou said impatiently:

"Well, we don't have to go today, do we?"

*Readers may send in
their observations of
"Church Pests" to*

**In Every Parish
The Cross Magazine
Regina Building
15-Banquero-Escolta
Manila, Philippines**

"The End-Seat Buaya"
Everybody has to step
over him

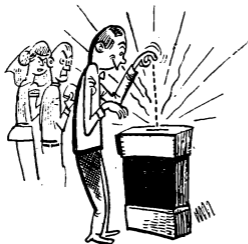
From
**Jose Ma. Espino, Jr.
San Juan, Rizal**



"Parkingly yours"
Waiting for someone?
From Rolando Rolando
Talisay, Cebu

"The Vanishing Act"
Sermon time... the "big
shots" or "prominent
men of the community"
exeunt

From Mágnò Salvanera
St. Peter's Rectory
Davao City



"The Clink of Silver"
Letting everybody know
what "the right head
does"

From
Mr. Trinidad A. Benito
Bantay, Ilocos Sur

An Editorial

THESE CHURCH LANDS AGAIN!



Church lands!

Humph.

The tremendous amount of lands owned by the Catholic Church in the Philippines. The Friar Lands.

One of the supposedly vulnerable spots of the Catholic Church in the Philippines is the fabulous wealth of the Friars. Whenever enemies of the Church feel the itch of smearing her name, the target of attack almost always includes these vast land holdings of the Friars.

Recently the question of church lands came up for discussion at the three-day seminar sponsored by the local Federation of Christian (Evangelical) Churches and conducted by a Dr. John C. Bennett for one hundred pastors, church administrators and protestant laymen.

According to a report in the *Philippine Christian Advance*, Protestant monthly, 'The extent of the land holdings of the Roman Catholic Church come into the discussion at many points; the estimates varied from one third of the nation's land

to one tenth of one per cent. In the absence of reliable information the Seminar recommended to the Federation of Christian Churches that data concerning the extent of poverty, landlordism, and dissident elements be collected that an overall picture might be available for Christian workers.'

Sources of information on the land holdings of the Catholic Church in the Philippines are easily accessible to anyone who sincerely wants them. It is a perennial wonder why enemies of the Church do not approach them.

What is the truth about these Church lands?

The following facts and figures, taken from "LAND RESOURCES OF THE PHILIPPINES", a publication of the Department of Agriculture and Commerce in 1939, and from other sources (noted below), will show how utterly ridiculous are the disparaging talks about the fabulous church lands in the Philippines.

According to this publication (page 3):

"The TOTAL AREA of the Philippines is approximately 29, 629,-600 hectares . . . it is estimated that 14,044.402 hectares, or 47.40 percent of the entire area of the Philippines, can be converted into productive agricultural farms."

On page 16 of this same publication, under the sub-title "FRIAR LANDS", we find:

"HISTORY.—During the Spanish regime, the religious orders in the Philippines were able to acquire vast tracts of land, aggregating over 400,000 acres."

As one hectare is equivalent to 2,471 acres, this would mean that, at the end of the Spanish Rule in the Philippines, the "Friar Lands" consisted of 161,877 hectares, (or a little over one half of one percent of the total area of the Philippines.) Were we to concede the most improbable supposition that all this land were part of the land convertible into farm land, then the "Friar Lands" would consist of a little over one and one tenth percent of the arable land.

The publication continues:

"Largely thru the efforts of Governor-General William H. Taft, who made a special trip to Rome in the year 1902 to negotiate the purchase of these vast landholdings from the Roman Catholic Church, the Government in December, 1903, succeeded in purchasing 153,330.4923 hectares of land. . . . The tracts so purchased. . . were later on subdivided into lots. . . and sold to their occupants. . . pursuant to the Friar Lands Act (Act No. 1120)".

According to these figures the 'Friar Lands' in the beginning of 1904 would amount to about 7,559 hectares.

It must be noted here that the lands then acquired by the government are sometimes still called 'Friar Lands', though the possession of these lands has long since passed from the Catholic Church or any of its religious orders.

So much for the history of the 'Friar Lands'. On page 17 of this pamphlet we have a paragraph which is worth quoting:

"OTHER ESTATES MAY BE PURCHASED:—In order to further minimize agrarian problems, particularly in Central Luzon, the Government has already taken steps to expropriate the homesites in several estates (haciendas), and is studying the advisability of the purchase of the agricultural areas in these and other estates. Among the estates under consideration are the following: . . ."

The pamphlet here goes on to enumerate estates for a total of 28, 307 hectares. (That is one fifth of one percent of the potential farm lands of the nation, if every hectare is actual farm land, which, of course, is not the case.)

Regarding the paragraph last quoted a few points must be noted

1. Of that 28,307 hectares at least 7,654 hectares were sold to the tenants and other Filipino farmers (preference, however, having always been given the tenants) before December 1941. This was the Lion Hacienda.

2. Regarding another of the Haciendas listed in the Dept. of Agriculture and Commerce Pamphlet, here are a few facts:

a. It consists of about 2,286 hectares.

b. Of these almost 1,000 hectares are of no practical value, and are unwanted even by those who advocate the confiscation of all such lands and their free distribution among the poor.

c. 600 hectares of the remainder have already been sold to the tenants or other Filipino farmers.

3. Regarding other Church lands. The following is a quotation from Gregorio Zaide's "PHILIPPINE HISTORY FOR CATHOLIC HIGH SCHOOLS" (Modern Book Company, Manila Philippines, 1947) page 367. For a substantiation of the truth of its facts, we are referred to 'THE EVENING NEWS', Manila, February 24, 1947.

"The Catholic Church, wishing to help the new-born Republic in improving the conditions of the tenants, offered for sale its landed estates. Accordingly, on February 23, 1947, President Roxas (representing the Republic) and Archbishop O'Doherty (representing the Church) signed the formal agreement for the acquisition by the government of eight estates owned by the Church for the nominal price of P5,630,000. Shortly after the purchase, the President announced that these estates would be sold in small lots at reasonable prices to the tenants."

4. The term "estates" varies in meaning in direct proportion to the

number of authors who use the term. Few, if any, of these authors bother to define the term. It may mean anything from a square acre or two to a huge hacienda.

5. Regarding still another of the listed Haciendas: (And this, according to the abovementioned government-printed pamphlet, consists of 14,082 hectares.) The following quotation, also taken from Mr. Zaide's History, is enlightening.

"Aside from purchasing the eight Church estates, the Republic tried its best to contest Brig. Gen. Ernest R. Burt's purchase of the Buenavista Estate, owned by the Hospital of San Juan de Dios. Before the war, the Philippine Commonwealth had a contract of lease with the option to buy said estate, but shortly after liberation General Burt purchased it. The Republic filed suit in the Court of First Instance in Bulacan for cancellation of Burt's purchase. On March 18, 1947, the court handed its decision in favor of the Republic of the Philippines. The decision nullified Burt's purchase and ruled that the Republic of the Philippines, as successor of the Commonwealth, still retains the right to buy the estates..."

(underlining 'ours')

NB. This would mean that before December, 1941, at least 22,336 hectares of the 28,307 hectares listed in the Dept. Agriculture and Commerce Pamphlet, as major Church land holdings, were no longer under the management of the Church.

At present the Catholic Church and its Religious Orders hold only a negligible portion of the arable land in the entire country.



Civilize Before You Christianize

By SIXTO K. ROXAS

There is a sense in which it is true to say that the immutable Catholic Church must keep up with the changing world. And that is in this sense: that in each age, there is always one particular set of Catholic doctrines out of the unchanging treasury, that must be stressed.

You might say Catholicism is an armory of varied weapons. Each age brings a new enemy which must be vanquished with a particular weapon. Or to change the metaphor, Catholicism is a medicine chest. Each age is afflicted with a different disease which can be cured with a definite medicine.

The disease of this age is the social cancer. And out of the Catholic chest must come, the Christian concept of social justice. The monster that approaches with fire and fury is Communism. Out of the armory must come the sword of God-given human rights.

But these weapons must be wielded by men. Abstract doctrines are useless if men do not realize them in

practice. Medicines do not cure, unless they are applied.

In no place is this application more needed than in the Philippines. Our country is a seething volcano of social discontent. Despite all the attempts of our President to dismiss all warnings of our gathering storm as "foreign-inspired propaganda," still the fact cannot be denied.

The Philippines is not a paradise of plenty for the workingman, and that means for 17,000,000 of its 19,000,000 Filipinos. The city laborer, if he is skilled, is expected to keep an average family of five not only housed, clothed and fed but also provided with education and healthy recreation with the enormous sum of ₱7.30 a day, — a task which would have been impossible even before the war. The task is even more frightening now when every peso, by pre-war standards is worth only 22 centavos. And these are the maximum wages. Unskilled laborers receive about two thirds that amount. And they are still millionaires com-

pared to the farm workers who receive less than two pesos a day.

And what happens when these miserable laborers try to organize themselves into legitimate unions to bargain for the human treatment which their dignity demands? Managers, government officials and often even courts conspire against them, until they cry (as one of them did) "You cannot fight the rich."

And men still are amazed at the spread of Communism in this country. Big businessmen, sadly including prominent Catholics, wave their hands, tear their hair and run all around looking for ways to stop Communism, when all the time, with a little sincerity, good will, and the true Christian spirit, they could find the answer in their very backyards—sore spots of social injustice.

As for the Catholic majority in this country, it has been in a state of coma. When supposed Catholic leaders will think nothing of wrecking legitimate unions, the only means by which the oppressed worker can fight for his right to a decent human existence, there is something deathly wrong.

The encyclicals of Popes Leo XIII and Pius XI give the cure — the social doctrines of the Church. But who will apply them? We say "The Church." But that is too vague. Who? The Hierarchy — the priests, prelates and bishops? — Yes, but in a very limited way.

Ultimately the application must be made by laymen — Catholic laymen. But most of the old Catholic laymen

in the Philippines have been suffering from a weakness that grows out of exaggerating one virtue and neglecting another. They have been suffering from too much prudence and too little fortitude. They have made of the Church a delicate and flimsy thing that must be kept out of this trouble and kept out of that fight. What a far cry from the militant organization that Christ instituted — a Church built on rock against which all the fury of hell beats in vain! How far we have strayed from the wild and furious religion which was so much in the thick of trouble that the ancient Roman emperors identified it with trouble!

The days are past when the sure place to find a Catholic was in the dungeons, and the favorite quarters of priests were torture chambers. Catholics have become too comfortable in this country. They have forgotten that Christ came with the gift of the sword and we are not called the Church militant for nothing.

The Church in this country has lost the divine recklessness of St. Francis of Assisi, of St. Thomas More, and Blessed Edmund Campion. The young Catholic student must recapture it.

Aside from recapturing the pristine vigour of Christianity, the Catholic must also change his methods. The old apologetic approach of spreading the Catholic religion will no longer work now. It is useless to argue with a man whose stomach is empty.

The first job of Catholic action is

to fight for the basic human rights — the right to three square meals a day for a man and his family, the right to home and comfort, the right to rest and recreation.

You can teach a man's children Catholicism all day — but unless you do something to better the conditions under which those children will grow, your efforts are like words spoken to the winds, useless at most and at worst, the seeds of a bitter cynicism.

So to the Catholic we say what the Popes have said so often: "Go to the workingman!" but go, not with empty words, but with fruitful deeds.

Study the encyclicals—master the Catholic social doctrine. Learn the principles of trade unionism — for strong and free unions led by men of Christian principles are the strongest means for building a Christian social order.

Investigate the conditions of your fellow Filipinos who must live by their labor. No true Catholic can rest in comfort while his brothers live in squalor—(victims of injustice).

In your own homes, make sure that your servants have not degenerated into impersonal household appliances — like a dumb waiter or a vacuum cleaner. Remember that they are human like you, and must be treated as humans, with human warmth and human kindness. They, too, must eat decent food and wear decent clothing, and not left-overs and rags.

Whenever you have an opportunity to defend the workingman, do so. Do not be afraid you will soil your hands or involve the Church in a scandal. Remember — Christ was a workingman working among workmen.

WOMEN DRIVERS

A young woman learning to drive in Bacolor was proceeding along a little-used side street at a nominal speed. As an impatient motorist passed her, he shouted nastily,

"Why don't you learn to drive?"

Unabashed, she smiled sweetly and shouted back, "I am."

THE AUDITOR COUNTS SHEEP

An auditor got out of bed one morning and complained that he had not slept a wink.

"Why didn't you count sheep?" asked his wife.

"I did and that's what got me into trouble," answered the auditor.

"I made a mistake during the first hour and it took me until I woke up this morning to correct it."



VIVA LA MAMA!!!

A Plug For Mothers

By REGINA C. SY

Last year, on the 25th of June, the streets of Rome were jammed with pilgrims and all directed their way towards St. Peter's Square. Fifty thousand people packed the great Basilica and three hundred thousand crowded the piazza. They came to assist at the canonization of the newest saint, a 12 year-old girl, Maria Teresa Goretti. The girl's mother, now an old frail paralyzed woman, came too, and as she was wheeled into the church, the vast gathering broke out into a mighty cheer: "Viva la Mama"

Maria Teresa Goretti was a poor peasant girl. Her rare beauty and early physical development enkindled an unchaste passion in a farm laborer, a young man of twenty and a member of the Goretti household.

Vainly he tried by every means to seduce the girl. Maddened by her repeated refusals, he threatened to kill her if she dared to breathe a word of what had happened. For 30 days the poor child lived in constant fear of death, but she would not give

in. Her only answer was: "It is a sin; God does not want it."

When the ruffian finally got her in his power and offered her the choice between sin and death, she did not hesitate; she valiantly chose to die. She struggled heroically until at length she sank to the floor, her blood gushing from eight mortal wounds. The stem was broken, but the lily was still beautiful. Maria Teresa was a martyr of purity.

Where did this poor girl, brought up in the vast solitudes of the Italian Campagna, this child who had never been to school, who could neither write, —where had she learned to rise to such sublime heights of virtue? The crowd in St. Peter's shouted the answer: "Viva la Mama!"

Saints are not just born; they are made in homes that rear them. Without a Monica of Tagaste, there would have been no St. Augustine.

Without Queen Blanche of Castile, France would never have been blessed with a regime of justice and charity under a St. Louis the IX. Impulsive

Baby Therese of three would not have blossomed into the Flower of Jesus without the pious Zelig and Luis Martin, and without Asunta Goretti, there would not have been a Sta. Maria Teresa Goretti. After God and her brave little heart, she owed it all to the splendid teachings of her mother.

Asunta Goretti's home was a poor home, but it was a pious home. She had to work hard to feed her orphaned children, but as she worked in the field she prayed and poured her own piety, her own love of God into the souls of her children, and like Blanche of Castile, she inspired them with a horror of sin... yes, she taught her little girl to prefer death rather than to consent to a single mortal sin.

It is true that the business of making saints is fundamentally an affair between the individual soul and God. But the parents have terrible responsibility, the duty to prepare the ground, a fertile field for the good seed to fall on; an atmosphere where the seed can sprout and grow and bear fruit... a pious home where the children learn to live in the-love of God.

It is a curious fact, but there are parents who seem to think that young children should not be imbued with religious thought—who think that children should be left to make their own decision when they are old enough to judge whether they will have religion in their lives or not.

These parents do impose their judgment upon their children for what concerns their food and clothing,

their rest and exercise, their schooling, medical care and everything else that tends to their physical-well-being, but they find that the least suggestion of religion should be scrupulously avoided. They seem to think that religion might somehow interfere with their children's living a normal human life, and that to force religion upon them is equal to depriving them of the good things of life. They take as great pains to keep religion out of the children as others do to get religion into them.

When such parents detect religious leanings in their children, especially towards a religious vocation, they are decidedly alarmed. When pressed, they will say that their children are free to choose the religious life, but they must wait until they are mature; they must first get acquainted with the world.

Just what do they mean by that stock phrase; *get acquainted with the world?* What kind of a world is it they should get acquainted with? A good world... or a bad world? Since a religious vocation offers a good world, I suppose they mean a bad one... and this leads to several rather queer conclusions: First let your children become bad, then make them good; first let their souls and bodies become soiled, then cleanse them; first let their tastes become viciated, then change their appetites.

A salesman in a soap-flakes or metal polish may soil an object in the house in order to demonstrate the effectiveness of his cleansing materials. That works, because the

soiled object cannot protest against being made clean, but it is unwise to employ that process with human souls. They can and they do protest against change. A person may get so accustomed to indulging in vulgarity and vice that he chooses to continue to wallow in the mire of sin and shame.

It can never be too early to start the training of the child in piety, in the love of God. Many people underestimate the ability of children to grasp spiritual truths... But why should children not converse with God more easily than grown-ups? Their souls are pure, filled with the Holy Trinity, and the flow of grace is unimpeded.

Children have such simple faith in the efficacy of prayer, that it is easy to teach them the habit to pray — not memorized formulas, but natural little talks with God, such as a "Thank you, Jesus, because you took care of me while I slept... Thank you, Jesus, for my lovely breakfast... Dear Jesus, help Daddy in the office... help Mommy in her work... please Jesus, I was naughty... forgive me..." and so on throughout the day.

If the parents teach their children early to see God in everything around them in the blue of the skies, the white clouds, the rain and sunshine, in the blade of the grass, the tree, the flowers... if they explain to their children the natural mechanical phenomena — the anatomy of rainbows, the hydrologic cycle... how radios work and how children are

born, and if in these explanations they direct the attention of the children to the goodness and wisdom of God who made the world and made it fundamentally good and beautiful, they will inculcate a solid piety and a Christian viewpoint.

If they teach their children early that God loves them and is living right in their souls, they will give a sense of purpose to their lives and a motive for work well done, and suffering accepted. They will establish in their children a pattern of prayer and a habit of piety which will serve them in all the circumstances they will meet in later life.

Serving God will become a joy, not a drudge; sacrifice and self-denial which invariably must be faced in later life, will be met, not with resentment, frustration and neuroses, but with loving resignation and trust in God.

When in later life, misfortune strikes, they will not fall into despair, but they will seek comfort in the arms of a loving God; they will not become suicides, but saints.

You may say, and with reason that all that is easy as long as the children are small, but once they reach high school age, they get beyond the control of the parents. They contrast the pattern by which they were brought up with the cynical values of the "outside" world. They meet other boys and girls; they visit the homes of their friends. They see the advertisements and billboards, they hear the radios... and everything they hear and see shows them

that the rest of their world are enjoying themselves, while they are restricted in a thousand ways by the dictates of religion. They look at their friends with their pockets bulging with money, at their movies, their comics... and they begin to wonder if they are "suckers". Their friends do not go to daily mass... They may see "Neptune's Daughter"... Why are they not allowed... Are they being cheated? Is religion real?... or are the values of the world around them real?

This is a crucial period for children and parents alike. The instinct of the children is to pull them away from the elders... to become emotionally independent... But if their home training until then has been Christian, has been pious, the parents need not be alarmed. The struggle of the adolescent for personal identity will not affect the spiritual pattern their pious home has given them.

But the time has come for the wise

parents to make a frank appeal to their children to embrace the life of grace, and to reject the life of self-seeking. The time has come to show the children the wide chasm that lies between the following of Christ and the following of self...

It is then they should be made to realize that secularism cannot be sanctified and Christianity humanized until they appear the same — they are not the same and the children must choose. It is also then that the penance and prayer and sacrifices of their long years of married life shall bear fruit... The example of the sincere piety and wholesome Christian life of the parents will then do more for the children, than a hundred sermons... The parents have suffered for the souls of their children; they have paid for them; they have bought them with their own pain and sorrow, and when the time shall come, they will pay with their death... They may leave the rest to God!

A WILL ROGERS RETORT

Will Rogers once attended a fashionable Park Avenue affair in a cowboy duds. A dowager (in an extremely low-cut evening gown) looked down her nose.

"My dear man," she sniffed, "don't you have any clothes besides those?"

"Madam," drawled Rogers, "I was just about to ask you the same thing."

* * *

Preparations is nine-tenths of the battle, in war or in business.



WANTED:

Better-Trained Catholic Journalists

By ISABELITA FRANCISCO

The end of journalism in general is to communicate ideas and information. The aims of Catholic journalism are to convey accurate information, to impart knowledge and interpret all news and events from the standpoint of Catholic philosophy with the aim in view of restoring all things in Christ.

With this aim in view, it is evident that Catholic journalism must be universal, that is, universal in its contents and universal with regard to its readers. If it is a fact that the value of any newspaper or magazine depends upon the benefits the readers derive from it, the Catholic newspaper or magazine should aim to reach the maximum number of Catholic adults in order to influence their thoughts and actions and thus direct their lives towards their final goal.

But in order to be read and to be useful to the maximum number of Catholic adults, the Catholic newspaper or magazine must be written in the spirit, the tempo and the language of the times; and to influence

the trend of thought along the lines of sound morality, the newspaper should stress the need for justice and charity in the different phases of our present society.

Catholic journalists should present the Catholic viewpoint on the whole of life; they should sell Catholicism as a system of thought or a way of life and be able to convince their readers that it is the only answer to the present day world problems, as it has been the answer to the problems of life in the past. Consequently, a Catholic newspaper must be Catholic with regard to the principles involved and their application to current events.

In the light of the foregoing principles, let us examine the present condition of Catholic journalism in the Philippines. We need not be silent about the fact that the Catholic voice in the Philippines is so weak that it is lost in the roar of secularism and in the deadening silence of indifference.

I admit that the causes are all tied up in the general condition of moral degradation and indifference of our people—that there are what we call natural difficulties which hinder the progress of Catholic journalism in our country, but we cannot deny that much of the weakness of the Philippine Catholic Press is due to negligence, incompetence and pure cowardice.

First let us take the case of our only national Catholic weekly. "The Sentinel". A certified statement of circulation as of October 8, 1950 shows a total of 20,076 subscriptions three fourths of which are from the provinces. Note that all are subscriptions and that until now The Sentinel has not hit the newstand. Why? Because it has no popular appeal for the following reasons:

—First—inadequate coverage of the news. It tries to cover all the religious activities so that little space is left for the important issues disturbing the church, the nation and the world.

Second, our Catholic weekly has little if any influence on the trend of thought in our present society. The paper does not place enough stress on the Catholic viewpoint on the social, political and economic issues of the day. For example, not enough emphasis is placed on the social order program of the Pope and its practical application to the labor problems that are confronting the nation and the world.

It is not enough to give the facts

about the news but what is more important is to give the right comment and interpretation of the news according to Catholic standards. Let us remember that the majority of our countrymen do not have enough spiritual insight and knowledge of Catholic philosophy to be able to interpret the news correctly by themselves.

All this results in the paper's not reaching the majority of the people precisely because it does not appeal to them, because they do not find it useful. Our Catholic paper seems to ignore that the crisis of our age is today and not tomorrow and that the decision rests not so much upon the youth as upon the Catholic adult.

And what are the causes of these shortcomings?

- (1) Lack of competent staff members.

It cannot be stressed too strongly that the editing of an important journal is a full-time job, a difficult and trying one.

The Sentinel, for instance, has to depend largely on incompetent amateur correspondents in the provinces for local news which is generally inadequate.

- (2) There are not enough reporters and writers on the staff to cover all news areas—reporters and writers, who, being imbued with the Catholic standards of values, will be able to give what the people need,

from the right point of view in an interesting and appealing way.

The Cross, a Catholic magazine of the Philippines has so far displayed the right fighting spirit with regard to its editorials. However, the articles are usually dry and uninteresting precisely because it is so handicapped by a lack of a regular competent staff that it often resorts to reprints and articles from amateur writers.

The Filipinas, the only Catholic Tagalog magazine is in the same straits.

The Mindanao Cross, a provincial Catholic weekly is fast gaining popularity in Cotabato. In my opinion, it comes nearest to the ideal Catholic newspaper. However, being a provincial weekly, its sphere of influence is limited.

What are some of the remedies which might be proposed to this deplorable state of affairs?

There is an urgent need for capable Catholic journalists who know what the people want and what the people would get in order to live up to their glorious name as Catholics.

We need, in fact, definite, clear-cut, brief, powerful and fearless editorials not only on religious matters but also on all the important issues affecting the church, the nation and the world. We need direct and powerful editorials to shock the people out of their indifference.

We need a paper that is Catholic—in direct competition with the secular press—free to comment on any issue, and cover all news areas, uncommitted to any party or faction, and dedicated to the presentation of an integrated Catholic viewpoint on the whole of life.

We need Catholic newspapers and magazines which will take the place of the Catholic education which the majority of our people miss.

Catholic newspapers and magazines need not be defensive and apologetic only, but they should maintain the offensive without becoming offensive. They should demonstrate the full force and application of the Catholic philosophy as a way of life and not as an isolated set of doctrines.

From all this it follows that the vocation of a Catholic journalist calls for intensive, vigorous, thorough and practical training. A Catholic journalist should be well grounded not only in the techniques of journalistic writing but also in Catholic history, philosophy and theology.

And this leads us to the conclusion that, in consideration of the principles which should govern Catholic journalism and the present condition of Catholic journalism in the Philippines—our country is in desperate need for better trained Catholic journalists; hence, the present need—the urgent need of efficient up-to-date Catholic schools of journalism in the Philippines.



In a prison cell with

Archbishop Stepinac

By C. L. SULZBERGER

Archbishop Aloysius Stepinac, the leading Roman Catholic prelate of Yugoslavia, said in an interview with this correspondent on Nov. 11, in a cell at Lepoglava Prison that it was a matter of complete indifference to him whether he was liberated or not. The Archbishop said he was content to suffer on behalf of his church and that his future depended not upon Marshal Tito or his Government but only upon the Holy See.

Five days ago Marshal Tito, the Yugoslav Premier, said that it was possible Archbishop Stepinac might in the future be removed from Lepoglava, where he is incarcerated following his conviction on charges of being a war criminal, and that he might be sent to a monastery within Yugoslavia or, possibly, be permitted to leave the country if it were judged useful to the national interest. The condition imposed by Marshal Tito was that the prelate should never return to Yugoslavia to function as a priest.

We spoke in French, which no one else in the room understood. The Archbishop apologized for his French,

saying he was far more fluent in Italian and German. Nevertheless, he has mastered the language.

"Monseigneur," I said, "could you tell me what the state of your health is?"

He replied, still standing: "I feel well. I am in no way, ill. I have lost no weight since I came here four years ago."

I then asked the Archbishop how he occupied his time. He said he devoted many hours to prayer, contemplation and, at the moment, to the translation of a work on the lives of the saints. He is studying church history. He showed me the work he was engaged in examining: A Latin tome on the Franciscan order by an Irish prelate named Wadding.

I asked whether it was difficult for him to receive reading material. My three escorts stood silently by and I am convinced they understood not one word of the conversation. As for the Archbishop, it became evident as the interview progressed that he could not care less.

He told me he received books continually. Most of them are brought

by his sister, who visits him every month, he said. He complained, however, that all the reading material, even ecclesiastical, was first scrutinized by the prison censors. He said he had no access to newspapers; that he especially missed *l'Osservatore Romano*, the journal of the Vatican, which he described as "prohibited."

I asked him if he was in touch with the world outside the prison walls. He replied, "Letters are not strictly forbidden. But they are subjected to censorship. Therefore I do not write."

I then explained to the Archbishop what Marshal Tito had said to me concerning the possibilities of his release either to a Roman Catholic

monastery within Yugoslavia or to exile—on condition that he should never return.

He stood there silently for a moment, dressed in his black clerical garb, one hand upon Wadding's ecclesiastical history, absolutely motionless.

Then, in a calm and quiet voice he replied: "Whether I go to a monastery, or whether I remain here, or whatever should happen to me, I am utterly indifferent."

"Such things do not depend upon Marshal Tito. They depend only upon the Holy Father, the Pope, and upon no one else."

— Crusader, Nov. 18, 1950

The Oblate Fathers of St. Joseph

wish to announce the opening of a new concrete
Seminary building to house Filipino boys
who have inclination to the religious life.

Anyone who has religious vocation or who wishes
to become a religious priest may ask
for a prospectus from the

REV. FR. SUPERIOR
ST. JOSEPH'S MISSIONARY INST.
SAN JOSE, BATANGAS



HEART TO HEART

Advice to the lovers by Lily Marlens

Dear Miss Marlens,

I am in love with a girl who is just out of the convent due to slight nasal defect. We are both religious and of marriageable age (matured age). We belong to the same religious society. I love her very much and I intend to marry her any time as I am financially able. I think that we will live together very happily. She answered me however that it is almost impossible for her to agree to my proposal as she had her vow of virginity. So Miss Marlens what shall I do?

Troubled Conscience

Dear Troubled Conscience,

It is my understanding that a dispensation from the Vow of Virginity may be obtained from the proper Ecclesiastical authorities. I suggest consultation with your priest or bishop, giving all the pertinent details, and I am sure that you will receive the needed assistance.

Dear Miss Marlens,

I am sixteen years old and at present a second year college student. I have so many friends and I am in love with a boy friend of mine who is seventeen years old but not exactly what you call "love". It's just still a simple love. I am fond of him, I like his ways and character, and his way of dressing. We have been classmates and friends. Incidentally, we are always together in school activities. He hates dancing and parties while I like it, but I adopt myself to the things he likes for we have what you call "mutual understanding". He admires me most and no other and even tells his family about me. His family, indeed, is so nice and good to me. For two years, we have been writing each other seeking advice. He is at present studying in another city. I am afraid he might change later especially he is far. I do not intend to enter in love affairs seriously and be engaged either, not until I am old enough. I would like to hold him

until we are old enough to be in love. I would like him to be my lifetime partner. How can I hold him during these years.

X

Dear X,

You sound like a sensible young lady, especially when you admit that girls of sixteen should not think seriously of love. Nothing would be more disastrous for you and your friends than to give up the pleasant, carefree, joyous existence of youth for the responsibilities and problems of adulthood.

Try to realize that the tastes of youth change rapidly. For girls of your age it is the most natural thing in the world to imagine yourselves desperately in love with a fellow one day and change your mind the next. You are still growing up, physically, intellectually, and emotionally. Give yourself a break; do not handicap yourself at this stage by concentrating on one single boy from whose affections you will not care a whit when the proper time comes for marriage. Just keep on being friends with him and with a lot of other nice boys and girls, and you will never be sorry.

Dear Miss Marlene,

I hope seriously that your advice will enlighten my understanding with regards to my problem. Just last week I broke with the man whom I love with a love developed through years of engagement. He's a fine young man of 20 years old and a senior High School. I'm also 18 years old and a Junior in High School.

We went steady for two years and my parents often complained about his health. Because three or four months after our engagement, he got a disease said to be contagious. In spite of this I stick to him because I love him, tho' I don't know whether he cares for me or not. Day after day I pray for his health, because I know God would clear him soon of that disease.

Here lies my problem: I did not break with him because of his health, but because he's after another girl right here in our city. I know not what to do, all I know is that I love him still. I'm terribly heartbroken, because in him I've found the real feeling of love through frequent companionship.

With this condition of mine, I know Jesus calls for me to help Him bear the Cross. But just as I broke with the said fellow above, I accepted a suitor who is in Manila now...He's finer than the fellow above, but I'm not so madly in love with him.

So then, did I think of the convent. Can I enter the convent without graduating the High School. Please Miss Marlene, help me to

choose whether to bear Christ's cross to the House of the Lord, to be secluded from the world or bear man's burden of uncertainty.

Romzal

Dear Romzal,

Your whole letter demonstrates what happens when too young and immature minds occupy themselves with affairs that properly belong to adulthood. You are much too young and undeveloped emotionally and intellectually to decide what you want to do and be for the rest of your life. If you would do the right thing, then forget about your suitors and concentrate on your studies first. Finish your course, enjoy your youth, and keep on praying. Then when the time comes and you are old enough to make up your mind permanently, you will be better equipped to make the proper choice.

Dear Miss Marlene,

In my childhood days I had been attracted by a life of solitude. I had resolved to enter the convent at the age of 30. When I was barely sixteen or seventeen my love towards God greatly throbbed in my heart. So if possible I'll enter the convent after graduation. My parents are against my will and one time mother scolded me. She chided me of my precious time spent in prayers. According to her, she is not opposed to adoring God, but if it is done excessively she'll be displeased. At night when I pray, she watches me and when I commit mistakes she talks of things with regards to my prayers. I changed my plans that I must pray at midnight without using any light. I tried it out but I fell sleepy and my prayers seem weary. Truly for more than a week I was unable to pray the holy Rosary. I feel as if my life is insecure.

Now what advice can you give me with regards to my situation?

- a) Can you assure me that I can enter the convent in the contemplative order?*
- b) Would it be alright to pursue my studies and serve my parents first.*
- c) Which is advisable — to cling to my ambition, having a characteristic dislike of society, or to change my life anew and enjoy the world.*

Lourdes

Dear Lourdes,

An inclination to the religious life is a precious gift, to be nurtured and cherished as befits the greatest vocation in life. However, you are still too young to be certain about your choice of a state of life. Also, since you are not yet of age, you are duty-bound to respect your parents' wishes.

So I would advise you to finish your studies first. At the same time,

do not shun a good wholesome social life, because a well-developed personality makes for success not only in the secular but also in the religious life. Keep praying and doing your duty, and when the proper time comes, Our Lady will surely show you the way.

Dear Miss Marlene,

"I am practically 30 years old. I have never had a girl-friend (that is God's truth). I envy men who have and wonder how in thunder can they acquire one. So far in life, I have been successful in pen-pal correspondence, having come in contact with different pen-friends since 1939. At present I am one of the members of Aunt Lina's Circle.

But, never in my years of correspondence with these female pen-friends has the idea of courting one of them come into my mind. The thought of doing so, would be the contradiction of the word pen-friend. I have been friend, confidante and even brother to all of them. Their problems relating to life in general. I have some female-friends, but when I start wooing them, they turn cold and they won't speak with me anymore.

As long as they are just friends, they are good listeners to my wit and to my sense of humor, but when I start getting romantic, they freeze (like the weather nowadays). I have courted 2 or 3 times, but I have received the same answers, that I lost interest on that matter. I have become fickle-minded.

There are times that the one where I do not shower my attentions is the one interested and the one where my attentions are concentrated is as cool as the ice-freezer. Incidentally, I am not a good dancer, I know only the slow-drag. But rather bowl, bike or go to show, rather than attend a party.

What would be the steps wherein I can win over a g.f., Miss Marlene? What is the thing that keeps me slow? How can I defroze the women I am interested in? Tell me how to solve this dilemma

Dear H. H. A.,

H.H.A.

Not knowing you personally, and from the meagre description you give of yourself in your letter, it would be presumptuous of me to pretend to know the cause of your failure in courting. Perhaps there is really nothing the matter with you, since other girls seem to have found you interesting. It may be that in God's divine plan, the time for you to get married has not yet come.

However, here are some tips as to what a girl generally finds desirable in the man she wants to marry: He must be of sterling character, trustworthy, unselfish, considerate, and cooperative. He should have a steady

job, be industrious and hard-working. He should be friendly, kind, loyal, and true; an interesting companion, thoughtful and adaptable. He must have clean personal habits, a gentleman in words as well as in deeds.

So start checking up on yourself, will you?

Dear Miss Lily Marlene,

What is Love? When can we say that we are in love? How can we detect whether a person is in love with us or not? What are the outward manifestations of a person in love?

Frankly speaking, I think I am in love with a girl. But until now, I am not sure whether I am really in love or just infatuated with her. Well, I am determined to marry her. Suppose time comes when I lose my affections for her, can she say that I just fooled around with her? Is it wrong to court more than one girl at the same time? Even just for finding out whom I really love? When we buy something, we select. Is not courting the process of selecting the right girl for our partner in life? And selection implies more than one object.

What factors inflame this passion, love, and what extinguish it? Some boys told me that embracing, kissing and the like makes girls love more. I have not experienced those things because they are sins if we commit them. Do you think that they are correct? Is breaking an engagement a sign that the couple are not really in love, as they have thought before?

Since I fell in love with this girl, I lost interest in any other girls. Even how beautiful, lovely, and charming they are, they just cannot attract me because all that is in my mind is the girl I love. In spite of the merriments of the social functions I have attended in our town, I was never happy because she is not with me, we being from distant places. I am always craving for her companionship, but we have never been together in any affair.

Now, I do not like to associate with any other girls for reasons I do not know. Am I right, Miss Marlene, and if I am wrong how can you correct me?

In Love

Dear In Love,

Yes, you seem to have all the symptoms one usually associates with the complicated and inexplicable phenomenon that is this thing called "love".

As to the rest of your questions, I would refer you to a very instructive pamphlet that just about covers all your doubts:

"Modern Youth and Chastity" by Father Gerard Kelly, S.J."

(Ed.—This excellent pamphlet may be ordered thru The Cross. —Only P0.70 including postage.

THE APOSTLESHIP OF PRAYER CORNER

In League with the Sacred Heart

By Rev. PEDRO VERCELES, S.J.
National Director

As, at present everybody is talking about Communism and Religion, it may be well to point out why there is such opposition between Catholicism and Communism.

Communism is not only a political enemy which threatens our freedom, it is not only the enemy of our culture and religion which prowls around our frontiers as Islam of ancient times. It is a mighty force that pervades every place and threatens everything. Like Catholicism it claims to be universal and it has spread with the rapidity of lightning all over the world; frontiers are unknown to it, it passes through the most compact lines, enters well guarded strongholds, unbalances the clearest minds and shakes the most steadfast of hearts.

Like Catholicism, it has its apostles who go everywhere, and make "converts" in the most unexpected quarter. It has its fanatics, who call themselves martyrs. Like Catholicism it pretends to ennoble man and with man the whole of human society, to raise it to the highest level it can possibly attain, and thus create a new civilization, a new literature, a new moral code, a new ideal, a new

(Continued on page 34)

ABOUT THE ARTICLE

The following speech delivered by the Rev. Father Ledit, S.J. in one of the A of P directors' conventions in Rome, will be of great interest not only to our Associates and Promoters but also to all our Cross readers. It is timely, solid, interesting.

May we take this opportunity of inviting once again Cross readers to join the Apostleship of Prayer. Conditions for membership are easy and simple, but the benefits are many and most consoling. To Promoters the Sacred Heart made this promise. "Those who shall promote this devotion shall have their names written in My Heart, never to be effaced."

To become a member, apply to your Parish Priest or write to the National Office of the Apostleship of Prayer, 2821, Herran, Manila.

— The National Director



Intentions Blessed

General Intention: For those who suffer persecution for justice's sake

The Divine Master proclaimed blessed those who are tormented for being good and in spite of this remain faithful to their duties. "Blessed are those who suffer persecution for justice's sake, for theirs is the kingdom of heaven." All those who for being good Catholics, are mocked, molested, or persecuted in one way or another, are blessed. These persecutions generally come from the wicked; sometimes they come from the good—and these are worst. Hardly can one practice a virtue without some persecution in one way or another. This is the patrimony of virtue in this life. Many have suffered for such martyrdom.

Actually millions of Catholics suffer imprisonment and concentration in horrible camp, torture and death for their faithfulness to Christ and His Church. Others, if not martyrdom, have to tolerate molestations or injustice. Jesus said that all those who wish to live a religious life will suffer persecution. But He also said that we should not be afraid of those who wish to destroy the body, but we should fear those who can condemn the soul to eternal punishment.

So that in the hour of trial our brothers may not succumb to suffering and calumny, so that they may know how to resist the impetuous attack of any persecu-

the Holy Father for May

tion. let us pray to the Sacred Heart of Jesus that He may assist them with His omnipotent grace. Let us also ask perseverance in the same for all Catholics of the world.

Mission Intention: For Christianity in Indonesia

Indonesia comprises the three great islands of Java, Sumatra, Borneo and other small islands. In the island of Flores may be found one half of the Catholic population of the republic. Of its total population of about 75,000,000 some 700,000 are Catholics. In 1949 its political independence was proclaimed on the basis of five principles, the first of which is the recognition of the supreme authority of God Omnipotent. The next year Indonesia established her embassy in the Holy See and the Pope received her first minister. Said the Holy Father:

"Wherever the supreme jurisdiction of God is recognized and defended as your Republic has done in its inauguration, there men are given their proper places—so are nations, the rule of democracy and conscience and social justice with a firm and happy harmony. It may be that outside events or human errors may offer obstacles to this end, but while the end remains unchanged, there will always be hope to realize these excellent principles."

Jose Ma. Siguion, S.J.

THE APOSTLESHIP . . .

(Continued from page 31)

human race! If ever the world has seen a more fantastic realization of the diabolical scheme, which St. Ignatius describes in his meditation on the "Two Standards" it has now certainly become a fact which even the blind must see.

It is needless to say that Communism is the enemy of Religion; only those who do not wish to see can deny it. Communism is non-religious and anti-religious.

First, it is non-religious inasmuch as it tries to build up a society from which God is banished. It is hard for us to realize the great extent of this plan, since religion fills the very air we breathe. Surrounded by our churches, having always the crucifix before our eyes, receiving our Catholic newspapers and listening to the intimate confidences of our faithful, we are, as it were, steeped in the supernatural. There is nothing like that in Russia. For a great number of the U. R. S. S. inhabitants God no longer exists. The faithful must worship God in secret.

The quinquennial plans have given rise to new cities that have, so to speak, sprung up from the desert. No churches, no priests, no divine worship for these countless multitudes.

Whole districts are today without church and without priest, to be exact for our Catholics there are just two foreign priests. The lamps which burned before the Blessed Sacrament are extinguished. . . The little bol-

shevik, goes to the Kindergarten, then to school and meetings of the pioneers; from there he passes to the Komsomol, then to the factory and to the army, takes part in all the sports, grows old and dies, and during all these years, the school the press, the public speakers, the government decrees, have told him that there is no God! Atheism, formerly was madness of the few, now it has become the normal state of countless multitudes.

If, when meditating on hell, we can understand, that the essence of damnation is the loss of God, we may feel some pity for the immense masses immersed in this inferno of the U. R. S. S.

For the materialist, who looks on things only from the outside, these considerations have no interest whatsoever; but they fill with horror and dismay the Christian soul, the soul of the priest, who is forever trying to gauge the void caused by the absence of God.

Bolshevism is even more anti-religious than non-religious. In former days the Commissary of Public Instruction declared that the anti-religious propoganda was not necessary in the Soviet school, that is was enough for education to be non-religious. A late decision (For Communistic Education, Aug. 4, 1937) declares that such a theory is rotten and harmful. It is not enough to be non-religious, it is necessary to be anti-religious. God is the enemy, He must be attacked, and against Him all weapons are good.

First there is the weapon of blasphemy. It is hard for us to understand the meaning of blasphemy, when it has attained such a degree of universality. So in order to have some idea of it, we must go back to the meditation on hell.

There is the fashionable blasphemy of the "professor," who "proves" that there is no God, and that science is in conflict with the Bible; there is the blasphemy of the popular heroine, the champion of parachutisme when, for example, she declares that she has not found God in the clouds; there is the coarse blasphemy of the militant atheist who draws caricatures in the "Bezbozhnik", which he thinks are amusing, but which are only impure.

Always and everywhere, the same idea: God as an enemy; the enemy of the poor, the ally of those who cheat the people; the enemy of progress, allied to those who keep the world in ignorance and misery. All this is explained to little children when they begin to go to school and is kept up all through out their education.

Then there is desecration and sacrilege. The churches are closed, destroyed or desecrated. It is useless to repeat here the history of past years, when the churches one by one were closed; useless to remind the make-believe tales told by the bolsheviks, to explain to the world that they did not mean persecution. Many churches have been converted into anti-religious museums; and barns for animals, desecration has been thor-

ough; statues, and even sacred vestments are used for shameful and anti-religious campaign.

Finally, there is persecution. Persecution of the clergy; more than one hundred priests Bishops are now under the Soviet law, most of them in concentration camps; others confined to places where life is nearly impossible. Persecution of the faithful; the introduction of the uninterrupted week, with the obligation to work on Sundays and holidays under the penalty of confiscation of wages that go to pay for the anti-religious propaganda; sentences of imprisonment, sentences of death.

Doubtless there have been in the past, blasphemies, desecrations and persecutions, but never have they been so universal as now. The world had never seen an immense country such as Russia, reject all form of worship and all religious creeds. . . . And wherever Communism enters, we see the same phenomena changing here and there, according to the different countries, but having the same universal characteristics. Think of the bloody deeds now perpetrated in those countries, the convents and churches behind the iron curtain, desecrated, the nuns priests and bishops massacred or persecuted and with universality which afford clear proof that we are witnessing the workings of a carefully thought-out diabolical plan.

Satan has risen to drive out God. And it is appalling to see that so many people have no clear idea of what he is about. The vision of the Apocalypse, where Michael fights the

dragon and his angles, is terrible; but here the arena is the whole world. On one side the well-organized forces of international atheism, drawn together by hatred of God; all this scene strangely lighted by the fantastic mixture of smoke and fire of which St. Ignatius speaks, and which deceives so many minds that we believed were better forearmed. On the other side, the humble-spiritual forces of the Church, *Infima munde*, ridiculed by those who believe only in human means to fight against a diabolical force, scattered like a flock of sheep surprised by a storm, "*pulsillus grex*". Will this little flock ever understand that its best weapon is its great weakness? *INFIRMA MUNDI ELEGIT DEUS UT FORTIA QUAEQUE CONFUNDAT*. God has chosen the weak things of the world to confound the strong.

And here, we must admire and wonder at the great mercy of God towards His Church. What treasures has He not granted Her through the devotion of the Sacred Heart applied to human society, that is, devotion to Christ the King.

It was during the 1st century that the Apostleship of Prayer was founded. Its aim is to point out the supernatural aspect of the Church's conquests at her struggle against her enemies. Devotion to the Sacred Heart, through the Apostleship of Prayer is the remedy God has given us for the great evils from which mankind is suffering.

It is a devotion for humble souls. The "Messengers of the Sacred

Heart" are not intended for a small circle; they are widely read in our Christian families, teaching them how to live humbly and in a Christian manner. Among workmen, in the peasants' homes, wherever there are Christians who pray and suffer, there is always to be found a picture of the Sacred Heart. It may be such a one as to make an artist smile, but is one which has dried many a tear and inspired many a heroic resolution. The prayers, communions, sacrifices, holy hours, all these practices of piety, which play such an important although sometimes unknown part in the history of mankind, are brought about by these little monthly pamphlets of the Apostleship of Prayer, which do not dazzle anybody, which are not even noticed by those who think themselves entrusted with destinies of the world. The program of self-sacrifice implied by the word "promoter" assures to the Apostleship of Prayer a scope of action all the more widely spread as the promoter is often chosen from among the lowly ones of the world.

The means used by the Apostleship of Prayer have a supernatural efficacy.

The daily offering teaches the members of the Apostleship of Prayer resignation. The work and suffering of every day are not a burden, but form a precious treasure which is offered every morning to the Sacred Heart. That will not prevent a Christian from fighting so necessary, against the dangers which threaten his children, his family and his coun-

try; but his fight will be the fight not of a rebel but of a crusader. Thus the soil where communism implants its doctrine of hatred and revolt will be purified anew every morning.

For, let us say it again, the essential condition for the success of communistic propaganda, is not poverty and depression although these factors have an importance not to be denied, but it is the naturalism and materialism which have penetrated everywhere, even at times, among the clergy, who have forgotten, at least in some places, what is the meaning of evangelical poverty. If in the midst of the crisis through which some countries are passing today, those who best withstand the instigations of the "extended hand", are

precisely those workmen who are suffering under the stain of misery and want of work, is not that in itself a striking proof that poverty and misery prepare the soul for heroism as well as for revolt?

During the recent strike in France, a poor working woman who had enrolled all her co-workers in a Christian union, and in the Apostleship of Prayer, was violently threatened. The godless so terrified her companions that they no longer dared to receive the monthly pamphlets which came to remind them that they were to offer to God "the prayers, works and sufferings of the day." Is not this a proof that the Reds well understood the efficacy of this little practice?

(TO BE CONTINUED)

A SCARECROW OF A SONNET

By ESTELITA JUCO

The scarecrow stands with outstretched hands
 Beamed on by heaven's sun;
 About him flaps some tattered rags
 To make him look like man.

My country quakes with "surplus" fakes
 About which nothing's done;
 My leaders tell that all is well
 And that bribes are "just for fun".

The scarecrow and the state today
 Are much alike,—here's why:
 They think superficial display
 Can fool the public's eye.
 The real self which they conceal
 Truth's breezes time and again reveal.

The Chaperone

Pen Pal Column conducted
By AUNT LINA



With this issue of the Cross, our club is a year and a month old. Come to think of it — our Family now counts with over a hundred and twenty members — all young Catholics who believe in good wholesome friendship via the mail.

And why not? We believe in it, too. The Chaperone Club was established for that particular purpose — to meet that tendency among the youth to make friends by mail. Oftentimes however, the friend-seeker chooses a non-selective medium and usually gets to meet pen-pals who are not quite "on the level". And sometimes, our friend-seeker discovers this too late. We want our Catholic Youth to know one another in the properly-supervised manner... hence, The Chaperon Club.

It has been our greatest pleasure during this year of "chaperoning" to find among our Catholic youth some real fine Catholicity that we can honestly be proud of. The number of those who write about spiritual matters to one another is indeed surprisingly high. (Ed.—See letter of Ray

de Medina in "I'll tell the Cross" Dept.) And this is a good sign. For if there is any difference between this Cross-sponsored Pen Pal club and other Pen Pal clubs conducted by secular papers, it's the fact that ours is Catholic. Its members are Catholic boys and girls, most of them from Catholic schools, and they all have one ideal — to keep clean, wholesome, good Catholic friendships via the mail.

By the time you read this, we will have met one another at our first "Family Get-Together". And it will surely have been delightful meeting our friends with the incognito masks of Code names set aside.

However, for those who couldn't manage to attend the affair, you'll hear scoops and scoops of news from your "cousins" — so a detailed description of the "social" on my part will be mere repetitions. And besides, I have to meet the deadline which pops up long before the April 1 affair. So, start those letters flying, folks.

In this month's column we'll dispense with news of club members and go straight to the list of new "cousins" who were accepted lately. Pick your pal and write "hello!" Alley-oop! here we go...

Swelling the Eulakeña group this issue is Luisa B-109 who hails from Malolos, Bulacan. She's a nineteen-year-old lass... graduate of the E.T.C. course... loves cooking, writing letters, badminton, and reading.

Looks like the Aguilar clan is turning up for incorporation into the Family ... first Herminio, then Nera (or Elena) ... and now a flesh-and-blood cousin — Chorito A-111. She stays in Economia St., Sampaloc, Manila... she's in her Sophomore year of dentistry at the Centro Escolar University.

"Hope" S-106, an active club member, induced three of her friends to join — Augusto A-112 (age: 23); Nestor N-102 (age: 23) and Ernesto R-105 (age: 21). All of them are Seniors in the College of Engineering, Mapua Institute of Technology... all like to struggle with math problems, and go for bowling, badminton and reading.

Mila N-101 is a typical "baby" — she's only 15 years old — a Freshman at UST—goes for badminton, bowling and occasional parties. She wants to cuddle on Auntie's lap.

Zenaida C-106 got interested in the Family due to her class teacher who recommended reading the column in order to get a broad slant on the trend of Catholic youth. Zenaida is a sports-minded girl, goes for swimming and tennis.

From Dimiao, Bohol, comes Irene V-109 who is another outdoor girl. Accent is on biking and volleyball. She's a High School Junior of St. Nichol's Academy.

Another member from Davao City is Amelita D-107... a Sophomore B.S.E. student at the Immaculate Conception College. She's a hound for puzzle-solving games.

Rustico A-100 introduced one of his intimate friends — Sisemundo D-108 — who hails from Meycowayan, Bulacan. He's an eighteen-year-old "binata" — no hobbies given.

Primitivo C-101 is worried because he has only few 'cousins'. So grab that pen, children, and write him "hi! coz".

Concesa R-106 will have to leave off pouring over her school books and relax on pen-pal letters instead. Her poor eyes deserve a rest so she has stopped studying. But she's not letting that get her down. She loves horse-back-riding, swimming and other active sports.

This is all, children. Have a pleasant vacation.

Written by a fair-minded Protestant, this article should be read by
Protestants and Catholics alike . . .

Protestant and Catholic

IN AMERICA TODAY two mighty forces exist side by side: Roman Catholicism and Protestantism. The two have much in common. Both groups are working to make religion an integral part of our national life. Both seek to establish the spiritual values of the Christian faith, as the only means of successfully combating the increasing materialism of our age. Yet there are great differences between Catholicism and Protestantism, and some of these differences are inevitable and irreconcilable.

Each group stands for something the other does not believe in. Since this is a fact, is there any possibility that Roman Catholics and Protestants can come together in any way and, in a measure at least, unite their forces in defense of the Christian faith? At the present moment it seems almost impossible. As the American Mercury said: "The widening gulf between protestants and Roman Catholics has become an important national issue."

Now it happens that time ago I wrote to Archbishop Cushing of Boston, voicing my approval of the high moral and spiritual quality of his addresses. In my letter I suggested the possibility of some form of cooperation between Roman Catholics and Protestants against the common foe of modern materialism. In reply I received what to me was a most astounding letter, and one which most certainly is worth quoting in full. I have Archbishop Cushing's permission to do this.

Dear Mr. Kimball: The blessings of the Lord to you for your grand note. As you know full well, the way is hard, and a kind word like yours is a source of great encouragement. I am convinced that Christians of all classes, Protestants and Catholics, must unite if we are to save the world from moral and spiritual decay, which is always the prelude to material destruction.

Cooperation

By HARRY WOODS KIMBALL, D.D.



*With highest esteem and most cordial personal greetings, I am
Your devoted friend
(Signed) R. J. CUSHING
Archbishop of Boston*

This is a most irenic and yet emphatic statement. The Archbishop's words, I feel, should compel constant study of the possibilities of cooperation. However, if this union of forces which all sincere Christians desire is

to come about, certain obstacles must be cleared away.

Lord Tweedsmuir once remarked that "nothing is more divisive than a common faith held with differences." This sometimes seems to be all too true regarding Protestants and Roman Catholics. Too often the two groups emphasize their differences rather than the common faith. Is it not time to stress more the unity of purpose?

Recently—on the eve of the elections in France and Italy—the Holy Father pointed out the fundamental issue—whether those nations would "continue to rest on the firm rock of Christianity, on the acknowledgment of a personal God, on belief in the spiritual dignity and the eternal destiny of man," or whether they would entrust themselves "to the unfeeling omnipotence of a materialistic state without any ideal beyond this world, without religion, without God?" That question every Protestant can echo with fervor.

WATCH FOR
The Answer to this Article
By FATHER LAFARGE
Editor of the Respected
Jesuit Weekly
AMERICA
In Our Next Issue.

—Ed.

We all know that cooperation is needed—but how can we proceed to achieve it?

DIFFERENCE TO BE RECOGNIZED

First of all, preliminary to plan for unity of action based on this common faith, there must be a recognition of that fact that there are differences in belief. For a Roman Catholic the seat of authority lies in the Holy See and the Councils of the Church, and, indeed, in the ordinary teaching of the Roman Catholic Church. Whatever is set forth by these is accepted as the truth. For a Protestant, on the other hand, the seat of authority is the individual conscience, and the ideal church is a self-governing fellowship of Christian believers.

Here, then, Protestants and Roman Catholics do part company. There can be no question that this is a fundamental difference in the conception of a church. This fact must be accepted, and it does not do much for good for the two groups merely to wrangle about it. Heated argument only increases the tension. Meanwhile, both protestants and Roman Catholics might well "agree to disagree" on some points, and seek for a common group on which they can cooperate to right the materialism and atheism which are so strong in the world today.

While the above-mentioned disagreement on the concept of authority is most fundamental, there are other differences which in the interest of united action should be minimized.

One of these other differences concerns education. At the present moment the place of religion in the education of our children is being widely discussed and, of the lesser differences between Roman Catholics and Protestants, the question of aid to parochial schools is the most important. Our public schools may not be godless, as is sometimes claimed, but most certainly they do not even remotely teach any religious faith. Roman Catholics believe—and with this most Protestants will agree—that a sound training in the essentials of religion is a necessary part of any real education. Our children do not get this in the public schools today, or in the average Protestant Sunday School with its less-than-an-hour-a-week of casual instruction. That is why Catholics have parochial schools, where religion is an essential part of the whole curriculum.

Without a bit of grumbling, Roman Catholics pay taxes for the support of the Public Schools possible. Such a sacrifice deserves the highest praise. The enrollment in Catholic schools has more than doubled in the past twenty years, and today millions of dollars are being spent for the erection of a new building. Roman Catholics are evidently determined that their children shall have an adequate training in the essentials of the Christian faith.

Catholics must bear this extra cost in education because of the interpretation of the phrase "separation of Church and State." "Separation of

Church and State" is apparently an American point of view. But just what that phrase means is a matter of judgment. It certainly suggests that religion in any form shall never control the state.

The Federal Government cannot, under the Constitution as interpreted by the Supreme Court, provide funds for the maintenance of private school buildings, or for the payment of teachers in private schools. It can, however, do its part toward protecting the health and general security of all children, regardless of what school they attend or what faith their parent profess.

It is therefore straining at a gnat when this pronouncement is used to condemn any protection or care by the state of children who may be in private or parochial schools. For the state to provide free bus transportation, or lunches, or health care, or even nonreligious textbooks for the children in these schools, is surely not in any way linking the state with religion. Cardinal Spellman has said that the Roman Catholic objectives regarding Federal aid are limited to the items suggested. If this common-sense attitude could be accepted by Protestants, this controversial difference might become a minor one indeed.

Another point on which Roman Catholics and Protestants are not agreed is the question of birth control. The Roman Catholic Church is against contraceptives as an artificial means of preventing conception, and

for this stand it has good Bible backing. The Roman Catholic Church therefore condemns birth control, except through a knowledge of the natural rhythm of fecundity.

Protestants, on the whole, believe that planned parenthood makes for health and a proper care of children. Since the two viewpoints do not seem reconcilable, it would appear wise to let each group follow its own convictions in the matter, and leave to a decision by the voters at the polls what the attitude of the state shall be. We have done this in Massachusetts.

A further point of difference concerns mixed marriages. On the whole, neither Protestants nor Roman Catholic believe in mixed marriages, for no doubt the greatest barrier to unity of mind and heart is a difference in religion.

Moreover, many of these marriages result in loss of interest in religion and neglect of the church on the part of both parties. They become indifferent, and often fail to give their children any religious education at all. The fact that the Roman Catholic Church insists that all children born of mixed marriages be brought up in the Roman Catholic faith may seem narrow to other than Roman Catholics but it surely indicates a sincere attempt to see that such children do not become heathens.

GROUND FOR AGREEMENT

These differences regarding schools, birth control and mixed marriages should be removed, as far as is poss-

ible, from becoming sources of continual dispute. For they are certainly overshadowed by the need of unity against the materialism of the age, and its twin brother, atheism.

The need for unity of action between Protestants and Roman Catholics is very plain. A crucial task confronts the churches. The life of the modern world is largely pagan, both in its philosophy and moral conduct. Christianity faces a cultured and sophisticated materialism. It has taken over some of the temper and ethical impulses of Christianity, but it is none the less pagan in its life pattern.

President Conant of Harvard University said recently: "Almost everyone who has been immersed since childhood in the cultural stream of twentieth-century America carries with him a universe of moral and spiritual values from which he will have great difficulty in escaping." Surely for a careful analysis of morals among individuals, and especially in politics, is convincing proof that materialism, selfishness and ungodliness are rampant.

Both Protestants and Roman Catholics want decency and morality, and this common aim can be a ground of real cooperation. Roger Babson, well-known financier, said a short time ago: "Catholics are now doing practically all the protesting against questionable movies, indecent divorces and other public sins." But Protestants, too, are becoming vocal.

Recently in New Orleans the City

Council of Protestant Churches protested against the abortion practices in the city. Archbishop Joseph Rummel at the same time condemned the ease with which these illegal practices were carried on and called them "an assault on public morality." Elsewhere, also, there is evidence of a meeting of minds.

In Great Britain a Christian Frontier Council has been formed which includes Catholics like Barbara Ward. "A sense of common danger," say members of this group, "is drawing Christian communities together." Many Protestants agree with the statement of Cardinal Stritch of Chicago: "It is a time when all of us must stand conscious of our responsibility to God." This is especially true regarding atheistic communism. To fight this common foe Roman Catholics and Protestants can certainly stand shoulder to shoulder.

On this question of communism, Christians are not primarily concerned over the difference between socialistic and capitalistic forms of economics. The danger lies in the fact that Soviet influence everywhere is directed toward the total strangulation of all religious life. What has happened in one country—Czechoslovakia—is typical. About 75 per cent of the Czech people are Roman Catholics, yet the communistic regime at Prague is attempting to break the Church completely.

Recently the Commissar of Education in the Soviet Republics wrote: "We hate Christians. Even the best

of them must be regarded as our enemies." The state not the Christian faith and ethics, must prevail. "Those men who are not governed by God must be ruled by tyrants," said William Penn. Can there still be any doubt that all protestants should align themselves with Roman Catholics in a wholehearted defense of the Christian faith?

UNITED FRONT AT HOME

It is not only abroad, either, that Christianity needs a united front. Even our own United States is still far from being a Christian land. In 1949 the census reported some 80 million church members—a figure that leaves at least half of our population outside any church. In his remarkable book, *Peace of Soul*, Msgr. Fulton J. Sheen says: "Modern man has locked himself in the prison of his own mind. Only God can let him out." This is all too true. Cooperation between Protestants and Roman Catholics can help to liberate the souls of all of us.

That cooperation is being welcomed by both sides is evidenced many times. Last June Catholic and Protestant leaders of North America and Western Europe met in Paris and set up a new organization, the World

Organization for Brotherhood. From the Roman Catholic Archbishop of Paris, the Most Reverend Maurice Feltin, came a message of welcome, hailing the group as "a rallying of the most authentic spiritual forces."

Another group, mostly Protestant, has started a campaign called Religion in American Life, and the Roman Catholic Bishop of Rhode Island has issued a statement endorsing this movement "to make all people more and more conscious of the Divine Presence, and the duty of all to praise and worship Him."

The need for the unity of which Archbishop Cushing spoke in his letter is then beginning to be recognized, and his spirit is winning friends in Protestant circles. Bishop Oxnam of the Methodist Church has said of Archbishop Cushing: "I am caught by his friendly spirit, the charm of his personality, which carries into our American life some of the winsomeness of the Emerald Isle." But that genial word does not go far enough. Archbishop Cushing is a real statesman, and I believe that Roman Catholic churchmen with his breadth of vision could lead both Protestants and Catholics in a mighty defense of the Christian faith.

—America—1/6/51

SPACE FOR MORE

From Quote comes the following descriptive indictment, which originally appeared in the Boston Journal of 1855:

"Among the curiosities lately placed in a museum is a mosquito's bladder, containing the souls of 24 misers and the fortunes of 12 printers. It is nearly half full."

The children were silent as I concluded the story of the Wizard of Oz. I could almost feel the last words and the moral of the story taking root in their hearts: There is no place like home.

Were the children my only listeners, I would not now be writing this. For the children did not question my sincerity and my love for home. It so happened, however, that I was teaching at the convento. A young lawyer who was waiting for the parish priest in the parlor overheard the story. He called out to where I was conducting class and asked, "If you believe there is no place like home, why did you leave yours to enter the novitiate?"

I shall not say that the man was rather impolite. I think he was just curious and a little bit skeptical. But I don't think the children would ever have asked me that question. To their simple minds there was no incongruity in a man who had given up his own home telling them to love their homes, for there was no place like home. The young lawyer thought I had left home because I had lost love for it; the children knew I had left home because I loved it. They knew that the only things we give up are those which we love.

The only things a man gives up are the things he treasures. And they are the only things worth giving up. No man who hates cigarettes (I believe there are very few) can be said to give them up by not smoking any. No man who hates eating liver, (there may be more of this class)

Why they all leave home . . .

There's No Place

gives up liver by not taking any. I think this fact is clear enough. But a man who has a strong craving for liquor gives liquor up, when, to fulfill his promise to his wife, he abstains from it. The young lady who has a liking for bright, red lipstick gives up this liking, when, to satisfy her lover's likes, she does not use so bold a color. So also, a young man leaves home to become a priest or religious because he loves his home. He is giving up his home because he loves it. He is giving up his home for God Who is worthy of every sacrifice, and more.

You see, when a young man leaves home for the novitiate, he is not merely changing residences. He is not preferring the novitiate to his home as a shelter. In fact, it is not right to think of him as leaving his home for the sake of the novitiate. The novitiate itself is not worthy of so noble a sacrifice as leaving home. But what the novitiate stands for is; and that is the service of God in a

Like Home

By R. G. FERNANDEZ, S.J.



ptal sense, in a vowed life. The young man gives up his home for the religious life, which is a life completely consecrated to God's cause.

We all know that there are at least two ways of loving a thing. One is to keep possession of it; the other is to give it up for something worthy of a higher love. So, a man can keep his love for basketball by playing it. - But, when out of care for his endangered health, he stops playing, it does not mean that he hates the game. He still loves it, but is giving it up for something worthy of greater regard. A young man loves his home by holding on to it, by staying there whenever he may. But when Christ calls, "Come, follow Me" and the youth follows, it is not because he no longer loves home. He rather proves his love for it by sacrificing it to someone worthy of greater love—of all love—Christ. He shows that he loves his home and all that it stands for so much that he is willing to give it up only for

Christ's sake. He still loves his home; only he loves something nobler still more. To prefer chocolate ice-cream to macapuno ice-cream is not to hate the macapuno. Simply because one loves something more that other thing does not mean that one hates that other thing.

A man's love or hatred for the home is shown by his leaving it. This all depends on whether he leaves it for something nobler or based. If one leaves home to spend precious moments of the evening at the canto, then he shows he has no great love for his home. When one leaves home to spend the time he ought to spend with his family away from it, say at a night club, or a gambling den, he shows no great love for home. When one leaves home because he is bored, only-to come back at the flickering hours of dawn, he shows no great love for home. Such men leave home for something less noble, even ignoble.

But when one leaves home to

volunteer for the army and fight for the rights of the free, he shows a noble love for his home. When one with the blessing of the sacrament of marriage leaves his parents' home to build a home his own, he shows a noble love for the home he is leaving. When one leaves home to serve Christ in the priestly or religious state, he shows a noble love for home. Such men show their love for home because they leave it only for something nobler.

Men do not accuse volunteers for the army of hating their homes; neither do they accuse those who set out to start their own homes. Why

should those who give up home to serve Christ be branded as home-haters?

Could a religious leave home a thousand times over, I am sure he would. For he would thus prove his love for his home a thousand times over; he would thus prove his greater love for Christ a thousand times over. What I have here written was not the answer I gave the young lawyer. Him I answered but briefly, the rest I left for him to figure out. "I gave up home to follow Christ because I loved my home, but loved Christ more."

"moderne"
by AUNT LINA

in the theatric way, they bade goodbye—
with a sparkling tear and a long-drawn sigh . . .
he warmly clasped her lotioned hand
and whispered: "dear, you understand
that duty calls, i must obey;
but i'll return to you someday."
and on her part, she hung her head
and murmured low, "i've heard it said
that absence makes the heart grow fonder;
i'll feel that way, — but, will you? — i wonder."
so through the length of afternoon,
they sang the same goodbying tune,
till finally the whistle blew
and terminated love's adieu.
the ship was putting out to sea
when he remarked "bohemianly";
"why should i brood about and fret?
i'd better woo a new juliet."
while on the shore, she wore the looks
of waiting heroines in books;
but after a couple of tears were shed,
she dressed to go out to El Cairo with Fred.

"Converted Rice"

From This Month



The hope of Asia and the ravaged islands of the South Pacific rests in a tiny white grain rice. Not the familiar polished capsule of starch coated with talc and glucose which is the staple food of Asia's millions, but a new processed grain, produced in America and called "converted rice."

The man who swallowed years of failure and frustration to put converted rice into production is a determined Texan of mild manners and middle age. His name is Gordon Harwell.

Before the war, Harwell was a broker in Houston, Texas, the rice center of the Southwest. He had long been struck by the contrast between white rice and brown and had determined to find a milling method that would combine the eye-pleasing qualities of polished rice with the immense vitamin value of field rice.

Borrowing his wife's pressure cooker, Harwell set up a backyard laboratory and began to sweat over steaming pots of rice. He worked for years, but he never solved his problem.

Meanwhile the rumblings of the coming European war were driving hundreds of German scientists across the English Channel, where they

would be assured freedom of scientific research. One of them was a biochemist named Eric G. Huzenlaub.

With the long-range plan of breaking the cycle of famine in India, Eric Huzenlaub had spent ten years perfecting a new processed rice. He wanted to strengthen the walls of the grain against invasion by the deadly parasitic weevil, which makes storage of rice for any length of time impossible. And he wanted to enrich the edible part of the rice plant to raise the health level of the Orient.

After studying the vitamin content of rice husks and bran, he set to work to instill in the white heart of the rice grain all the health giving elements that were ripped off with the husks when the grain was polished.

Huzenlaub succeeded where Harwell had failed. He constructed a huge, cylindrical vacuum which drew the air out of the paddy, or thrashed rice. Then, under tremendous pressure, the water-soluble nutrients and minerals of the rice husks and bran were pumped permanently into the heart of the rice grain. Thiamin and other vitamins could be added at this stage.

Huzenlaub then dumped his rice in a rotary steamer where the starch cells were broken down, welding broken grains together. When the grains (still encased in meat packages of husks) cooled, they had a glazed surface which kept the vitamins in and the weevils out. Only then was the rice husked, leaving a translucent white grain.

Huzenlaub entered his invention in the British Patent Office. Back in Texas, Gordon Harwell read of the new process. Here was his answer.

He began bombarding the biochemist with letters, cablegrams and transatlantic telephone calls, trying to interest him in a new rice industry for Texas. But Huzenlaub still cherished his old dream a string of reconverted rice mills across India. He had no use for a Houston broker.

Finally Huzenlaub came to America, not to see Harwell, but to recruit American capital for his scheme of revitalizing the Asiatic rice industry. The Texan found him and proceeded to trail him. But he could make no impression on the biochemist.

Then an accident occurred which turned the tide in Harwell's favor. On the slippery pavement of a Texas airport ramp, Eric Huzenlaub fell and dislocated his shoulder. Having failed to raise American funds for his scheme, he was about to board an airliner that would eventually take him back to Britain.

Harwell's daily visits to the hospital finally convinced Huzenlaub that the determined Texan could ably carry the banner of converted rice

and promote its cause. Before the patient left the hospital, Harwell had secured his signature to use the conversion method in America.

To Gordon Harwell converted rice owes its international success. For Harwell set to work at once to mechanize the Huzenlaub process. Priorities were squeezed, junk yards were scoured for spare parts, and a plant was assembled in a dusty, old warehouse.

Raw with inexperience but dominated by the pioneer zeal of Harwell, the plant gradually smoothed into precise production with 900 barrels a day. Outlet problems were solved when the Army investigated the qualities of the new processed rice and promptly contracted for almost the entire output.

With the stamp of validity from the Quartermaster Corps on it, converted rice proved to be the ideal military staple. Major O. Wodrick of the Quartermaster Corps speaking before a convention of the American Association of Cereal Chemists in 1943, said that Army tests had shown the weevil resistance of the rice to be "very great". He also stated that the rice cooks up very well and has the advantage of remaining in separate particles instead of forming a gummy mass. Converted rice, he said, was tough and durable, adaptable for long hauls and safe storage.

Major Wodrick spoke only for the Army. He might have added, on behalf of the entire Orient for whom rice is the pledge of life, that the Huzenlaub process is one of the most

significant and revolutionary developments in food history.

Rice in Asia must be consumed the year it is produced for weevils and deterioration quickly ruin the stored grain. Thus it is almost impossible to conserve bumper crops as a guard against lean years. A good harvest in India or China means plenty of rice; a bad harvest spells inevitable famine.

To this condition, converted rice can put a final stop. During the process it becomes glazed with a hard, glassy surface which makes it "evil-proof" and safe for storage in thousands of Asiatic granaries.

Equally important is the high nutritive value of the new rice. The Oriental diet suffers acutely from vitamin B deficiency which contributes to the dread disease, beriberi. Usual sources of the guardian vitamin are whole grain, lean pork, whole wheat bread, enriched flour, beans, nuts and eggs — all scarce items on Asiatic markets.

These "hard-to-get" items can now be replaced or supplemented by converted rice, recruited from the starch ranks and available in every Asiatic village. Loaded with vitamins, converted rice will raise the health level of half of mankind.

The conversion method benefits the producer as much as the consumer. A high milling return is assured, meaning a better stacked granary or more money for crops. In the polishing method now practised, rice crops usually suffer a twenty per cent loss in milling. Converted rice,

through a complete steaming which gelatinizes the starch cells in the grain, attains resiliency that drastically reduces the number of broken grains.

Furthermore, the paddy may be delivered to the conversion mill in almost any condition. The old polishing mills demand bone-dry paddy; the new mills will take it dry, wet, or nearly sprouting, thus eliminating the hazard of unfavorable weather at harvest time.

A possible solution for Asia's food problem lies in the native-operated plants milling locally produced grain, for the conversion method requires few skilled workers who may be trained in as little as six weeks. Millers in thirty-six countries have already been licensed under the British patent held by Huzenlaub.

In Houston, Texas, where the technique was first commercialized, a conversion plant spreads over a bayou bank. It was constructed during the war at the request of the government to insure a steady supply to the front line. Now, the sparkling value of the pilot plant lies in its function as a demonstration center.

At the plant, teachers may be trained to instruct native operators. Foreign representatives may inspect the process, and expedite its application to their homelands.

For the billion inhabitants of India and the Far East who live or die by their daily bowl of rice, the new white grain may spell the end of undernourishment and famine.

The Sins of the Fathers

By RENICK



Take down that crucifix! This is a hospital, by gum, not a church! I'm paying here for my wife's hospitalization—do you understand? She doesn't need that—that—superstitious bric-brac. Take it down! Take it down, I say!

What's that? It won't do her any harm? Won't affect her delivery? Drot it! Who asked for your opinion? I don't give a hoot for your mealy-mouthing. Do you hear me? Take that crucifix down! Listen. I don't want—any child of mine—ever—to look upon—the image of—a crucified Jew!

...to heck with these religious! They'll put one over on you if you don't watch out. All this tripe about religion is just a lot of bunk! Fetish. Voodooism. Black magic. That's what it is. But they can't fool me. No. Sir! Ole man Harrison is too smart for 'em.

Ho! ho! the face of that nun when she heard me say I never want any

child of mine ever to look upon the image of a crucified Jew! Like a wet rag, by gum! A very wet dish-rag! It's worth the trouble of getting rid just to see one of 'em jump out of skin. Golly, that was funny.

The image of a crucified Jew? Well, that's what it is. That man's been dead and buried these two thousand years. No man in his right senses would worship a corpse. Much less a corpse that has rotted for twenty centuries. These fool Catholics! Scraping and bowing and all that sort of stuff. Well, just goes to show you there are fools born every minute...

* * * *

Oh, here comes the doctor. Well, doc, how was the delivery? Any hitch? Okay, did you say? Fine work. I knew I could count on you. How's Mary. All right? Fine, Fine. What is it? A boy? Gee, that's swell. Marvelous. Six pounds and ten ounces, eh? Ho! ho! Takes after his

dad, I'll say. Boy, I feel like celebrating. Here, doc, have a cigar...

So-a-y, Sister, —nun—or whatever you're called—what are you looking at me like that for? Still mad at me? C'mon. Be a sport. Let bygones be bygones. I can't be mad at anybody today. I'm a father! What do you say we shake hands, eh? Forgive and forget—that's what I always...

Listen, doc, give her a chance to say something, will you? Maybe, she has something to say. Doc! What are

you stopping her for. . . . Hey! Is anything wrong? Gosh, Doc; nothing is wrong, is there? You told me the operation was a success. Mary's all right—or is she? Nothing is wrong—tell me nothing went wrong—Doc! Don't stand there like a statue! What does she mean by staring at me like that?

What was that, Sister? No. No! No! Gosh, Sister—you can't mean it! You can't! Don't tell me—my—son—was born—blind!

Letters to Stalin (1)

By VICENTE ROMERO

*In the year of Grace,
At the Philippines.*

*To the Premier of Russia,
Ruler and Supreme Master of
those Nations that have been
betrayed into his hands,
Persecutor of good and Promoter
of evil,*

*At Moscow in the Land of Slavery;
My dear Stalin,*

Can you sleep at night, Comrade Stalin? I should think every shadow would make you start with fear. The moonlight playing in the corners must remind you of the moonlight on the tombstones of

those you have killed. And yet so few of them are buried beneath tombstones! Those open graves and those mass executions — do they not come back to haunt you at night, Comrade Stalin? Can you forget the faces of those you have forced to work on your railroads and your bridges, and driven to their death? Do you think that you can run away from them forever?

Can you forget Poland, Comrade Stalin, or Hungary? Do you find yourself unable to eat when you think of Estonia, Lithuania and

Latvia? I wonder that you do not cower like a frightened rabbit in the snow when they tell you about Austria, Czechoslovakia and Rumania. They are nations calling for your blood, Comrade Stalin. You cannot shut your ears against their cries forever.

What of Cardinal Mindszenty and Archbishop Stepinac? Can the memory of their tortured faces ever be wiped from your mind, Comrade Stalin? Do you think they are the only ones? Can you not see that there are hundreds, even thousands more like them and that you must torture and imprison everyone of them, too, before you find peace? But even then you will not be through. There will still be priests with courage enough to bring Christ into the very heart of your own Kremlin.

Have you ever heard of the Philippines, Comrade Stalin? I imagine you have. You think that we will be yours someday, even as China is. You think that the scorpion we hide in our mountains will grow and one day conquer us and make us yours. But you are wrong, Comrade Stalin. We are too strong for you. The scorpion will die, and with it your hopes of a Communist Philippines.

We give you fair warning. We have pledged ourselves to your eternal salvation, Comrade Stalin. Does that frighten you? There is no gun in our hands; it is the

crucifix the Spaniards gave us four hundred years ago. But one day you will find us clamoring at your door and you will know that your time has come.

Even now we would forgive you, Comrade Stalin. We are proud of the Faith that was brought to our shores so many years ago in the little galleons of Catholic Spain. We are proud of our Catholic heritage, and we are proud of the Christ Who is our King. And like Him, and for Him, we would pardon you even now, and pray with you and help you make your peace with God.

You cannot long resist us, Comrade Stalin. We are as relentless as the sea that beats everlastingly on our shores; we are as tireless as the wind that whispers in the tops of our palm trees; we are as confident of ultimate victory as we are that the sun will rise again tomorrow on our "Land of the Morning." We shall not rest till you and all Moscow kneel at the crib of the Christ Child.

We tell you now that the day will come when you must yield to us. Your soldiery will not help you then, Comrade Stalin; your armies will stand by, helpless. All earth will pass away, but we will never die. Our God—and your God, too, Comrade Stalin—has promised that it would be so.

We are praying for you,
Comrade Stalin.

VICENTE ROMERO

RIZAL

(A Biography)

By JOSE M. HERNANDEZ



Rizal (A Biography), By Jose M. Hernandez. Published by Alemar's, Manila, 1950. Distributed in the Philippines by The Alemar Book Store. Reviewed by Pura Santillan-Castreñe.

Jose M. Hernandez presents in this Biography a very human Rizal—that is the general impression the reader gets from the book in which the events of the hero's life are dramatized so that even those that have been, if possible, worn out by telling and retelling, receive new life from the novel imaginative setting. This manner of presentation is, indeed, to me, the attraction of the biography. It may, to a certain extent, constitute also its weakness. The drama is unevenly distributed, and while that, in itself, invites attention, the reader is not seldom discomfited with the change from an almost lyrical, certainly eloquent style, to one which is quite undistinguishedly pedestrian.

The "feeling" portions are very effective, because Mr. Hernandez has the gift of words and knows how

to use his periods with measure. The drama of *The Shadow*, for instance, which hovers over the hero, from childhood, it would seem, does not leave him, till symbolically, it becomes the Light. Rizal died and with his death, something is liberated:

'Then one day, on a beautiful morning in Bagumbayan they shot him down—they killed the nightingale that sang of the dreaming rose. . . This was the great, great man, grand, monumental, and magnificent, this was the moth, the wind, the knight, Prometheus; this was the warrior dead upon the field and now a simple, little blossom—'

Thus, Jose M. Hernandez often burst into passionate, poetic prose when, taken away by his subject's greatness of being, nobility of soul, and purity of heart, he writes inspired lines about the beauty of the life of the greatest Malayan.

Parts of the book show the teacher in Mr. Hernandez, the pedagogue. One could almost hear an after-question following a discussion: Do you understand? These are not the most

attractive parts of the work. Definitely erudite, but not attractive, either, is the polemical discussion on Palma's book, particularly on the part of retraction, for while the reasoning throughout is logical and lucid, the implied name-calling is not a very generous gesture. Palma cannot defend himself.

The literary criticism parts of the Biography are extremely interesting and elucidating. There is a certain tendency to take for granted an erudition from the reader equal to that of the author, which complements the reader, while at the same time makes him wonder if there is not just a little too much of that commodity, erudition, in the work. In the meantime he learns enough from the Hernandez' analysis to make him decide that the answer to his question is not important.

The Filipino, and the foreigner sympathetic with the Filipino and his problems, will like this new book on Rizal. Many details he has not known before in the patriot's life are presented here; for instance, Rizal's natural exclamation in his cell about the futility of his knowledge of languages in the face of death, his facetious remark to a cross-eyed man who would have his eyes straightened, little, seemingly insignificant items which fill up our ordinary knowledge of the noblest Filipino who ever lived and which make him closer, dearer to us.

"To millions of Filipinos", apostrophized Hernandez, in his very readable book, "he is not a mere man. He is the torch bearer of the brown race, an eternal sentinel on our quiet shores. . ."

FLOWN DARKNESS

Who would have dreamed it? But this morn the light
 Of blessed day, was joy to me unknown;
 That happy sun, this tree, this meadow sown
 With flow'rs rejoiced not my imprisoned sight.

Yea, one with thousands buried in the night
 Of prophecies, I longed with suppliant moan
 To see the lifted veil, the darkness flown
 Before the face of Christ all glorious, bright.

But Sabbath-keeping Jews rejected me
 For calling prophet Him whose power kind
 My eyes has opened. Lord, more precious fee
 I willingly would give, if thus they'd find
 The very Lord of Sabbath hid in Thee,
 True God in Thy true mortal flesh enshrined!

Eladio Borja, S. J.



Home Is Heaven

"Pot!"

"I beg your pardon?"

"I said 'Pot'."

Nanay raised an eyebrow.

"Tatay," cut in Lucy, "is imitating Junior. That's Junior's favorite cuss word. I often hear him say 'Pot'. Like one time he shouted at the top of his voice, 'Who the pot drew a mustache on Celia?'"

"Pot! You would be saying 'Pot' too if somebody smeared lipstick on the picture of your boy friend."

Nanay was perplexed. "But what does it mean, Junior?"

"It doesn't mean anything, Nanay. It's just a harmless, little word the Fathers in school say we may use instead of some vulgar word like 'damn' or 'hell'."

"But I still can't see why Tatay has to use it. He has always been using *Carabola Y billa*. It sounds so nice."

Tatay's head bobbed like a submarine's periscope from the magazine he was reading.

"Nanay", he said, slowly and deliberately, "'Pot' is the only word for this—this trash!" And he thrust the magazine to his wife.

"'The Two Week Plan For Winning a Man'", Nanay read the title

of the article aloud. "Oh my," she remarked, "Isn't that sweet!"

"*Carobola y billa!*" Tatay exclaimed, throwing up his hands. "'Sweet!' Nanay, do you call that 'sweet'? Why, it's the most idiotic, foolish, stupid, crazy, inane, moronic..."

"Pottin'," suggested Junior.

"...the most pottin' piece of writing I've come across in a long time. Such balderdash could have come only from the head of a woman."

"Tatay!" gasped Lucy.

"Well, I can't help it," murmured Tatay, "It's such an insult to us men. Two weeks. Huh! We're not as cheap as that." And he stuck his pipe into his mouth so that he would not say more.

But the Eve in Lucy got the better of her. After a while: "Tatay", she asked demurely, "What is the two week plan for winning a man?"

"Oho! So you want to lay a trap for Bert, eh?" teased Junior, hiding behind a flower vase.

"Quiet, Junior," Nanay broke in, "I want to hear this too."

Tatay pulled up his chair nearer to the group.

"We-e-ll," he began, "Our woman



HOLLYWOOD is "TAPOS"

"Hollywood, although still clutching its mantle of genius, is finished. Everything has gone sour out there.

"The writers are bitter and frustrated. The producers are fat, lazy and unimaginative. The new actors are mostly freaks bored with their jobs. None have ever acquired or learned any real artistry.

The "atmosphere" of Hollywood is "sickeningly phoney."

"It has lost touch with reality. It doesn't give the public what it wants any more. The producers—most of whom sit behind four secretaries and eight receiving rooms, are afraid to try new faces, afraid of new ideas."

Well?

Don't ask us. We haven't been to a movie in years and years. Confidentially, we can't recall missing anything.

—Information

writer starts off innocently enough. She advises the heroine of this capsule courtship to smile the moment she sights her man. She is to keep this grimace on her face at all costs."

"Even if somebody around fall down the stairs and smashes his upper plate?"

"Junior," Tatoy replied, "You have a horrid imagination. Anyway, as soon as the ice has been broken, the girl employs the 'admiration technique'."

"Naku!" exclaimed Nanay, "what's that?"

"It means that our man-hunter must find something to rave about in the man to whom she is talking..."

"...you mean, whom she is stalking," quipped Junior.

"...for example, she should rave about his unique set of ears, his taste in belts, the way he manipulates his Adam's apple—"

"Try doing that with Bert, sis, and you'll find yourself holding the bag!"

"Humph!" Lucy lifted her nose in the air, "I suppose Celia never does that to you."

"Callate," Nanay reproved them, "If you two keep on interrupting Tatoy the way you do, he'll never finish... Go on Tatoy."

Tatoy suppressed a smile and went on:

"Rule Three—the girl should throw herself into the sports which interest her prospective victim."

This was too much for Lucy. "Tee-hee," she giggled mischievously, "I should like to see Celia playing ball with Junior."

Before Junior could retort, Tatay was on Rule Four:

"It's quite proper for the girl to state, while eating a piece of apple pie, 'This is yummy, but just wait till you taste the pie I bake.'"

"Oh, my," Nanay commented, "The hook is too open. She will drive away her man." And she shook her head disapprovingly.

"The Fifth Rule takes the cake for utter imbecility."

"What is it?" asked Lucy and Junior together.

"In her conversation, a girl must remember that 'all her man has on his mind is sun and sex'."

Tatay stopped, his face suddenly grown sad. Junior and Lucy knew this serious mood of their father, and they made no comments. Nanay put her hand on Tatay's shoulder.

"Poor girl", Tatay said reflectively, "either she's trying to be funny, or she has moved in the wrong crowd. She seems to think that life is just a round of parties and vacation trips, and that a husband nothing else but a dancing partner and a playmate. God forbid that such a mentality ever take hold of our Filipino girls. It is the surest way of destroying the fa-

mily, and with the family, our nation. . . Junior, will you hand me Monsignor Sheens book *Philosophies at War?*"

Tatay opened the book at a marked page. There was a ring of conviction in his voice as he read:

"The foundation of marriage is love, not sex. Sex is physiological and of the body; love is spiritual and therefore of the will. Since the contract is rooted not in the emotions, but in the will, it follows that when the emotion ceases, the contract is not dissolvable, for the love of the will is not subject to the vicissitudes of passion. A life-time is not too long for two beings to become acquainted with each other, for marriage should be a series of perpetual and successive revelations, the sounding of new depths, and the manifestation of new mysteries. At one time, it is the mystery of the other's incompleteness which can be known but once, because capable of being completed but once; at another time, the mystery is of the other's mind; at another the mystery is of fatherhood and motherhood which before never existed; and finally there is the mystery of being shepherds for little sheep ushering them into the Christ Who is the door of the sheepfold."

PAGING AUNTIE CLIMAX!

A priest told of a Negro family in California which was blessed with three sets of twins.

The first pair was "christened" Pete and Repete, and the second Kate and Duplicote. The third set taxed the parents' ingenuity for some considerable time, but eventually they found a solution. It was: Max and Climax!

"I'll tell the Cross...

(Continued from page A)

I hope for your progress as the monthly issues come out every now and then. You may rest assured I do read every thing in the CROSS. Call me a "from-cover-to-cover" reader of The Cross. May God bless you in your work!

*Sincerely yours in Christ Jesus,
RAY DE MEDINA*

"LIKE HOT CAKES!"

*Diocesan Seminary of the
Immaculate Conception
Vigan, Ilocos Sur*

Sir:

Our Legionaries are selling your Cross like hot cakes! So far no back copies left. More power to the Cross and its editors!

*Devotedly in the Lord,
Anselmo G. Bustos, S.V.D.*

Ed.—And more power to Vigan Legionaries!

"JUST FOR THE LOVE . . ."

Burgos, Ilocos Sur

Sir:

It is with a feeling of joy that I am sending you another subscription. May I take this occasion to ask you not to stop sending me your wonderful magazine; you can count on me as a permanent subscriber just for the love of your magnificent Cross; although I may be rather late sometimes in renewing my subscription.

*Sincerely in Christ,
(Rev.) Angel Soria*

Ed.—Deagratias!

100% SUBSCRIBED

*Knights of Columbus
Bangued Center
Bangued, Abra*

Sir:

In our recent regular meeting held March 3, 1951, it was agreed

that we request the Cross to send us individually one copy of the magazine. Each Knight will subscribe individually to that paper.

This is in connection with our campaign for a Catholic newspaper.

Respectfully,

Dr. Vene Pe Benito

Noted: Rev. Carlos Breitenstein, S.V.D.

Encl.: List of members of the K. of C. Bangued Center.

Ed.—The K. of C. Bangued Center subscribed 100%. You've got to give it to these Knights!

"CAN'T GET ALONG WITHOUT IT"

Tuguegarao, Cagayan

Sir:

I know my subscription to *The Cross* is ended. Fearing that I might miss the issues to come, I am sending my renewal. . . .

It seems I could not get along to see the coming months without your magazine. Please accept my great appreciation for your important task of spreading the word of God through the medium of your famous monthly—*The Cross*.

With God's help, I hope that I will always be a recipient of your magazine. Praying for your true success, I am

Sincerely yours,

Marino D. Gatan

Ed.—Neither can we get along without you—and each and every of our subscribers.

WONDERFUL

Southern Consolidated

Investments Co.

Davao City

Sir:

Please be advised that, even if I have not renewed my subscription of *The Cross* through your office, my interest in reading your wonderful magazine has not waned. Reason for my non-renewal is, that I am now getting my copies through the Rev. Fr. Turcotte, p.m.e. of the CYO club here in Davao City, from whom we can get the magazine at an earlier date; and for the same rate.

May I take this occasion to offer my congratulations on your superb work, and offer my prayers for your continued success.

Very truly yours,

Sergio W. Jalbuena

Ed.—Thanks.

"ALL SO REAL . . ."

*Ateneo de Davao
Davao City*

Sir:

I enjoy reading each and every article in every issue of the magazine. They are all so real I suppose, and realities published always fascinate me.

*Respectfully yours,
Jose Melchor Velasco*

Ed.—The Catholic Press must come to grips with reality savoring the earth with the salt of Christ.

NEEDED: "A LITTLE SALES TALK"

*Ateneo de Zamboanga
Zamboanga City*

Sir:

I am very much interested in the growth of the Catholic Press and of The Cross in particular. This is an idea I have in mind and I wonder if you would agree to the proposal. Just as the Reader's Digest has field agents and allows them a certain commission I thought of getting some of our Ateneo students to go about the city soliciting subscriptions to The Cross and The Sentinel. There must be many people who want to subscribe but never get down to writing a letter. A little sales talk might be just the thing.

During recent months some Protestants have come down here and they go from house to house selling their books; I was surprised when I learned how innocently the uninformed people bought some of the books. Then and there I thought of combatting their work by the spread of our Catholic Press.

A commission, say of 10%, ought to attract some students and their earnings would help much towards their next year's tuition. Should you agree to this proposition, would you send some blanks and maybe a testimonial card that could be filled out? My main interest is not in providing work for the students but rather to see The Cross reach out and extend its influence over so many new readers. How successful the project would be I do not know but I think it is worth the trying.

*With every best wish, I remain,
Sincerely in Our Lord,
Rev. James A. Burke, S. J.
Student Counsellor*

—Splendid, Father! We only wish there were a thousand such proposals all over the islands. We are willing to try anything to bring the peace Christ to our people. Go right ahead. And God be with your boys!

"TO HEAVEN—EXCLUSIVE!"

P. O. Box 1323

*I am renewing my subscription—for a life-time.
Why not start a "Life-Subscription" Department?
Enclosed please find the sum of P50.00 as payment for a subscription to the CROSS to cover the period from May 1951 to heaven—exclusive!*

Rev. Charles J. Beaurns

—We're starting the "Life-Subscription Dept." here and now! Thanks for the suggestion.

"A CRATE OF BOUQUETS"

Novatiches, Q. C.

A crate of bouquets to L. M. Gonzalez for her short-story "Monsieur de the Colegiales", a toast of champagne glasses to "Mrs. O'Reilly's" author—that highly-competent weaver of tales who is always hiding light under a bushel. A couple of 21-gun salutes to your editorials. Thought they packed a lot of punch. And if it were physically possible, please pat P. O. Morales on the back for me for his deliriously thoughtful Middle Aisle It—Now Showing.

Regards to the Staff. May Our Lord prosper your work, and send only laborers but also good articles into your office. Amen.

Sincerely yours in Christ,

(Name Withheld)

—So be it.

"VALIENTE"

Manicahan, Zamboanga City

Atentísimo Señor:

Le agradecería muy de veras me subscribiera a su benemérita revista mensual "The CROSS" y con este fin le incluyo un Money Order.

*Desearándole una amplia difusión de su valiente publicación,
quedo de Ud. su afectísimo servidor,
Peregrin Natividad*

MOTION PICTURE GUIDE

Prepared by the Legion of Decency, a unit of the Champion Litera Guild, Sodality of Our Lady, Ateneo de Manila

These ratings are to serve as a guide for one's conscience.

CLASS A-I—Unobjectionable for all. Universally recommended.

"Branded"
"Next Voice You Hear, The"
"Great Plane Robbery"
"Saddle Tramp"

CLASS A-II—Unobjectionable for adults. Not recommended for children.

(EXCEPT IN CERTAIN CASES, ADULTS MAY VIEW
THESE PICTURES WITHOUT DIFFICULTY)

"American Guerilla In The Philippines"	"Rimfire"
"Halls Of Montezuma"	"Sound Of Fury"
"Harvey"	"Storm Warning"
"Intermezzo"	"To Please A Lady"
"Invisible Stripes"	"Western Pacific Agent"

CLASS B—Objectionable in part for all. Not recommended.

"Admiral Was A Lady, The"—Reflects the acceptability of divorce.
"All Quiet On The Western Front"—Suggestive sequence.
"Life Of Her Own, A"—Tends to condone immoral action.
"Operation Pacific"—Reflects the acceptability of divorce.
"Vendetta"—Contains material morally unsuitable for entertainment motion picture audiences.

PLEDGE OF THE LEGION OF DECENCY

I condemn indecent and immoral motion pictures, and those which glorify crime or criminals.

I promise to do all that I can do to strengthen public opinion against the production of indecent and immoral pictures, and to unite with all those who protest against them.

I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy.

MAKE IT A POINT

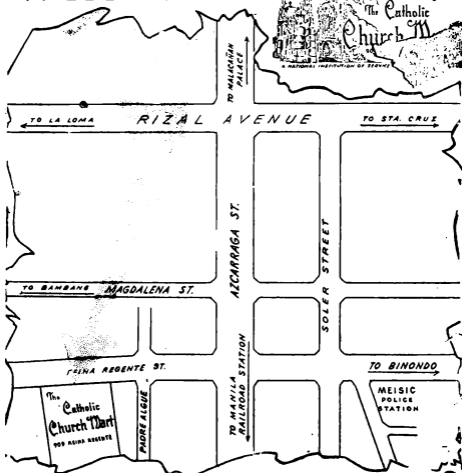
to read at least one good book this vacation.

- THE GREAT SHADOW OF TURNING** by Katherine Burton—A touching portrait of a great and good man, who followed the impelling summons, all and follow Christ. The life of James Kent, a distinguished convert to the Catholic Church. . . . P6.60
- THE LIFE OF EDITH B. WILSON**—An autobiography of a modern, a very accomplished Cinderella, who writes, with appreciation, with devotion and with profound understanding, of the democratic prince (Woodrow Wilson) she married and the wonderful life she led with him. . . . P2.50
- THE LIFE OF JOSE M. HERNANDEZ**—The life of our greatest national hero from the Catholic viewpoint. Cloth. . . . P7.00 Paper. . . . P5.00
- THE QUEST OF BEN HERED** by C. M. de Heredia, S. J., Told as fiction, with the dramatic impact of history, this is the story of a wealthy Spanish Jew who traveled to Palestine at the time of Christ, meeting many of the famous and infamous people of the time. . . . P6.60
- HOW TO LIVE BY** by Rev. Leo C. Sterck—This life of Christ, augmented with applications to the life of the individual, will appeal to any type of reader. Simple, clear, and forceful, it interweaves history, dogma, theory, and application. . . . P6.05
- PIUS XII** by Kees van Hoek—A biography of the reigning Pontiff: a deeply spiritual priest, a lovable man and one of the greatest statesmen of our time. . . . P2.95
- CARAVAN OF MUSIC STORIES** by the World's great authors, edited by N. D. Fabricant and H. Werner—A collection of 26 memorable stories. Will be cherished by anyone who loves good reading. . . . P2.50
- FOUR FAVORITES** by D. G. Wyndham Lewis—Studies of the personal magnetism of four historic favorites: Madame de Pampadour, Melbourne, Potemkin, and Godoy. . . . P7.35
- JOHN HENRY NEWMAN** by John Moody—A beautifully balanced account of Newman's life and writings. . . . P8.25
- SHORT PLAYS OF THE PHILIPPINES** edited by Jean Edades. Eighteen selected plays all dealing with life in these islands. . . . Cloth P5.70 Paper P4.00
- LUTHER AND HIS WORK** by Joseph Clayton—This account of Luther, the man, incorporates a view of Europe as it was prior to and at the time of his revolt. . . . P7.70

(For mail orders, please add sufficient amount for postage)

Bookmark

WHERE *is*



WHY GO TO CHURCH M^{ART}?

: COMPLETE Religious Articles Church Goods : DIRECT Imported Exported
: Manufacturers Exclusive Distributors :
A NATIONAL INSTITUTION OF SERVICE FROM BATANES TO SULU