

THE CROSS

BY THIS SIGN THOU SHALT CONQUER

JULY, 1947

The Case Of The HEADLESS CORPSE

AN INTERNATIONAL BILL OF
RIGHTS By Tibor Payzs

CONFESSIONS OF A CATHOLIC
NEWSPAPERMAN By Cirilo Mendoza

RELIGION AND VD
By Rev. Alejandro Olalia

THE BRIDE WAS FIFTY-TWO
By Mercedes Mercado

MOVIE REVIEWS
By Wilfrido Ma. Guerrero

(For complete Table of Contents, see page 2)

GREETINGS
To
THE PHILIPPINE REPUBLIC !!!



P50,000 can go up in smoke in the space of minutes: A rice mill of timber and galvanized iron—costing about P50,000 and which represents the income of hundreds of men and their families—can be protected from the disastrous blows of unforeseen events at the sum of P3.85 a day for premiums!

INSURE WITH

PHILIPPINE GUARANTY

OFFICES AT THE THIRD FLOOR, INSULAR LIFE BLDG.
PLAZA CERVANTES, MANILA

BOOKS OF GENERAL INTEREST

Adamic	DINNER AT THE WHITE HOUSE	5.00
Ratcliff	SCIENCE YEARBOOK OF 1946	5.00
Ratcliff	SCIENCE YEARBOOK OF 1947	5.00
	ONE HUNDRED TRUE STORIES	
	OF WORLD WAR II	8.00
Guerrero	THIRTEEN PLAYS	15.00
Haggerty	GUERRILLA PADRE IN MINDANAO	5.50
Evans	BEVIN OF BRITAIN	6.00
Spellman	NO GREATER LOVE	4.00
Hayes	WARTIME MISSION IN SPAIN	6.00
Root	SECRET HISTORY OF THE WAR,	
	2 volumes	22.00
Pyle	LAST CHAPTER	5.00
Wagner	PERSONALITY AND SUCCESSFUL	
	LIVING	5.50
McIver	TOWARDS AN ABIDING PEACE	5.00
Ward	NEW WORLDS IN MEDICINE	11.00
Iswolsky	SOUL OF RUSSIA	5.50
Herman	THE LUFTWAFFE: IT'S RISE AND FALL	6.00
	LOST TREASURES OF EUROPE	10.00
Chiang Kai-Shek	COLLECTED WARTIME MESSAGES	
	(2 volumes)	11.25
Harriman	BOOK OF ETIQUETTE	3.00
Rombauer	JOY OF COOKING	5.00
Maas	COOMMON SENSE IN HOME	
	DECORATION	3.50

MAIL ORDERS ACCEPTED; ADD ₱0.20 PER BOOK
FOR POSTAGE

THE *Bookmark*

"WE SELL TO SERVE"

REGINA BUILDING

ESCOLTA-BANQUERO, MANILA

TABLE OF CONTENTS

FEATURES:

- The Case of the Headless Corpse Wilfrido Borja 3
An International Bill of Rights Tibor Payzo 39

GENERAL:

- Legion Behind Bars Rev. Casimiro O. Alvarez 6
Thefts in the Philippines Rev. George Vromant, C.I.C.M. 10
Confessions of a Catholic Newspaperman Cirilo Mendoza 17
Religion and VD Rev. Alejandro Olalia 20
Who Copied From Whom? 23
Swindler's Interlude Jesus Ruiz 30
DP's are People Rev. Fabian Flynn, C.P. 33
Catholic Action in a Prison Camp Bernard F. Meyer 45
Newman's Rules for Writing 48

POETRY:

- A Letter to Jesus Sergio R. Alfara 24

COLUMNS:

- At The Crossroads Santiago Artiaga, Jr. 7

DEPARTMENTS:

- Cross Sections of Filipiniana 35
Quiz Section:
What's Your Moral I.Q.? 17
What Kind of a Theologian Are You? 27
Threads of Life: II
The Bride was Fifty-Two Mercedes Mercado 11
Newsmoath Catholic Information Service 14
Movie Reviews by Wilfrido Ma. Guerrero
Milionaryong Hampas-Lupa 15
Nagtagpo Sa America 56
Cross Currents of Readers' Views 59

Managing Editor: ANTONIO E. DE JOYA. *Business Manager:* RAUL C. BEYES.
Board of Editors: ANTONIO ESTRADA, HERMENEGILDO B. BEYES, NICOLAS ZAFRA, ENRIQUE FERNANDEZ LUMBA. *Contributing Editors:* SALVADOR ARA NETA, MIGUEL CUENCO, PACITA SANTOS, ROSITA MA. SOTTO-PENERA.
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. 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 at Cacho Hermanos, Inc., 672 1/2 guarda, Manila. Registered as second class mail matter at the Post Office of Manila.

Published by *THE CROSS MAGAZINE*

Regina Bldg., 15-17 Banquero and Escolta, Manila
Philippines

Murder!

THE CASE OF THE HEADLESS CORPSE

By Wilfrido Borja

July 8, 1946 was the first Sunday after the proclamation of the Philippine Republic.

On the morning of that memorable day Father Teofilo Limlingan left his convent in Baluloc, Barrio Apalit, Pampanga and went to his parish church. He had prepared a powerful sermon condemning the vicious violence of the Hukbalahap movement and he was prepared to deliver it. Of course he knew the danger in making such a sermon; but, being young, he was unafraid. Or, perhaps, he simply didn't care.

After the Gospel, he wended his way through the crowded aisle and went to the pulpit. From his vantage-point he looked down upon his people and spoke. That sermon

was a fateful one; it was also to be his last.

Death Strikes

One morning in August, 1946 he simply disappeared. A parishioner, passing an old dried-up well in Baluloc, looked down and saw what appeared to be the inert figure of a human being. It was the headless corpse of Father Limlingan. The head, severed from the body, was smashed behind the ears, 'evidently by a great blow.

In the public indignation that followed the perpetration of the crime, the provincial government ordered an investigation. Two Hukbalahaps, who shall remain nameless, were subsequently arrested on suspicion.



From this point, the story becomes extremely interesting. The developments which followed this arrest are a perfect illustration of how fear and intimidation may align themselves together and defeat the purposes of human justice.

Questioned by the authorities the two suspects made an extrajudicial confession (a confession not made in open session of a competent court) on the strength of which, if purely legal technicalities had been set aside, they would have been swiftly and surely condemned.

The two Huks admitted that, following the sermon of Father Limlingan, they had been ordered by the Huk commander in Baluloc to "execute" the priest because of his "anti-Huk utterances."

One morning in August a passerby looked down a dried-up well and saw an inert figure. It was the headless corpse of Fr. Teofilo Limlingan...

Confession?

They admitted then that they had taken him away and killed him. How? By hitting him on the back of the head with a bamboo pole; after he was dead, they had decapitated him and thrown his remains into a dried-up well, the same in which he was subsequently found.

Meanwhile even more gory tales on how Father Limlingan had been killed were circulating and even reached as far as Manila. One version, later found to have been without basis, was that he had been tied, hand and foot, to four carabaos, one limb to each beast. The carabaos had then been goaded and made to pull in points corresponding roughly to the four points of a compass. Father Limlingan, the gory version ended, had been torn apart.

This and other wild versions were, of course, discounted and disproved by the extrajudicial confession. But now follows the most intriguing part of the story.

The case came up for trial before the Pampanga Court of First Instance. The charge brought against the two defendants was murder.

Acquittal

The provincial fiscal, as well as Atty. Pedro Henson, who was acting as private prosecutor in the case, of course expected the speedy conviction of the accused Huks. They believed in this because they thought that what the Huks had confessed to extrajudicially, they would repeat in open court, counting upon a confession to save them from maximum penalty imposed by law for murder.

The defendants did the exact opposite. They denied having made such a confession. As a matter of fact, they denied that they had had anything at all to do with the killing of Father Limlingan. Stunned by this turn of events, the prosecution sought witnesses. None, of course, could be found.

We are not intimating here that

Huks and Huk sympathizers outside had intimidated witnesses into forgetting whatever they knew of the murder. We are simply stating a fact: nobody dared to testify against the defendants.

"It is well known that anyone, who testifies against the Huks, may expect reprisals against himself and his family."

No other evidence could be found to support the charge of murder. The court had no alternative but to release the prisoners and drop all charges against them.

Those men are free at this very moment. We know of no further investigation, no other attempt to bring the killers of the Baluloc priest to justice. Another chapter of terrorism has been closed... or has it?

GKC—The Wit

The Catholic Bookman for December, 1937, informs its readers that Sister Mary James of Mt. St. Mary's College, Milwaukee, Wisconsin, won the tenth annual contest of the International Mark Twain Society for the best anecdote dealing with an author, an author living or dead. Here it is:

One day during the World War, when G. K. Chesterton, who was

a huge man weighing over 250 pounds, was walking along Fleet Street, London he was accosted by a fanatic woman who asked indignantly:

"Why aren't you out at the front?"

"Madam," replied Chesterton, "if you'll go around to the side and look at me, you'll see that I am out at the front."—The Sign

Legion Behind Bars

"High walls do not a prison make"

THE NATIONAL HIGHWAY going south from Manila cuts through the little town of Muntinlupa, Rizal. Just as you enter the town limits a little road emerges from the left and cuts across the highway to slide down a hill to the west. Catching its breath at the bottom of the incline, the little road rises gradually until its progress is halted by high, thick walls that seem a little harsh and forbidding even in the bright sunlight. This is Bilibid Prison, house of the larcenist and the thug, the little city where doomed men pay their debt to society.

It is hard to conceive of men striving after sanctity in such a place as this; the company of murderers and robbers does not encourage a man to seek the higher things in life. He may dream, of course, but action is usually greeted with a sneer and a laugh from his comrades in misfortune.

Yet the Legion of Mary has struck its roots in this barren ground.

As The Morning Rising

In June 3, 1946 Major Eriberto Misa, Director of Prisons, gave

As told by Fr. Casimiro O. Alvarez to a Cross Staff Member

his prison chaplain, Fr. Casimiro O. Alvarez, permission to organize the Legion within the prison walls. Father Alvarez went to work immediately.

He gathered twelve of the more promising inmates; they were to form the nucleus of his Praesidium.

At 9 o'clock in the morning he celebrated an inaugural Mass. The first meeting was held immediately afterwards. Elisa Jalbuena, a Legionary from the town was present; to her was given the job of teaching each of these hardened men what the Legion was, and what it should mean to them. The Praesidium was named after "Our Lady, Comforter of the Afflicted."

Their first assignment were simple enough. They were told to recruit auxiliary members, propagate the devotions to the Sacred Heart of Jesus, spread the Rosary devotion, teach their comrades the catechism and invite them to Sunday Mass.

One week later the new Legionaries met again. Father Alvarez, now the unit's Spiritual Director,

was a little nervous; the reports would show whether his Praesidium was going to live... or die.

The reports were read, one by one. One convict had convinced several of his friends to become auxiliary members, which meant they would say the Rosary every day; another had taught catechism to his brother-convicts. When the results were added up, Father Alvarez was glad. Twelve auxiliaries had been recruited; four inmates were making their devotions to the Sacred Heart of Jesus; 25 others had started saying the Rosary; 15 would go to Sunday Mass; above all, four hardened men were being taught the essentials of the Catechism. Perhaps, Fr. Alvarez must have thought, the Legion would conquer, after all.

Men Among Men

The prison Legionaries soon found out that it was not easy to work openly for their Faith in New Bilibid. They met jeers, taunts. Perhaps, a few asked themselves whether the fight was worth the mental bruises inflicted upon them. But they went on. Truth is often very hard to fight for, they told themselves; and they were right.

From the mouths of hardened criminals they heard fantastic doctrines, some of them centuries old, others born of minds warped by solitary confinement and the hunger and despair that stalk between the cells and touch the shoulders of men steeped in crime.

They learned many lessons, these resurrected men. Prudence, caution, they whispered to themselves, as hot blood rose to meet a taunt or an insult. Humility, they sighed, humility is the price of real greatness. And in this they were right, too.

The Legion went on; it became, indeed, a comfort to the afflicted inmates, men whose souls were tortured and in misery.

Improvised altars were constructed for different prison brigades. Legionaries organized and led the community Rosary, for the Rosary came to be recited in each brigade, night and day. This was always followed by devotions to the Sacred Heart of Jesus. Sometimes a novena was recited. The Legion's tree was bearing fruit; attendance at these devotions rose to eight hundred. The Apostleship of Prayer was organized with a membership of 165; the Confraternity of the Holy Rosary, too, with 147 active participants. Who can say how much grace

A prison is no place for the higher things in life. A man striving after them is greeted with sneers and laughter...

poured into the hearts of these men, melting the outer core of cynicism, bringing contrition and regret for the fruitful years that had been squandered and would never be regained?

March of the Legion

The entire prison was becoming Legion-minded. In addition to the regular members, 166 auxiliaries were recruited, and they complied faithfully with their daily prayer obligation.

Legionaries visited the sick-wards; they carried on the Rosary and Sacred Heart devotions among patients and attendants alike. The medical officer in charge remarked, with pardonable exaggeration, "The Holy Rosary is responsible for the low death rate among prisoners in this hospital." And, perhaps, there was really no exaggeration.

But the Legion was really only beginning. Among these convicts there were many who had never learned to pray; ignorant of God, they had grown up into corrupt manhood and had quickly become steeped in the ways of crime. To meet this problem, catechetical classes were organized. It was a proud moment for Fr. Alvarez when he could tell the prison officials that 500 convicts had made their Confession and received Holy Communion for the first time.

The spectacular rise in attendance at the Mass celebrated on Sundays in the prison chapel followed as a natural consequence. In the early days of the Liberation, before the Legion was organized in Muntinlupa Prison, only a few of the inmates had ever attended Mass. Regular attendance has increased to 1,000 since then, and the convicts are packed in the pews.

Father Alvarez is justly proud of his Legionaries. Spiritually, he says, they have travelled as if they had been shod with seven-league boots. And in their progress, he continues, they have not gone alone; they have pulled their comrades along with them.

The prison officials themselves have become fully conscious of the role that religion can play when a prisoner needs moral building-up.

To carry on the work of religious education within the walls of Muntinlupa, the Legion has set up a book barrow and filled it with religious pamphlets and newspapers donated by generous Catholics and other better-equipped Praesidia. It also makes use of the public address system, dubbed KZNP by the inmates, and gives a daily "Moral and Spiritual Guidance Program" in English and Tagalog. Legionaries themselves take care of these broadcasts.

Prison officials have commented that, since the Legion was started, the peace and order problems within Bilibid has improved tremendously. Quiet reigns in the prison compound. Not quite all the time, of course. Sometimes, the calm of an afternoon is split by a low rumbling, like the buzz-

ing of a thousand bees, or the ominous mutter of angry men.

If you ask Fr. Alvarez what that means, he dismisses your fears with a slight shrug of the shoulders. "The men are praying," he says and starts to finger his own rosary beads.



Nor Iron Bars A Cage

A very pretty Legionary was working among the inmates of the town jail.

She smiled cheerfully at one of them. "I wouldn't brood too much if I were you," she told him. "You'll be out before you know

it. Besides," she added brightly, "'prison bars do not a prison make.'"

The prisoner looked at her gloomily. "But they sure help, Miss," he said, "they sure help."



Bamboo English

The young estudiante from the city had been told by his mother to discharge the plumber who had been hired to fix some leaking water tubes, because the latter had hiked his prices. Not finding the plumber in his house, the young scholar left a note:

"You were of the goodest when my mother was first engaged to you. She regrets, however, that you must not come again because you are very dear to her."

He had translated the message literally from Tagalog to English.

The Absolute Standard For

THEFTS IN THE PHILIPPINES

By Rev. George Vromant, C.I.C.M.
Author of "Doctrine and Liturgy"

Juan Ramos, an employee of a wealthy landowner in Pampanga, asked the following question: "Some time ago I purloined from my master the sum of 100 pesos. Am I guilty of a mortal sin? This damage could not be seriously felt by my wealthy master; and, besides, the money in the Philippines has at least four times less purchasing power today than it had before the war. For this reason I believe myself guilty of only a venial sin."

ANSWER:

Only the erroneous conscience which he had developed can excuse Juan from the guilt of mortal sin; however, this erroneous conscience does not excuse him from making restitution under pain of grave sin.

Let us now rectify the erroneous conscience of the culprit.

From its nature a sin against justice, such as theft, robbery, fraud or unjust damage is a grave sin. The thief, in fact, attacks the sacred rights of the individual to his property; besides, as we see at present in the Philip-

pinas, he imperils the peace and stability of society itself. Although a sin against justice may be a venial sin from the smallness of the matter involved, it is evident from the preceding principle, that there are and must be two different standards for measuring the gravity of matter, the one with respect to the individual robbed, the other with respect to society in general. The first is called relative standard, the second absolute standard.

Estimation of the Relative Standard

The amount of loss should be estimated by personal injury of the proprietor who suffers the loss, and accordingly, by his displeasure in suffering it, because the unwillingness of the owner is a condition and an essential element of theft. Relatively grave matter, therefore, is to be considered according to the economic condition and daily earning power of the one who suffers the damage.

If Juan is earning a daily salary of 15 pesos to maintain him-

self and his family, Pedro, his servant, commits a mortal sin if he secretly takes away the whole amount of the latter's daily wage. Pedro commits a venial sin if he steals only 2 pesos from his master.

But if Juanito, the son of Juan, secretly takes from his father 15 pesos to enjoy a free day, he ordinarily commits but a venial sin, because Juan is presumed to be less unwilling that his son should take his money, than if a stranger should cause him the same damage. Yet, Juanito commits certainly a mortal sin if he steals 30 pesos from his father.

If the owner who suffered the damage is a bachelor, or a married person without family burdens, the amount stolen, to constitute relatively grave matter may also, just as for Juanito, be increased to twice the sum of money required to make it a grievous sin.

Estimation of the Absolute Standard in the Philippines

In considering acts of injustice, the peace and stability of society at large ought likewise to be taken into account. If an act of injustice, because it does not ser-

iously harm or grieve a very wealthy person, were, only for this reason, always venial sin, the property of the rich in general would not be sufficiently safeguarded. Moreover, the danger of frequent reiteration of those acts of injustice would seriously handicap labor and commerce, as well as the intercourse among citizens of the country, as experience has proven in the harbor of Manila.

It is rhetorical to ask the question: For what sum should we in the Philippines think a thief worthy of eternal damnation? The question rather ought to be: What is the sum the taking of which with impunity, so far as grievous sin is concerned, would be very prejudicial to the security of society?

1.—The standard for measuring this gravity of matter is not an invariable one; it differs according to circumstances of time and place. Since money in the Philippines has less purchasing power today than it had in the Spanish time or before the war, other things being equal, it is less harmful to steal in Manila the sum of 20 pesos in 1947, than it was to steal the same amount in

One of the most familiar of the GIs' gripes against the Filipino was that he was a thief. And so a master apologetist asks, "How guilty is a thief?"

1890 or in 1940.

2.—The standard for a particular country is to be interpreted morally, not mathematically, for it depends in part on the opinions or estimates of the prudent, which, after all, are only approximations and subject to revision. Hence it would be absurd to decide that he who steals 50 pesos is certainly guilty of mortal sin and fit for hell, while he who steals 49.50 pesos is guilty of venial sin only and not fit for hell.

3.—The absolute amount, as a rule, ought to be fixed above the daily earnings of a highly paid worker or employee, but below the daily income of a very wealthy person. Therefore A. McHugh, O.P. and Ch. J. Callan, O.P., in their *Moral Theology*, published in 1930, then rated absolute matter in the United States around \$35.

Rule for the Philippines at the present time

1.—In the provinces or islands of the Philippines for instance in Bohol and Cebu, where the purchasing power of the Peso is almost what it was in prewar times, the absolute standard must be rated also what it was before the war, that is around 25 pesos.

2.—In the provinces or islands where the money has about four times less purchasing power than it had before the war, the absolute grave matter may be rated

around 50 pesos. It must be noted that in those provinces we are not allowed, as a consequence, to multiply by four the prewar absolute standard of 25 pesos. As a matter of fact, if such an amount could be taken without grave fault, it would seriously tend to make property in the Philippines insecure, and render men unwilling to undertake the labor necessary to advance their own welfare and that of the state. If, for example, at present the sum of 100 pesos and more could be taken without the serious moral obligation of restitution, the necessary moral sanction in human conscience would be lacking, to the detriment of the maintenance of order and peace in society.

This rule is confirmed by the common opinion of the scholars; e.g. A. Vermeerch, S. J., *Theologia Moralis*, II, second edition, n. 639.—H. Davis, S. J., in his *Moral and Pastoral Theology*, 5th ed. 1946, II, pp. 303-304, quotes Pisacetta-Gennaro, who thinks that now the absolute sum is £4 in England (a little more than 32 pesos); Garriepy, who, for Canada, thinks the sum would be eight to ten dollars; and Prummer, writing for Switzerland, who puts the absolute sum at 100 francs gold standard (a little more than 32 pesos, as in England).

We think, therefore, that with

the exceptional rise of wages in some parts of the Philippines, 50 pesos would, for the time being, represent a safe and not too rigorous standard in those provinces or islands.

3.—The persons to whom individually the absolute standard may be applied are the wealthy businessmen, employers, etc., whose daily salary or income is not below the amount of the absolute standard of the country. Therefore, in Manila, there are those, whose annual income at present is around 20,000 pesos or more.

When the damage affects joint owners, and the organization is not poor, the gravity of matter is measured by the absolute standard.

There are cases when even the absolute standard may be increased to constitute a grave sin.

1.—If a son or daughter purloins money or any object from his wealthy parents, the absolute standard can be ordinarily increased to twice the amount, because parents are presumed to be less unwilling that their children cause them some damage.

2.—Petty thefts may combine to form grave matter if the thief proceeds from a previously formed purpose of stealing by installments a large sum; or even, when the thefts do not proceed from

that previously formed plan, but have been perpetrated within a proportionately brief period of time.

When there is an interval of about one week between extremely small thefts; or a period of about one month when the matter falls far short of grave matter, and the stolen goods have been disposed of, there is no accumulation of such petty thefts. A period of about two months is required when the sum of money stolen constitutes almost grave matter each time, and is also each time disposed of.

When there is an interval of those two seasons accumulate, the sum required for grave matter may be calculated at twice the amount of the relatively grave matter, according to the wealth of the owner who suffers the damage. As a matter of fact, the owner does not feel the loss so much when his goods are taken in small amounts and at different times; and such petty thievery imperils peace and stability of society to a lesser degree.

If Juan, therefore, each month, purloins about 35 pesos from a bank in Manila, where he is hired as an accountant, his thefts will constitute grave matter, and he is guilty of mortal sin, at the moment he realizes that the stolen amount reaches twice the amount

of the absolute standard, that is, at present, around 100 pesos.

Conclusion: By stealing one contracts a debt that simply has to be paid, whenever this can be done. And this will be paid either voluntarily by restitution, or by the punishment of purgatory or hell, at least as long as one cannot reasonably presume, that the owner who suffered the damage condones the theft.

Our life is a book, every page is a year. This book is the "book of life" (Apoc. XX, 12), in which everything is written. How appalling to think that every word, act, and thought of ours, perhaps forgotten long ago, was recorded. Every pennyworth of ill-gotten good is put down in that great book, out of which one's reckoning will be made before the judgment seat of God.

(Read: *Petty Thievery*, by L. M. Merrill: *The Cross*, Feb., 1947).

LEGION MIRACLE

Two Legionaries were working on a particularly difficult marriage validation case. The couple in question raised every objection against a church marriage that they could think of. Then one of the Legionaries had an idea.

"You don't have any children, do you?" she asked the woman.

"No," the woman answered, hanging her head in something like shame.

"We haven't had that kind of luck—yet," the man added.

"Perhaps," the Legionary suggested, "it's because you haven't been properly married. But if

you were, perhaps God would be kinder to you..."

The couple were thoughtful for a moment; then he gave their collective answer.

"We'll get married," he said. "Right away."

Two months after the wedding, one of the Legionaries went to visit the couple.

"Señorita," the woman told her. "Teriong wants me to thank you for everything. Also he wants to know if you will act as god-mother for our child." Both of them smiled, and there was a look of bliss in the woman's eyes.



AT THE CROSSROADS

By Santiago Artiaga, Jr.

Someday we are going to write about a little black book we have. Our book does not contain addresses; not even one "interesting" telephone number.

* * * *

No, our little black book is not that kind of a book. But it does contain a wealth of information on really valuable things. Information about daily prayers, the Mass, Confession, Communion, the various devotions and Acts of Faith.

* * * *

The other kind of black book promises a "good time." Our little book gives the means for attaining eternal happiness.

* * * *

We do not know what their owners get from the little black book of the addresses and numbers. We do know what we can get from our little book. Well, for one important thing, we can obtain peace of mind, which follows peace of heart, which in turn is the result of trust in the wisdom

of the step taken.

* * * *

Trust, that if we follow the Way we will save the only thing worth saving — our immortal souls. You can buy what is catered in the little book of addresses; you could not buy — because they are not for sale — the spiritual treasures contained in our little book.

* * * *

There perhaps lies the real difference between the two. One is "black" whatever the color of its cover. The other is "white" even if its cover is black.

* * * *

The world can have its little black books of addresses; We will keep our own. We will keep it and someday—God permitting, we will be grateful we picked the right black book; the one which give the "address" of the soul by pointing to the path it must follow.

* * * *

The suggestion has been made

that "Catholic writers sugar-coat their material to make it more palatable". Maybe. But we should not forget that there should be more "medicine" than "sugar" and that it is a rare "medicine" that is nice to the taste.

* * * *

Recent developments in our government have made cynics remark that "*it's all a big joke.*" Well, there's nothing wrong with jokes except that with this one it is people who are made the butt of the joke.

* * * *

The barbershop philosopher met a man known for his devout Catholicism and the following conversation ensued:

B.S.P. — "Why are you a Roman Catholic? Are you a Roman?"

Devout Catholic—"Why do you wear *americanas*? Are you an American?"

* * * *

The dealer in Surplus goods died and went to "the other place". Immediately, he announced bids for the hottest surplus rocks lying around.

* * * *

TURNABOUT

"Satan is represented as runnin' after folks wif a pitchfork," said Uncle Even, "which de truth is dat so many folks in pullin' at his coat tails dat he ain't got time to chase nobody."—Washington Star.

THE IRREPRESSIBLE TWAIN

Mark Twain used to tell the story to illustrate the value of brevity of speech. Twain began by saying that he went to church on Sunday morning, and the preacher began a passionate appeal to save the heathen. The humorist listened for five minutes and was willing to give fifty dollars. After ten minutes more of listening he reduced it to twenty-five. After another half hour he reduced it to five, finally when the plate was passed Twain took two dollars out of the collection.

IMPERIALLY SPEAKING

Emperor Charles V was one time attending Holy Mass, when he was informed that the ambassador of a foreign power had arrived and begged to be received immediately. The Emperor sent this message: "Tell the ambassador that I myself am now being received."

This may shock you, but it's true!

Confessions of a Catholic Newspaperman

By Cirilo Mendoza

IF YOU WANT to be a newspaperman and make money at the same time, don't call yourself a Catholic newspaperman. It doesn't pay. Publishers will shrug their shoulders and smile inwardly if you talk of Catholic publications as sound financial risks.

"Don't be a fool," they'll tell you. "Who ever heard of a Catholic magazine that ever made money? Why, it's one of the most graceless tasks to sell a Catholic publication to a Catholic people." And with that comment they dismiss the subject.

Not quite believing that the situation can be as bad as that, you see somebody who actually runs a Catholic newspaper.

"Better think twice before you ask for a job on a Catholic newspaper," he'll tell you. "Newspapermen in the Philippines, as a general rule, are underpaid. Catholic newspapermen follow the general rule; only they're more so."

If you are a young journalist just starting in the game, brim-

ming with ideals on working for the Catholic Press, this will be a distinct shock to you. But at least if you still want to go ahead and work for a Catholic publication, you will do so with both eyes wide open.

By now you, dear reader, will probably be wondering why people go on working for a Catholic paper. That question we shall try to answer for you.

Fools

When I secured my first job on a Catholic publication, my editor told me, right off the bat: "Now that you're in, you're a fool just like the rest of us."

Of course my eyebrows came up and I looked at him with question-marks in my eyes.

"Look at it this way, sonny-boy," he told me. "Anybody who's willing to do a man's work nowadays for a dog's wages is a fool. That's what you're going to do from now on. And, take it from an old fool, you're going to like it."

Maybe I've painted the financial side of a Catholic newspaper-

man's life too darkly. I'm not implying that Catholic publishers violate every tenet on Social Justice preached by the Popes. You need not starve on the kind of salary they'll give you; but you can give up your dreams of retiring, a rich man, after twenty years of hard work. Because that, my budding journalist, will only happen if you switch to another line where the lucre gleams more plentifully.

Principles

Any newspaperman, who still sticks to a Catholic publication after, say, one year of hard work, will always remain an idealist at heart. Otherwise he won't last very long and, in all probability, will give up most, if not all, of his Catholic principles on journalism and switch to a secular paper.

Catholic newspapermen, most of them anyway, stick to their jobs because they believe their type of publications is necessary. A Catholic newspaper, for example, must be run along lines stricter than those followed by the secular press.

For one thing, you can't build

up your newspaper through what is popularly dubbed as "yellow journalism." You can't use startling headlines on murder, arson, or corruption simply because you want people to buy your paper on the strength of your headline.

Nor can you sacrifice a single one of your principles even if it means losing a fat advertising contract or antagonizing some powerful group.

You can't use "cheesecake" pictures indiscriminately to build up your circulation. And, last but not least, the expression of any personal opinion or the printing of an opinionated story (always dangerous for any newspaper) is doubly dangerous in a Catholic publication because readers will automatically identify your stand with that of the Catholic Church.

After eliminating "yellow journalism" with its screamingly sensational headlines, near-libel, "cheesecake" pictorials, and stories tinged with personal opinion, you have very little left with which to make your Catholic publication agreeable to the public taste.

As a matter of fact, the whole business boils down to this: You have nothing but the truth to give to your readers. And how many people are there even among Catholics, who always like the truth? So the best you can do is make the truth as attractive as possible. In short, you work along the same principle as



do the manufacturers of the sugar-coated medicine pill.

Growth of the Catholic Press

The funny thing about the Catholic Press is that, inspite of all the difficulties which it has to meet, it is constantly growing. At present there are four Catholic publications which are national in scope. With the exception of one of them, the *Santisimo Rosario* which is published by the Dominicans in Manila, all of them are being published through the initiative of Catholic laymen.

In the not-too-distant past all Catholic publications were financed exclusively and propagated usually by members of the clergy. This is no longer true nowadays.

The Philippines Commonweal, for example, which has the official title of "National Catholic Weekly of the Philippine Republic" is being published by Ramon A. Tagle. The policies of the newspaper, of course, are still drawn in their general outlines, by the Bishops of the Philippines. But entire financial responsibility rests on the shoulders of a layman. That a simple Catholic, not a priest, should be willing to shoulder this responsibility, is a healthy sign for the Catholic Press.

The same thing is true for this magazine. Censorship of articles involving faith and morals is of course done by a competent censor, but the operation of the magazine rests in the hands of an

editorial board, the vast majority of which is composed of laymen.

Filipinas is likewise run by a group composed largely of laymen. The active management of this magazine is in the hands of the Reverend George Willmann, a genial Jesuit who is largely responsible for the sound standing of the magazine at present. The rest of the staff, however, is composed of Catholic laymen, most of them young, and all of them willing enough to work for the Catholic Press.

The total circulation of these four Catholic publications at present will not go beyond thirty-five thousand. But compared to the circulation they had a year ago, the progress that has been made is encouraging.

It is no longer quite true that selling a Catholic publication to a Catholic people is a thankless task. Filipinos are becoming used to the idea of seeing Catholic publications standing side by side with specimens of the secular press. And there is no reason why someday Catholic newspapers and magazines should not rank among the most influential periodicals in this country.

This, at least, is what every Catholic newspaperman believes. That is what he lives for. Sometimes that's what he dies for. At any rate, your Catholic newspaperman is not as big a fool as he seems to be.

RELIGION AND VD

By Rev. Alejandro Olalia

Church Representative to the National
VD Control Council

A common and widely acknowledged manifestation of a breakdown in the morality of our people in the postwar period is found in the increase and rampancy of commercialized prostitution, especially in the large cities of the country. This epidemic of crime and vice is the source of many social and communicable diseases that are presenting to the nation an extraordinarily complex problem.

The treatment of venereal disease contracted by those who are victimized by this vicious traffic costs the nation several hundred thousand pesos yearly, but the greatest cost of all, which money cannot redeem, is the loss of health both in soul and body.

With a view to remedying this social malady, a National Venereal Control was created in Manila a year ago under the chairmanship of the Secretary of the Department of Health and Public Welfare. Since then the Council has been very active in the study of the real causes of this vice and the preventive measures necessary to stamp it out altogether

or at least, to keep it under control.

Prostitution is found in all nations of the world. Several practices and methods have been experimented in foreign countries to deal with prostitution, but all of them have failed to produce the desired results. The United States has tried all systems, from maintaining segregated districts to law enforcement, any yet no one would dare to deny the existence of this age-long evil in that country. During the first world war General Pershing wrote: "Many of us who have experimented with licensed prostitution or kindred measures, hoping thereby to minimize the physical evils, have been forced to the conclusion that they are really ineffective."

The preventive measures usually adopted now-a-days are based merely on naturalism which refuses to recognize the inborn weakness of human nature caused by the fall of the first man. Furthermore, naturalism entirely ignores the experience of facts. From this it is clear that intellectual ignorance is by no means

the principal cause of bad habits; rather are they due to the weakness of the human will when unsupported by divine grace.

The defenders of naturalism strongly advocate that man can be forearmed against vice by purely natural means, without the help of God, such as a timely initiation at an early age to occasions, to which he is expected to accustom himself and thereby be made invulnerable against such dangers. History, however, tells us that the principles of naturalism have failed in the solution of the problem under consideration.

The only remedy that really goes deep into the root of this social cancer is the divine teaching of Our Lord Jesus Christ. Our common efforts will not fully attain their objective unless we give religion its proper place in our campaign against venereal disease, and unless people are convincingly taught to give the supernatural its proper value in their everyday life.

There are two commandments in the decalogue that, if faithfully obeyed by man, will certainly free the world from all this social trouble. Eternal happiness is promised to those who keep them and endless punishment to the offenders. "Do not err," says St.

Paul, "neither fornicators, nor adulterers... nor the effeminate... shall possess the kingdom of God." God who has given the commandments promises His help and grace abundantly. And with the grace of God man can easily fulfill the divine command.

Man must have ever present in his mind a Christian attitude towards his body. This attitude will inspire in him great reverence. For St. Paul teaches us that our bodies are members of Christ. When the regenerating waters of Baptism flow over the body, it becomes something sacred; it becomes the temple of the Holy Spirit. If then the body belongs to Christ, man has no right to use it for sin.

Moreover, the human body is destined to be glorified for all eternity. This truth is surely a great appeal to keep the body always pure. It gives man great hope in the future. The suffering of self-restraint so necessary for the preservation of purity here below is rendered less difficult by the knowledge that soon the battle will be over and that the reward is great.

Man should also know that the most practical and evident expression of true and sincere love for Christ is the fulfilment of

There are 7,000 bawdy-houses in Manila alone. Venereal disease is on the march. How can we stop it?

that difficult commandment, the commandment of purity. Christ says: "If you love me, keep my commandments."

These are a few of the strong motivations that our religion offers to man in his constant struggle against the evil inclinations of the flesh. Fear of physical consequences, which is the only

motivation of most of the present hygienic programs, is not as effective as it is believed to be.

Hence, religion has a very important role in the present campaign against immorality and must be given its proper place and importance in all the activities intended to that end.



WATCH OUT

It was in an assembly, one of the speakers going to tell a shady story, asked, "Are there any ladies present?" looking around suspiciously. To which General Grant curtly replied, "No, but there are gentlemen present."



OUT OF THE MOUTH OF ARABS...

Colonel Laurence of Arabian fame tells how an Arab sheik, after hearing what a Western Astronomer revealed that he had seen in the telescope said, "You foreigners see millions of stars, and nothing beyond. We Arabs see only a few stars and God."



THE ANSWER

Some boys were taunting a poor barefooted lad one day, making fun of his Christian faith. They said to him, "If God really loves you, why doesn't He take better of you, why doesn't He tell somebody to send you a pair of shoes?"

The lad seemed puzzled for a moment, then with tears rushing to his eyes, replied, "I think He does tell people, but they are not listening."—Catholic Missions.



EMBARASSING MOMENTS

A tiny four-year-old was spending a night away from home. At bedtime she knelt at the knee of her hostess to say her prayers, expecting the usual prompting. Finding Mrs. Beak unable to help her out, she concluded thus:

"Please, God, 'scuse me. I can't remember my prayers, and I'm staying with a lady who don't know any."—Home Herald.

WHO COPIED FROM WHOM?

Declaration of Independence

1776

"All men are created equal; they are endowed by their Creator with certain inalienable rights."

"To secure these rights governments are instituted among men."

"Governments are instituted among men deriving their just powers from the consent of the governed."

"Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it and to institute a new government. . . . Prudence indeed will dictate that governments long established should not be changed for light and transient reasons."

Cardinal Robert Bellarmine

1576

"All men are equal, not in wisdom or in grace, but in essence and nature of mankind." "Political right is from God and necessarily inherent in the nature of man."

"It is impossible for men to live together without someone to care for the common good."

"It depends upon the consent of the multitude to constitute over itself a king, consul or other magistrate. This power is indeed from God but vested in a particular ruler by the council and election of men."

"For legitimate reasons the people can change the government to an aristocracy or a democracy or vice versa." "The people never transfers its power to a king so completely but that it reserves to itself the right of receiving back this power."

Catholic Information Society
(Marberth, Pa.)

A LETTER TO JESUS

Dearest Lord, my God—

 Thou art the Immortal, mortalized
Because of me;
I, the mortal, immortalized
Because of Thee—
What great mystery this of love divine!

Unloved, Thou didst die loving me!
Whilst I, loved, love not Thee—
What great ingratitude is mine!

O most celebrated Lover of my soul:
Let me be to Thee faithfully grateful,
And keep forever in my memory
The lesson Thou hast taught me in Calvary,
Where, from the pulpit of the Cross
Thy words rung true —that to lose
One's life for others is love's greatest form.
Now I'm resolved to love Thee as my life's norm,
That then I'll be living and dying only for Thee
To live happily hereafter in heaven for an
Ageless Eternity.

Yours for faith, hope and charity,
 sergio r. alfafara.

CROSS SECTIONS of FILIPINIANA

THE DRIVER of a bus on the San Francisco-Quiaipo line was heard exhorting his passengers: "All right now, fill up the back seats and act as if you were in church."—ARJ.

AN ARMY CHAPLAIN tells this story which happened during the recapture of Ipo Dam from the holed-up Japanese forces.

A young Filipino guerrilla, whose name will never be known, made a gallant dash towards a Jap machine-gun position. Before he had covered fifteen yards, he was cut down by a murderous burst from the machine-gun. Half an hour later he was dragged in by his comrades; his right leg was hanging by a thread of flesh.

A young American soldier knelt by the wounded guerrilla to give him a lighted cigarette. "Gee," he said, "it must be tough losing a leg."

The Filipino smiled wanly, "I didn't lose it," he said. "I gave it."—Cirilo Gatmaitan.

A PRELATE in the Philippines is very fond of using energetic

language once in a while. A visiting layman was shocked to hear him flare up once with the remark, "You can tell them to go to Hades."

"Your Grace," he spluttered, "isn't that profanity?"

"No, it isn't," the prelate shot back. "It's classical."

AN OLD FARMER walked into the old Agricultural and Industrial Bank to pay off a mortgage on his farm. Hearing of this, a bank official approached the old man to congratulate him for liquidating his debt, when the farmer remarked:

"Yes, I'm paying off all my debts. They're the only thing I can buy now and get my money's worth."—Jaime Serrado.

SCENE: A honky-tonk in downtown Manila during the Occupation. The place is crowded, and for lack of tables, the following are seated around the same table: An old Filipina, a Japanese officer, a very pretty young lady and an officer of the Bureau of Constabulary. It is night-time.

Suddenly the lights go out.

In the silence that follows the sudden darkness the following are heard: a resounding kiss, a fist-blow and a cry of pain. Then the lights go on again. All four are still seated, except the Japanese officer who is getting up from the floor, rubbing a rapidly blackening eye.

Each has his own thoughts.

The Jap officer: What a smart ferro that Firipin-jin is. He kisses the young redy and I get brack-eye.

The old Filipina: What a plucky girl she is. Not every Filipina would dare strike a Japanese officer that hard.

The young lady: I wonder why the Jap officer kissed that old woman instead of me. For that he deserves the blow.

The Filipino constabulary officer: What a smart guy I am. The lights go out, I kiss the back of my hand, sock a Jap and get away with it.—Ciriaco Gabriel.

A LOVE-LORN YOUNG MAN in Manila, whose girl friend had gone to the United States to continue her studies, decided to send her a cablegram on her birthday. After much thought, he gave the receiving clerk the following cable: "I love you. I love you. I love you."

The clerk glanced over it with a smile and told the young man: "You can send a ten-word cable for the same cost, you know."

The young man took the slip back and frowned over it for another ten minutes. Then he gave a grunt of satisfaction, wrote down something and handed the slip back to the clerk. The ten-word cable read: "I love you. I love you. I love you. Regards."—Geronimo Legaspi.

A RICH OLD FARMER in Tansa, Cavite was planning to get married again. He confided his secret to a friend. "Do you think," he asked at length, "that I would have a better chance if I told the girl I was fifty instead of sixty-five?"

"Frankly, Pareng Pidiang," was the answer, "you would have a better chance if you told her you were seventy-five."—Ernesto Reyes.

Yes Sir!

A girl, who had become a zealous deaconess, was asked by Father Thompkins one day "why she became a Protestant?"

"Oh," she replied, "I've learned all about the ignorance and darkness of the Catholic Church."

"Very good. For instance, what did you learn?"

"Why, about — about indulgences, for example."

"Oh yes. What did you learn an indulgence is?"

"An indulgence is a piece of paper that you buy, and then you can eat meat." Light Cavalry—H. de la Costa, S.J.



What's Your Moral I. Q. ?

Conscience and Morality

1. What is conscience?
2. Must one always follow his own conscience?
3. Tony believes that the use of "damn" and "hell" is sinful, and nonetheless deliberately uses them. Is his conscience correct? Does he commit a sin?
4. Nellie sincerely thinks she should eat the remains of the meat dinner of Holy Thursday on Good Friday, so that such a large quantity of food will not be wasted. Does she do wrong?
5. In order to keep his sons from using vulgar language, Mr. Jose tells them that it is mortal sin to speak this way. Is his advice commendable?
6. Guillermo reads a novel without realizing that it is a book forbidden by the Church. When he learns the truth, his conscience begins to trouble him. Must he confess that he read the book?
7. Marta thinks she remembers hearing her English teacher say that a certain novel is on the Church's Index of Forbidden Books, but there are other good reasons for thinking that this is not so. Is she justified in reasoning, "I may read the novel, for a doubtful law does not bind"?
8. Since Roberto is not sure whether it is a holyday of obligation or not, he does not go to Mass. Does he commit a sin?
9. Maria's watch says 11:55 P.M. and Erlinda's 12:05 A.M., just as they finish a midnight snack. May they go to Communion in the morning?
10. Elena is told by her confessor that she is scrupulous in thinking that it is wrong to go to school dances. What should she do if her conscience still bothers her?

(Answers on page 29)

What Kind of a Theologian Are You?

Give yourself 10 points for each of the 10 questions which you answer correctly. If you score 95-100, give yourself an *SCL* (*summa cum laude*); 90-95, an *MCL* (*magna cum laude*); 85-90, a *CL* (*cum laude*); 80-85, a *BP* (*bene probatus*); 70-80, a *P* (*probatus*); 0-70, an *NP* (*non probatus or flopperoo*).

The Blessed Trinity

1. When did Our Lord say: "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me"?

2. Is it of divine and Catholic faith that in the one true God;
- (a) there are three persons but one substance, essence or nature;
 - (b) these three persons are consubstantial, coequal, coeternal;
 - (c) the Son proceeds from the Father alone?

3. Are these three persons (a) really distinct from each other; (b) really distinct from the divine essence; (c) three parts of one God?

4. All three persons have identically the same (a) intellect; (b) will; (c) perfection.

5. Is it true that (a) whatever the Father has He has from Himself; (b) whatever the Son has He has from the Father alone; (c) whatever the Holy Spirit has He has from the Son alone?

6. Are we sure that (a) the Father is wholly in the Son and in the Holy Spirit; (b) the Son is wholly in the Father and in the Holy Spirit; (c) the Holy Spirit is wholly in the Father and in the Son?

7. Is it heretical to say that the Father (a) has given the Son only part of His substance; (b) precedes the Son in eternity; (c) exceeds the Holy Spirit in glory?

8. Is it true that (a) the Son proceeds from the intellect of the Father; (b) the Holy Ghost proceeds by way of spiration?

9. Natural human reason can demonstrate that God is (a) one simple substance; (b) three persons; (c) only three persons.

10. The Trinity is denied by (a) Jews; (b) Mohammedans; (c) Unitarians; (d) Orthodox Christians; (e) Jehovah's Witnesses.

(Answers on page 29)

MORAL I. Q. ANSWERS

1. Conscience is the judgment about the moral goodness or badness of an action here and now to be performed.

2. Yes. One's own conscience is the final norm of the righteousness of an action. However, one must try to form his conscience in accordance with God's law and right reason.

3. His conscience is erroneous, but he must follow it. He does commit a sin when he deliberately uses these words because of his erroneous conscience.

4. The action itself is wrong, but Nellie does right in following her conscience.

5. No. He does wrong in exaggerating, and harms his boys by creating in them an erroneous conscience.

6. No. A sin is committed only when one realizes that the action here and now being performed is wrong.

7. She does wrong unless she has taken reasonable means to resolve a doubt. Reasonable means for Marta would be to ask a priest or a teacher in a Catholic school.

8. Yes. Roberto sins if he did not try to find out whether it was really a holiday or not.

9. They may go to Communion provided there are good reasons for believing that Maria's watch is correct, even if there also are good reasons for thinking otherwise.

10. She should always follow the advice of her confessor.

—Adapted from the Queen's Work

Answers to Dogma Quiz

- | | |
|------------------------|--|
| 1. At the Last Supper. | 6. a, b, c — Yes. |
| 2. a, b, c — Yes. | 7. a, b, c — Yes. |
| 3. a—Yes. b—No. c—No. | 8. a—Yes. b—Yes. |
| 4. a, b, c — Yes. | 9. a—Yes. b—No. c—No. |
| 5. a—Yes. b—Yes. c—No. | 10. a—Yes. b—Yes. c—Yes.
d—No. e—Yes. |

—Adapted from The Queen's Work

How an orphanage was swindled

Swindler's Interlude

By Jesus Ruiz

On the outskirts of Manila is a little orphanage run by Catholic Sisters. It lies off the national highway which runs north of the city and houses a few hundred children who have been abandoned by their own parents and from their tenderest years have known no other, except the gentle Sisters.

This is the story of how this little orphanage was swindled, and how the culprit got away. It also tells how he tried to "pull" the same trick on another Catholic convent but made a little mistake. And this is the story of how he got away again.

The Sacks of Rice

Last March the Superior in charge of the Orphanage was glancing through her mail when she came to a letter that sent her into as great a fit of happiness as her quiet nature could muster.

The letter was brief and to point; it was signed by a "Mrs. Canlas" who was supposed to be the wife of the governor of Davao. The letter simply stated that the good lady had 100 sacks of rice to spare, and these she was

donating to the orphanage. As a matter of fact, if the letter was to be believed, the rice at the time should already have been in transit and headed for Manila.

The Mother Superior was so glad that she asked the Sisters working with her to offer their Holy Communion in thanksgiving for the great gift. To understand the magnitude of this joy, the reader will have to consider this: the orphanage had suffered a disastrous fire in February and its food-stocks had been eaten up by the flames.

Enter: "Carlos Canlas"

On March 16 a young man came to the orphanage. Describing him later, one of the Good Sisters said that he was youngish-looking, had a pleasant face and a stocky build. He was just a little over five feet tall, his eyes were Chinese, and he "talked very plausibly."

Anyway he introduced himself as Carlos Canlas, a "nephew" of the Mrs. Canlas who was donating the 100 sacks of rice. The Sisters, of course, were extremely glad to see him. Had he brought the rice with him? they asked.

"I'm sorry I haven't got the rice with me, Mother," he told the Superior. Probably seeing the very distinct disappointment in their eyes, he went on quickly, "But it's been shipped from Davao already." Then he explained how, enroute to Luzon, the ship carrying the rice had been "stalled" at Calapan, Mindoro.

The Sisters brightened up at this. "But that isn't so bad," they exclaimed with relief. "We could store the rice with the S.V.D. Fathers in Calapan, and then just draw on them whenever we need the rice."

"It isn't as easy as that," Carlos Canlas broke in. He hastened to explain that the rice had come with a shipment of copra, one-third of which was his. The copra itself was bound for Manila, and it would be more convenient for him if the rice itself was not separated from the rest of the cargo.

"The truth of the matter, Mother," he explained to the Superior, "is that I haven't got enough money to pay for transportation expenses from Mindoro to Manila." He took out a list of figures and after a moment's consultation, said, "I'm short exactly ₱200.00."

When the Sisters running the orphanage received a letter from Davao, things were bound to happen. Then along came "Carlos Canlas"...

Believing him implicitly the Mother Superior said that she would be only too willing to give him the additional ₱200.00. She got out the money and counted it out to him. Thanking her profusely, Carlos Canlas took his leave.

This would have been a beautiful story if, say, a week later, 100 sacks of rice had actually come to the orphanage. But the sordid truth is this: Nothing more was heard again, either of the young man or of the rice.

The story, however, has a sequel.

Another Try

Late last May another Catholic congregation, which runs a school for girls in Manila, received a letter which, too, contained an offer "to donate" rice. Shortly after, the same young man appeared at the Manila convent. This time he introduced himself as "Carlos Zulueta," and claimed that he was a nephew of Secretary of Interior Jose Zulueta.

He explained to the Mothers that he had a shipment of 300 sacks of rice coming from Davao which he wanted to donate to the convent. Unfortunately, the ship bearing the cereal had been "stalled" at Bohol, and he did not have enough money to cover transportation expenses from Bohol to

Manila. Taking out a very familiar list of expenses, he said that he lacked exactly ₱450.00. Actual expenses would come up to ₱1150, he said, but he already had ₱700.00.

Then he made his mistake.

"I don't blame you if you don't trust me at all, Mother," he told the Sub-Prioress. "But if you want to find out anything about me, I suggest that you look up Mother _____ at the _____ Orphanage. You see, I was able to secure 300 sacks of rice for them."

He went on to explain, in detail, what a great friend he had been of the Superior of the Convent which he had formerly swindled. He did not of course mention the last detail.

"Before she left for the States," he confided, "I went to a lot of trouble and secured fifteen different kinds of orchids from Mindanao for her."

Wishing to check up on her story, the Sub-Prioress told him to come back at 5 o'clock that same afternoon; she would have the money ready for him then.

Discovery

As soon as she left, the cautious Sub-Prioress sped to the Orphanage to check up on Zulueta. She, of course, was told the sad

truth. One of the Sisters offered to go with her and confront the swindler with the facts. They even planned to call for a plain-clothesman so Zulueta could be arrested, but decided to wait until he would show up before calling in the police. They left for the Convent.

Meanwhile five o'clock had sounded and "Carlos Zulueta" was waiting restlessly for the Sub-Prioress to show up with the money. He looked at his watch; she was late. Perhaps his mistake showed up glaringly; anyway, he realized that she must have gone to the Orphanage to check up on his story.

"He left a few minutes ago," the Sub-Prioress and the Sister from the Orphanage were told when they arrived. "He seemed very restless and hurried away without leaving any message." So that was how Carlos Canlas alias Zulueta made good his escape.

Nothing has been heard of him since; but he may try again. Next time he will be caught.

In the Philippines, too

What this country needs is dirtier finger nails and cleaner minds.

—Will Rogers.

Displaced persons form one of Europe's touchiest problems

DP's Are People

Rev. Fabian Flynn, C. P.

AFTER the first world war they were referred to as refugees. It is a harsh-sounding word but a word with unmistakable meaning. However, our enlightened age now has dubbed them DP's—displaced persons.

The term has an impersonal, almost clinical, sound and significance, hasn't it? Surely, a more cleverly designed sugar-coating or more deceptive euphemism cannot be imagined.

What is a DP—that nameless, often stateless, long-suffering human of whom you read and hear so much, whose plight is a stench in the nostrils of decency and justice? Is he a refugee? He is indeed, and a lot more. His great crime was that he and his family and his home stood innocently in the path of onrushing conquering armies in the maddest, most cruel, most brutally mechanistic and soulless war in all human history.

Thousands of him are the weary, bewildered, and half-starved liberated inmates of Nazi concentration camps. Liberated from prison routine, but still prisoners in the political potboil that is Europe.

Thousands of DP's were ruthlessly torn from their homes and families and livelihoods and deported to far-off places as slave

laborers in the Nazi war machine. They are still slaves, pushed hither and yon at the whim of the conqueror. Other thousands are the victims of a vicious and satanically planned program of wholesale mass exile wherein entire populations are uprooted and driven forth from homes and lands inhabited for hundreds of years. This horrid social and economic immorality is condoned even by our own United States Government.

Thousands are helpless victims caught in the mad maze of the border and boundary squabbles of our amateur geo-politicians and self-appointed, hate-inspired remakers of the map of Europe.

The DP is certainly the greatest contemporary challenge to mankind's sense of charity and justice, and most worthy of help and understanding. Yet, current-

ly the DP is a pawn in the hands of selfish, power-mad, territory-grabbing despots and politicians. The DP is a "nuisance" to the occupying armies. The DP is a possession much sought after by gangster totalitarian governments. The DP presents the world with one of its most pressing postwar problems.

Who is he? Let's make a quick tour around a DP camp. It is a former concentration camp. The hateful barbed wire still surrounds it, the same indecent overcrowding continues in the barracks, the same foul-smelling makeshift toilets stand, the food is a bit better and the mounted machine guns are gone. The inmates are free! They have held meetings and elected their little local committees and governments. They have turned a warehouse into a chapel, simply but tastefully decorated. They have begun a school for their children. A few of them, perhaps, have picked up jobs with the occupying army as translators, waiters and waitresses, guards, chauffeurs, etc. The rest try to occupy themselves with the many small everyday tasks about the enclosure. But it is a depressing life that often begets despair. Here is a young

woman sewing a tablecloth. One day, five years ago as she sat in her convent classroom learning embroidery from the good Sisters, a loud knocking was heard at the door and in stepped a Gestapo officer. He looked about, beckoned to her and several other girls to follow him. The distraught Sister expostulated but was roughly pushed aside. She and the other girls were herded into a freight car that night and, after a three-day journey, found themselves in a mill town in Prussia. There she worked making cartridges until the war was over. Her father was killed by the Russians. She does not know whether or where her mother and little brother live. Torn from her home and loved ones when just a little girl, she is now a young woman who knows not where to turn.

There, walking across the quadrangle, is a priest who somehow survived three years at Dachau. To the end of his days he will bear the indelible marks of three years of torture. So long as he lives will he remember the one thousand and three hundred of his fellow priests who died in that infamous charnel-prison. Never can he forget the smell of their burning bodies or the inhu-

All over the European continent wander thousands of men and women. Cold, starving slowly to death, they refuse to go home. Why?

man, worse than cannibal, "experiments" to which they were subjected before death finally rescued them and cheated their jailers of further inhumanities.

Standing at the door of the rough-hewn chapel is another priest who spent the war as a forced laborer. He shoveled garbage in a soap-rendering plant in Hamburg.

Sitting at that window is a former university professor. He too was forced to heavy manual labor. Frail and weak looking, he will never again be healthy. There is a group of young women on their way to an American Army mess where they are waitresses. The dull, gray-colored maid's uniforms were made from a bolt of casket lining. Of the thousands who died at the hands of the Nazi madmen, very few were buried in caskets. That, perhaps, may explain the slight surplus of this macabre material.

Why doesn't the DP go home? The war is over. Why doesn't he return to his native land begin to pick up the pieces? The DP wants to go back. But in most cases he cannot or dares not. His native land is now ruled by another dictator or totalitarian group usually more despotic than that which sentenced him to his present plight. He knows that to return would mean further persecution, cruel exile, or perhaps death. Would you go back?

That first priest we saw—the one who survived Dachau—is going to conduct devotions. Before leaving the camp, let's join the congregation. We kneel in one of the crude, rough-hewn pews and gaze around quietly and respectfully. Nearly everyone is there. Kneeling humbly and devoutly they present a memorable picture. Their worn and patched clothing has been washed clean, for despite tortures and many wanderings, one must not lose respectability. Gaily colored squares of cloth cover the women's head, and the little girls wear berets. One is immediately impressed by the large representation of men. The Rosary is recited with genuine fervor. All join in the traditional hymns. At the solemn moment when the monstrance is raised aloft it is as if Our Blessed Lord "looking upon" another multitude, upon whom He would have us to have compassion. At the conclusion all stand and sing their national anthem. But, by virtue of an ancient and beautiful custom, it is a version that is sung only in church.

Yes, faith they still have. It was faith that made whole the man in the Gospel. It may be in faith that these innocent, broken, and scattered people will be made whole again in a Europe and a world where charity, peace, and justice will reign.

The Bride Was Fifty-Two

By Mercedes Mercado

VERMONT during the Japanese occupation was a quiet street cutting across the midriff of Malate. It was more than a street, though; it was really a demarcation line between the filthy slums and the swank residential section that characterized the two extremes of metropolitan society.

Turning right from Taft Avenue, as long as you kept your eyes glued to the right side of the street, you saw nothing but the mansions that made pre-Liberation Malate one of the show-places of Manila. The wrong side of the thoroughfare, however, was different: just a long line of cheap, rambling accessorias, stark and barn-like, that rolled along, block after block.

There was a little Chinese store on the corner of Vermont and Georgia. And as you passed this coming from Taft Avenue, you came to a little alley that wormed its way into the heart of the slums. It was flanked by a tiny dilapidated house, windows fringed with cheap print curtains, and an unpainted accessorias that might

have been new once but which never could have seen better days.

You could turn left on this alley if you weren't too squeamish about getting green slime and the waste of dogs and little children on the soles of your shoes. Straight ahead you ended up against a tall, thin house that held a dozen families, one to each room.

It was here that Mang Tino lived with his wife.

Anybody who wanted to see Mang Tino had to skirt the filthy canal bordering the facade like a tiny, ineffectual moat. Its dirty water turned around the left corner of the house and hugged the side till it reached the muddy backyard where it served as habitat for a million flies before dumping itself into a cesspool.

The back of the house was solid, gray-looking even on the brightest day, with dark patches of shadow where the sketchy door and windows leered at you with sunken eyes. The door opened into a dark passageway, punctuated by commas of sunlight filtering

in through chinks in the walls and ceiling. On the right was a series of doors, the second opening into Mang Tino's room.

The first thought that struck you as you stepped across the threshold was how anything so neat could exist in a neighborhood so dirty. The room was small, barely ten feet on each side, but every inch of the wooden floor was as shiny as constant rubbing with banana leaves and a bit of tallow could make it.

The interior was bare of furniture except for a creaking table and a pair of decrepit chairs that groaned warningly as they received your weight. In one corner were two old wooden chests, shiny with age; they held all the possessions of Mang Tino and his wife. The walls were colorful; practically every inch was covered with pictures of simpering girls stripped from magazine covers, and saints in ecstasy, the kind you can get from any stall in any church square in Manila. What space was free was covered by a calendar, a dimpled baby pasted on its face, as fresh as it had been in 1941 when the calendar had first been begged from some Chinese grocery.

He was sixty-seven, and she was fifty-two. Perhaps they were too old for marriage. But stranger things than this have happened, and so . . .

I am not going to tell you too much of Mang Tino's story. Suffice it to say that he was sixty-seven years old when I first met him in the course of my Legionary work. Almost every time I visited him he would be curled up in a corner mat, pale and sweating, hugging his sides because his diseased bladder was tormenting him again.

His common-law wife was fifty-two; she supported him and herself by taking in laundry-work. Every time I smell the salty-fresh, starchy odor of newly-pressed clothes I remember her.

They had been living together for twenty-five years without benefit of clergy when I met them; they had one daughter, aged nineteen, whom I never met; she worked at a bar in one of Manila's cheaper downtown sections.

Mang Tino was vociferous in his objections when I first brought up the subject of marriage.

"Child," he told me, "for twenty years Teriang and I have lived without marriage; now we are old and of no use will our getting married be."

And again: "But, child, we have no money. To get a marriage li-

cense, you need money; when you go to the priest for the ceremony, you need money. Then there are friends to be invited, for what good is getting married if you cannot feed your friends? Money, money all the time. And if you have none, daughter, what can you do?"

And after all these questions had been answered came the real reason for his reluctance: "Daughter, I am ashamed to marry the mother of my child. The neighbors will laugh at me."

I shall never forget the day on which the old couple finally made their marriage vows. They looked so happy that day, almost as if they were telling themselves, "Now we can look God into the face again." They came to the church when dusk was falling, because they were afraid their neighbors might notice that they were all dressed up and ask too many questions.

After being baptized conditionally, both of them made their First Confession; then they were married. Who knows? Perhaps they were as happy then as a young couple just seeing the first rosiness of their future together. Aling Teriang was as nervous as any young bride, and Mang Tino acted like a traditional bridegroom.

As we wended our way home in the growing darkness, Aling Teriang placed a timid band around

her husband's arm.

"Tino," she whispered because she did not want me to hear, "let us walk in the Boulevard before we go home. Like a honeymoon, Tino, please."

Mang Tino shrugged his shoulders impatiently. "Stop talking like a silly bride, Teriang. You know that is not for old people like us."

"Please, Tino," she begged him, clinging to his arm. Now only have I asked you to do such a thing."

For a moment Mang Tino's pace became slower. Then he shrugged his shoulders and muttered, ferociously, "Lightning!"

"But, Tino," she pleaded, "it will be the nearest thing to a honeymoon that we will have before we die. Perhaps also we can pretend that we are young."

For the second time Mang Tino faltered in his pace. "Lightning!" he exclaimed again, but there was something caressing in the way his tongue rolled over the words. He turned to me, as if he wanted to say something. But I never heard him; I went on ahead. I knew I was going home alone.

After a while I looked behind. I could still see their figures in the darkness that was rapidly snuffing out the rosy gleam of twilight. They turned back and he was holding her hand. They were going for that walk along the Boulevard.

Let us implement the "Four Freedoms"!

An International Bill Of Rights

By Tibor Payzs

That the human person in society has inalienable rights has always been recognized by Christian moralists. Formal bills of rights, however, have been the achievements of politically mature peoples who strove to safeguard the free exercise of their inalienable rights against the caprice of a tyrant — "to the end that it may be a government of laws and not of men."

It should be a welcome sign of general progress that the rights of man everywhere are coming to be the common concern of those governments and peoples who have regard for the human person. This is well indicated in such an authoritative statement as that of Mr. Stettinius—then Secretary of State of the United States—who remarked in May, 1945 at San Francisco: "As long as rights and freedoms are denied to some, the rights and freedoms of all are endangered."

The movement for an International Declaration on Human Rights is substantial and is rapidly increasing. Historically, perhaps, it is motivated by reaction against the totalitarian system

over which the recent victory was won and which represented a denial of the dignity of the human person. Perhaps it is also motivated by the sincere desire of the West to liberate a large portion of human society from an atheistic and materialistic social philosophy, to which some men acquiesce only because of ignorance or compulsion.

The present preoccupation with human rights and fundamental freedoms does not seem to be flowing from the individualistic thought of nineteenth-century bourgeois liberalism, for, apart from the conservative rights (civic and political rights, such as freedom of speech or religious worship, equality before the law or property rights), the more progressive rights (economic and social rights, like the right to proper conditions of labor, to social security, to health measures) are also a matter of general concern. The gradual recognition of these progressive rights is the product of a more recent epoch of social welfare.

Christians are not without guidance as to what should be pro-

perly considered the rights of man. Several social encyclicals and other pronouncements of the Popes leave no doubt on the matter. An especially clear enumeration of personal rights may be found in the 1942 Christmas message of Pope Pius XII:

He who would have the star of peace shine out and stand over society... he should uphold respect for, and the practical realization of, the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life, and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work, as the indispensable means toward the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with his duties and social limitations.

The Christmas message of 1944 also declares the fundamental political rights of a citizen in a democracy:

To express his own views of the duties and sacrifices that are imposed on him; not com-

elled to obey without being heard; these are two rights of the citizen which find in democracy, as its name implies, their expression.

While the rights of the human person are fundamentally universal and invariable, changing conditions make specific elaborations desirable, with particular attention to economic and social rights in our own age. This is reflected in the teachings of such a philosopher of the Thomist tradition as Jacques Maritain who, in his *The Rights of Man and Natural Law*, enumerates the rights of the human person as such, the rights of the civic person and the rights of the social person and, more particularly, of the working person.

In the last two decades several organizations of unofficial character have made suggestions for the uniform adoption by all members of the society of nations of an International Declaration of Rights of man. The Institute of International Law, for one, adopted such a Declaration in 1929; in 1943, the American Law Institute appointed a Committee to draft a Statement of Essential Rights. Other organizations have also undertaken the task. The most recent unofficial International Bill of Human Rights was prepared and adopted by the Executive Committee of the Commission on Human Rights of the Commission to Study the Organization of Peace.

Official international organizations also have made declarations recognizing the inviolability of the human person and the rights proper to human dignity. Some of these international organizations, however, have limited functions or are confined to a definite geographical region of the globe.

The International Labor Organization is such an agency with a limited scope of functions; its Philadelphia Charter was drafted in 1944. Lasting peace, the ILO declares, can be established only if based on social justice. And, further:

All human beings, irrespective of race, creed and sex, have the right to pursue their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity.

The attainment of these ends must be the central aim of national and of international policy, according to the ILO.

Concerning human rights in the hemispheric scene, the system of American republics is a regional arrangement. The American republics held their Inter-American Conference on Problems of War and Peace at Mexico City in February, 1945. Abiding by a resolution of this conference, the Inter-American Juridical Committee submitted on December 31, 1945 a Draft Declaration of the Interna-

tional Rights and Duties of Man to the Governments of the Republics of the Western Hemisphere. The Draft Declaration contains twenty-one articles dealing with human rights, civil rights, economic and social rights. It is accompanied by a Report which states:

The protection of the fundamental rights of men in every land may be regarded from two distinct points of view. In the first place, it is an essential condition of friendly cooperation between nations. . . . In the second place, the protection of the fundamental rights of man within each state is part of the larger objective of developing the individual human being as a free, self-reliant and responsible member of the international community . . .

In the larger, world sphere a purposeful development is shaping for international protection of human rights and for the drafting of an international bill of rights within the framework of the United Nations. The Charter of the UN was drafted at the San Francisco Conference, officially the United Nations Conference on International Organization, from April 25 to June 26, 1945. Some delegations, particularly those of Cuba, Panama and Uruguay, suggested the immediate adoption by the Conference of a Declaration of the Rights and Duties of the

Individual, or a Charter of Mankind. At that time, however, it was found feasible not to go beyond some general statements regarding human rights in the Charter. So, among the purposes of the United Nations, the desire is included to achieve international cooperation "in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion." Similar preoccupation with human rights recurs at several other points in the Charter.

The implementation of human rights laid down in the Charter is entrusted primarily to four of the six principal organs of the United Nations — that is, to the General Assembly, the Economic and Social Council, the Trusteeship Council and the Secretariat. Actual work falls most heavily on the Economic and Social Council, which has a Commission on Human Rights, with sub-commissions on the Protection of Minorities, on the Prevention of Discrimination (on grounds of race, sex,

language or religion) and on Freedom of Information and of the Press. There is also a Commission on the Status of Women. The responsibilities of other Commissions of the Economic and Social Council consider human welfare, but are perhaps less directly concerned with human rights.

The General Assembly has authority over both the Economic and Social Council and the Trusteeship Council. Among the several standing committees of the General Assembly, one of them, the Social, Humanitarian and Cultural Committee (third committee), is to give assistance toward the realization of human rights and fundamental freedoms.

In addition, the activities of several departments of the Secretariat of the United Nations are related to human rights. The Secretariat is now working on the compilation and publication of a Year Book on law and usage relating to human rights.

It is obvious from the above account that there is no lack of organization within the UN for the promotion and encouragement of respect for human rights and fundamental freedoms, and for the future adoption of a Declaration of the Rights of Man. Consequently the attainment of the goal—the regard for fundamental human rights everywhere — is more of a political than an or-



ganizational problem.

But the United Nations is not a world government. It is an organization of sovereign states. Its authority is limited. It is not "to intervene in matters which are essentially within the domestic jurisdiction of any state." After the adoption by the members of a Declaration of the Rights of Man it still will be primarily the task of sovereign governments to interpret and promote such rights.

The adoption of the Declaration will certainly be followed by international machinery to which individual persons or groups of persons may have recourse in case their rights are encroached upon by their own governments. The actual machinery may be in the form of an International Court of Human Rights. The difficulties, however, of such appeals to an international arbiter are quite obvious. Those persons, especially, who are living under governments not genuinely democratic may face hardships. The history of international relations is not without precedents in this respect. After World War I the Minorities Protection Treaties were signed between Central European and Balkan States on one side, and the principal Allied and Associated Powers on the other. Obligations were undertaken in these treaties concerning the rights of minorities. The Council of the League of Nations was

charged with the supervision. The project as a whole was not a success. Neither was the guarantee of certain fundamental rights of the backward peoples under the Mandate System of the League of Nations a success. The limited achievements of these experiments in the international protection of human rights may serve, however, as valuable lessons for the future.

Naturally, the Declaration must be adopted first. A substantial advance toward this end took place quite recently, the credit for which goes to two good neighbors, Cuba and Panama. In London, on February 12, 1946 the Cuban Delegation submitted to the First Part of the First Session of the General Assembly of the UN a Draft Declaration on Human Rights. In New York, on November 26, 1946 the Panama Delegation submitted to the Second Part of the First Session of the General Assembly an International Declaration of the Fundamental Rights of Man.

The General Assembly unanimously resolved on December 11, 1946 to refer the Draft Declaration of Panama to the Commission on Human Rights of the Economic and Social Council. The Commission on Human Rights convened on January 27, 1947 at Lake Success and is at present in session.

The Draft Declaration submit-

ted by Panama is based on one of the drafts of the unofficial organizations, the Statement of Essential Human Rights, prepared by a committee appointed by the American Law Institute. This Statement enumerates, in eighteen articles: freedom of religion; freedom of opinion; freedom of speech; freedom of assembly; freedom to form associations; freedom from wrongful interference; right to a fair trial; freedom from arbitrary detention; freedom from retroactive laws; right to own property; right to education; right to work; right to reasonable conditions of work; right to adequate food and

housing; right to social security; right to take part in government; right to equal protection of the laws, and a Statement on the Limitation on these Rights by the Rights of Others.

In the fourth century the Bishop of Hippo, Augustine, spoke of the human person as a member of the home and of the state and of the world. The latter he called the "third circle of human society." The adoption of a Declaration of Human Rights by the member states of the United Nations will bring mankind closer to the realization of a world society of human persons politically organized.



THE MISTAKEN — NO. 1

One day at a most inconvenient moment, just as Father Monsabre, the famous preacher of Notre Dame, was preparing to enter the pulpit, a lady came to him with many airs and redundancies, told him that her conscience troubled her greatly, because she had that morning admired herself in the looking glass more than usual, thinking how pretty she was. Whereupon he answered: "Go in peace, my child, a mistake is not a sin."—The Sign.



THE 60th DECADE OF THE ROSARY

Fr. Reyes used to say his Sunday Masses in barrios miles apart. One Sunday he was vexed to find that he had forgotten his chalice. A pious lady volunteered to lead the Rosary for the congregation until he should return with the chalice. He was gone a long time. When he came back he found the volunteer announcing the sixtieth decade of the Rosary. And her suggested meditation was "The Stabbing of Pontius Pilate by Judas Iscariot."

They surrendered, but carried on

CATHOLIC ACTION IN A PRISON CAMP

By Bernard F. Meyer

THE SURRENDER of Hong Kong on Christmas day, 1941 was followed by the internment of the British and American civilians at Stanley. When the Americans were exchanged in 1942, two of us remained to care for the 450 British Catholics in the Camp population of 2,500.

The sense of community among the Catholics was very much undeveloped. Several told how they had attended the English speaking church for years without having met one another. Their friends were mostly non-Catholics, and mixed marriages predominated.

An effort to promote Catholic socials in order to bring them together met with little success. Then Study-Action Groups were organized. Each meeting opened with religious study, but did not end there. The second part of the meeting was given to a discussion of camp problems, especially the lack of Catholic community spirit.

For some time the chief activity stressed was the making of new

Catholic friends. The need to develop a sense of community among our people helped us to realize that the true Catholic Action technique is influence through increased friendships in the spirit of Christ. "Contact, Friendship, Community" was the slogan.

A group of eight young ladies began by studying the little book, *Into Their Company*, for a half-hour at each weekly meeting. Then some time was spent in discussing how actual conditions in and around the group fell short of the Christ-ideal. A brief questionnaire helped to guide them in the survey or inquiry into conditions.

Some young lady Catholic Actionists taught religion in the camp school; one produced plays for children and young people; others acted as counsellors for children's clubs. But the results of which we were most proud were the firm friendships, the sense of community, of mutual confidence, of a realization of the Mystical Body, which developed among these former strangers to

one another and which gradually spread among all the Catholics.

The camp was divided into four chief districts, owing to the arrangement of the buildings, and clubs for adult Catholic women were eventually organized in each district through the efforts of the Catholic Actionists and their Chaplain. If such a result could come about in three years, what could not be done in a parish through a long-range and uninterrupted program of this kind?

Two Catholic Action Groups of men functioned throughout the duration of the camp. By beginning with study, the members had something definite to do while gradually finding themselves in apostolic activity. To study together was quite easy; it gave them a sense of togetherness, which they needed before they could work together in the apostolate.

Both Groups stressed the making of friendly contacts. More than one had previously been negligent in their religious duties. One of these said later, "To live the fuller life one must work for a cause. Yet it is not so much what one does for the cause as what the cause does for him that counts." He spoke from a full heart.

Both Groups organized discussion clubs for the Catholic men

who were not in Catholic Action, on such subjects as Prayer, Credit Unions, Cooperatives, Labor Questions, Ricksha Coolies, etc. During the camp a total of twenty-two clubs and groups were organized by the Catholics. This included clubs for children.

The children did dances, songs and little plays. Many Catholics brought Protestant friends, and the adults had even more fun than the children. The refreshments consisted of tea, which they brought themselves, and a piece of rice-flour cake baked communally from contributions of a tablespoon or two of rice, oil or brown sugar by each one from their meagre rations.

That the results attained were not ephemeral may be seen from the fact that all those who were members of Catholic Action look back with gratitude to God, and sometimes even with a tinge of regret, on the time spent in the camp, and are continuing with Catholic Action outside. An Anglican minister who has been giving talks in England on the camp keeps referring with admiration to the Catholic activities carried on there.

In the diocese of Hong Kong the Stanley Camp experience is being made the basis of a reorganization of Catholic Action on parish lines. It was felt that the old parish societies were tending to become

moribund, due to lack of a dynamic principle and apostolic aim and formation. Groups of men, women, young men and young women are being organized for special formation according to the study-action technique. They are expected to infuse new life into the parish societies.

The parish needs to be more than a place where Catholics fulfill their religious duties. To exemplify the Mystical Body it must be a true community. The family itself is not specifically a training ground for social action, and hence we have parishes made up of disconnected families. Nor is the average parish society in itself the solution, because it is too large and loosely knit to make possible the apostolic formation of its members except by breaking it up into smaller units capable of organic life.

The writer believes that the discussion study club so popular in this country is already a good foundation for the study-action apostolate in the parish. It is a small and well-knit group. Its members have begun to acquire a sense of togetherness, of being a unit. In most cases they are anxious to "do something," and experience tends to show that without a practical outlet in action their interest in study cannot be long sustained.

True, perhaps not all members of a study club would be suitable material for a Study-Action Group. This difficulty is easily obviated by following the usual study club practice of limiting the first sessions to eight or ten weeks, so that they come to an end automatically. Then only those members who show promise of becoming leaders are invited to form the Catholic Action Group.

The study part of the meetings was found most valuable, because the members soon realized that the training which they had received in religion class at school was inadequate in many instances to answer the pressing problems of adult life. Hence the doubts which had so often arisen, or the feelings of inferiority.

Study gave them confidence and aroused their interest; soon they were doing private reading in religion, history, social topics. Non-Catholics began asking them questions and before long they found it quite easy, in conversation about social economic or political affairs, to expose the Christian viewpoint. And because they had at the same time become apostolic-minded through their environment, many did not let a day pass without seeking occasion to enlighten someone.

RULES FOR WRITING

By His Eminence John Henry Cardinal Newman

1. "A MAN SHOULD BE EARNEST, BY WHICH I MEAN, HE SHOULD WRITE NOT FOR THE SAKE OF WRITING, BUT TO BRING OUT HIS THOUGHTS.
2. HE SHOULD NEVER AIM AT BEING ELOQUENT.
3. HE SHOULD KEEP HIS IDEA IN VIEW, AND SHOULD WRITE SENTENCES OVER AND OVER AGAIN UNTIL HE HAS EXPRESSED HIS MEANING ACCURATELY, FORCIBLY AND IN A FEW WORDS.
4. HE SHOULD AIM AT BEING UNDERSTOOD BY HIS HEARERS OR READERS.
5. HE SHOULD USE WORDS WHICH ARE LIKELY TO BE UNDERSTOOD. ORNAMENT AND AMPLIFICATION WILL COME SPONTANEOUSLY IN DUE TIME, BUT HE SHOULD NEVER SEEK THEM.
6. HE MUST CREEP BEFORE HE CAN FLY, BY WHICH I MEAN THAT HUMILITY WHICH IS A GREAT CHRISTIAN VIRTUE HAS A PLACE IN LITERARY COMPOSITION.
7. HE WHO IS AMBITIOUS WILL NEVER WRITE WELL, BUT HE WHO TRIES TO SAY SIMPLY WHAT HE FEELS, WHAT RELIGION DEMANDS, WHAT FAITH TEACHES, WHAT THE GOSPEL PROMISES, WILL BE ELOQUENT WITHOUT INTENDING IT, AND WILL WRITE BETTER ENGLISH THAN IF HE MADE A STUDY OF ENGLISH LITERATURE."

THE LAST THIRTY DAYS IN FOCUS

NEWSMONTH



By Catholic Information Service

NATIONAL FRONT OF BILLS AND CITIES

A total of 108 bills passed during the second session of Congress have become part of Philippine statutes. President Roxas has signed 98 measures during the time allotted to him by the Constitution. The list of approved bills include those creating four new cities; namely Rizal (Pasay); Ormoc, Leyte; Lipa; Batangas; and Dagupan, Pangasinan. The President has also approved the bill which provides block voting.

WELCOME

Recent visitors to Manila were Mayor Roger Lapham of San Francisco and a group of American newspapermen. Mayor Fugoso, who welcomed them, gave each of them a gold key to the city. He said: "These keys are really unnecessary because every house in Manila is open to you, gentlemen."

FRIENDS OF THE LEPERS

"Friends of the lepers" is a newly organized movement designed to help the 35,000 lepers in different leprosaria in the Philippines. The organization intends to sponsor solicitations for gifts and requests for a fund to be known as

the "Joey Guerrero Lepers Fund." It will raise sufficient money to buy promin—the newly discovered drug that is said to cure leprosy.

NEW BISHOP

Msgr. Juan Sison, newly created Bishop, will be consecrated Bishop on July 25 in the Cathedral of Vigan. Msgr. Sison was the parish priest of Mangaldan, Pangasinan up to the time of his appointment. As soon as he received the news of his appointment he rushed to his mother to break the good news. Msgr. Sison is only 35 years old.

DRAFTED

The coalesced minority parties have nominated Dr. Jose Laurel candidate for Senator in the coming November elections. Nominated with him to form the minority senatorial ticket was Lorenzo Tañada, who as Solicitor General is prosecuting Dr. Laurel before the People's Court for collaboration.

BEWARE

Fake money bills in 10 to 100 peso denominations have been found circulating in Manila and its suburbs. The bogus money have been traced to a big counterfeiting ring operating in a nearby province.

FORGOTTEN FILIPINOS

The Negritos are at present living a wretched existence. They eat only twice a day as a result of poor harvest of upland rice. Each of them has only one suit of clothing (short pants and undershirt). The plight of these aborigines is attributed to their contribution to the resistance movement during the Japanese occupation, when they acted as guides and gave up their carabao. The Department of Interior has sought the aid of the PRRA to help these forgotten Filipinos.

EYES ON YOU

A group of 30 boy scouts headed by Scoutmaster Gerardo Flores left for France June 23. They will represent the Philippine Republic in the world boy scout jamboree there. Bidding the boys Godspeed, President Roxas said: "You must try to prove to the world that the Filipino boy scout can take his place side by side with any other boy scout in the world. The eyes of your country are focused upon you and hoping to see you display the best that is in you."

CLAIMS STEPPED UP

The U.S. War Damage Commission has stepped up the tempo of claims payment. Claims are now approved at the rate of 150 to 200 a day. During the period from March 3 to May 31 a total

of 162,579 claims were received. During May alone 80,024 were filed. Estimated value of the 162,579 is P268,981,487. Of the total number of claims received 99.5 per cent were filed by Filipinos.

BREAK FOR TENANTS

The Philippine government has purchased the Hacienda Luisita in San Miguel, Tarlac from the Tabacalera for P1,500,000. The hacienda includes 3,500 hectares. Another 500 hectares were donated to the government by the Tabacalera. The land will be re-sold to the tenants in parcels at P400 per hectare, payable in ten years.

THE BARGAIN

The Philippine Alien Property Administrator James Henderson has turned over to the Philippine Republic the share certificates of 25 plantations in Mindanao. The plantations contain 12,769,444 hectares and had a pre-war value of P6,000,000. The nominal payment for the deal was P7.00.



HONORED

His Holiness Pope Pius XII has conferred pontifical decorations on the following laymen, for outstanding service to Holy Mother the Church. Justice Pastor Eudencia, Dr. Jose Jose, and Messrs. Justo Lopez, Eitel Baumann and Jesus Paredes received the pontifical medal "Pro Ecclesia." Doña Consolacion Singian and Mrs. Victor Pecson posthumously received the "Benemerenti" medal.

NEW PRELATES

Four Filipino priests in the Diocese of Nueva Segovia have been named Domestic Prelates of the Vatican by His Holiness Pope Pius XII. They are Frs. Ignacio Cordero, Laoag, Ilocos Sur; Anselmo Lazo, San Fernando, La Union; Crisanto Padernal, Sto. Domingo, Ilocos Sur and Quintin Velasquez, Luna, La Union.

PEOPLE

KIDNAPED: Arthur Lee, local Chinese businessman, and shot.

KILLED: Three farmers in Tarlac, while planting rice, by a stroke of lightning.

MURDERED: Emma Foronda Abaya, FEU co-ed, a widow with two children, in defense of her chastity.

CAUGHT: Fishes (hito) on the Escolta during the recent flood, following a typhoon with a heavy down pour.

NABBED: Four American ex-GIs with took part in the P40,000 Berg robbery case.

ARRIVES: Rev. Aloysius Torralba, S.J., who served as army chaplain in the Philippine campaign, after completing his Tertianship in Auresville.

NAMED: Joaquin Pardo de Tavera, present DI chief, as Director of the newly created National Bureau of Investigation.

**INTERNATIONAL FRONT
GENIUS AT 8**

Blonde and blue-eyed Ferruccio Burco, aged 8 years two months and fourteen days, made his Rome debut June 22 as conductor. He led the 80 piece Rome Opera House orchestra thru a difficult six number symphonic concert. Wildly applauded by more than 1,000 listeners, he received eight curtain calls. The veteran orchestra claimed that Ferruccio's performance was excellent "after the first two numbers."

END OF STRIKE

After a six-day nationwide strike, 500,000 French railway workers streamed back to their jobs June 12. Jean Tounemaine, leader of the railway federation appealed to them to return to their work immediately as an agreement had been reached with the management of the state owned railway. The strike had paralyzed French transportation.

RECORD TRIAL

The trial of Hideki Tōjō and his 24 co-defendants was one year old June 4. Members of the prosecution and defense concede that it may last for another year. Already 6,000,000 words have gone into the official court record in 231 court-room days. The record has reached 23,436 pages.

HAPPY CHOICE

Congressman Emmet O'Neal of Kentucky was sworn in as U.S. Ambassador to the Philippines June 20. The Senate unanimously approved his nomination as successor to Paul V. McNutt. Commenting on O'Neal's appointment, Ambassador Joaquin Elizalde said: "O'Neal is admirably equipped to assist us. His 12 years in the house make him a happy choice for the post."

LESS LIPSTICK

"American exporters are sending absolutely junk to the Philippines," declared Gil Puyat, President of the Philippine Chamber of Commerce, at a press conference in San Francisco. Puyat attended the rotary's international convention there. "We do not need

lipstick so much as we need clothes and building materials," Puyat further stated. "Per capita we are the number three consumers of American textiles and number seven in hardware and building materials."

CANONIZED

Blessed John de Brito and Bernardine Roalino, members of the Society of Jesus, were canonized by His Holiness Pope Pius XII in a special ceremony at St. Peter's June 22. St. Bernardine, an Italian, was a distinguished lawyer and mayor of Felizzano before he entered the Society at the age of 34. St. John, a Portuguese, was martyred at Madura in 1693 for his defense of conjugal chastity.

DANGER SIGNAL

In a statement published in the *L'Osservatore Romano*, His Holiness Pope Pius XII censured the United States and Russia for the growing tension between them that may lead to another war. American foreign policy makers made a careful study of the warning. They considered it the Church's traditional policy to raise danger signals whenever events appear to be leading to war.

Melquiades Virata, Jr.*Attorney-at-Law*

1226 Azcarraga

Manila, P. I.

UNLUCKY 137

Ambassador Joaquin Elizalde signed a \$45,000,000 Philippine budgetary loan with the Reconstruction Finance Corporation June 13. After the signing, RFC treasurer Harry Sullivan commented: "It is an unlucky day for this is Friday, the 13th." Elizalde smiled and replied, "There's plenty of worse luck that could happen to us than getting \$45,000,000."

RECORD FILIBUSTER

The longest filibuster in 20 years and the third longest session in the history of the U.S. Senate took place June 22. The session lasted 30 hours, 51 minutes; the filibuster ended when the session was only 28 1/2 hours old.

AWARDED

Ambassador Joaquin Elizalde, in the name of the Philippine Republic, presented the Military Merit medal to seven U.S. Congressmen. The distinguished solons played important part in drafting independence and rehabilitation measures for the Philippines.

DEATH LETTERS

A new menace threatening the safety of prominent British offi-

cial is the letter bomb—deadly explosives sent thru the mail. About 20 prominent British figures including Prime Minister Clement Atlee and Winston Churchill have received such death-laden missives. None of them however was hurt. Experts say, the bomb would blow a hole in a steel plate, would kill a person, or at least, inflict severe injury.

DEMOCRACY IN JAPAN

Emperor Hirohito formally opened the first session of the diet June 23 under the new Japanese constitution. The plainly worded imperial rescript stressed that parliament is the "sole law-making authority of the state."

TRAVESTY

"Democratic government is a travesty in several countries of eastern Europe today," declared Minister Atlee in his most pointed anti-Russian statement June 21. "In most states human rights are denied. Freedom of speech, freedom of conscience and personal freedom is the right of individuals... wherever you find the right of opposition denied, wherever you find a government that cannot be removed by the method

TUASON and SAMPEDRO Inc.

Globo de Oro 801-817 Quiapo, Manila

Lumber, Construction and Furnitures

(Wooden and Rattan)

of the ballot box, there is no true democracy, there is no true freedom."

\$2,000 FOR A NEWSPAPER

China's inflation is getting worse everyday. A newspaper now costs \$2,000 Chinese Dollars, breakfast is \$24,000, a cup of coffee, \$2,000, a pack of cigarettes, \$6,000 and a cocktail \$36,000. Money comes in bundles of thousand dollar bills and nobody bothers to count them. Lunch is \$64,000 and a dinner party without champagne over a million dollars.

BELIEVE IT OR NOT

The oddest of Ripley's oddities is himself. Originator of "Believe It or Not", which is printed in 17 languages all over the world and appears in 325 newspapers read by almost 80 million, Ripley has traveled 600 thousand miles on visits to 201 countries and never had a single vacation. He draws his cartoons upside down; he has five automobiles and can't drive a car; he was the first man to broadcast simultaneously around the world. He started his newspaper career as a sports cartoonist for \$8 a week. When he requested a \$2.50 raise — he was fired!

PEOPLE

KNIGHTED: Actor Laurence Olivier on the birthday of King George VI.

ELECTED: Miguel Cuaderno as vice-chairman of the United Nations economic commission for

Asia and the Far East.

RECEIVED: Vice-President Elpidio Quirino by King George VI in London and French President Vincent Auriol in the presidential office at Elysees Palace.

HANGED: Six Japs in Guam for atrocities ranging from cannibalism to machine-gunning 96 American prisoners of war.

DENIED: That Adolf Hitler had any doubles by four men who were in the tight iron-ringed circle of his associates.

ACCEPTED: An offer of \$200,000 to fight in nine exhibitions in Manila and Honolulu and seven in Australia by Joe Louis.

LISTED: President Roxas, Ex-President Osmeña, and Secretary Jose Zulueta, in the eleventh edition (1947) of the "International Who's Who" published in London.

ATTACKED: President Truman by Senator Robert Taft, for vetoing Taft's labor bill which the President termed a shocking piece of legislation.

CLAIMED: Turtle Islands, a group north of Borneo, by Vice-President Quirino in the name of the Republic.



Sign of the Times

In the gentlemen's rest-room at the Ateneo de Manila is a sign, written boldly by a scholar, that will go down in history. It says briefly: "KILROY FRAT HIC"

Movie Section
 Reviews by Wilfrido Ma. Guerrero
 Author, "13 PLAYS"

MILLIONARYONG HAMPAS-LUPA

MILLIONARIO NG HAMPAS-LUPA (Palaris Films; story by Hernando R. Ocampo & Davao Santiago; screenplay by Davao Santiago; direction by Fernando Poe) has some of the best photography and sound I've yet seen in local pictures. If you ever visit Palaris studios you'll see their latest, brand-new, well-equipped lighting and sound equipment.

Fernando Poe, Nati Bernardo, Pat Mijares, Rolando Liwanag, Gregorio Ticman and Oscar Keese all act well.

Ah, but the plot of *Millionario ng Hampas-Lupa* is taken, almost situation after situation, from *Wuthering Heights* (remember Merle Oberon and Lawrence Olivier?). *Millionario ng Hampas-Lupa* is based on the stage show which Fernando Poe produced at the Avenue Theater during the occupation, but a few minor changes especially in the ending, were made in the picture version.

Ah, *Wuthering Heights*. Why this general Filipino weakness—this lack of originality, this tendency to borrow, steal, or beg from foreign sources?

Characters in *all* local movies

have never yet been consistent in their actions. They behave not like individual human beings, with characteristics all their own, but like puppets being pulled here and there by their masters. For instance, a character begins to clown to the audience's delight, and you laugh to your heart's content. In the middle of the picture the same character, without warning, goes dramatic in a big way. This is a severe jolt to your nervous system.

You expected to see Lou Costello and instead you see Paul Muni.

Why can't movie characters be consistent in their behavior throughout the picture? Let the comedians do the comedy, and if the leading parts must also join in some comedy sequence, let this be in keeping with their characters.

These inconsistencies in movie characters are very confusing very annoying, very aggravating, and show a lack of artistic integrity and of knowledge of human psychology.

Of all local movie producers, Fernando Poe so far has tried to

offer our masses a little more intelligent pictures. But he, like Bert Avollana and the rest of our directors, is apparently still greatly influenced by the stage shows shown during the occupation. In using the *zarzuela* type of stage shows to attract crowds during those war weary years—melodrama and farcical comedy, dished out in plain, obvious doses—our directors, in making a movie, can't get rid, it seems, of that melodrama influence both in their stories and in their directing.

This is extremely unfortunate, because the movies like literature, reflect the general culture of a nation.

There seems to be a hidden horror on the part of our producers and directors to strike original soil and try something new. I can well understand that making money is the principal objective of our producers and directors, and from the bad example of certain people you can't blame anybody if money is they're all, at present, interested in.

But (pardon my naiveté and idealism) there's such a thing as *intellectual integrity*. If our producers and directors, particularly the intelligent and educated ones, insist on being false to their mental talents, then they're guilty of being dishonest.

For how can one be honest with others, if he isn't honest with

himself? But then honesty, in its broadest sense, implies ideals. And have we got many Filipinos with any ideals left?

NAGTAGPO SA AMERICA

NAGTAGPO SA AMÉRICA (Luzon Hollywood Pictures; screenplay, direction, and photography by James Matthews) is the Tagalog picture made, not apparently in Hollywood as advertised, but seemingly in Los Angeles, judging from the exterior shots.

The direction, the acting, and the delivery of lines by all the players are so painfully and incomprehensibly slow and affected that I caught myself yawning several times.

Nagtagpo sa America tells the story of a Filipino girl Cora (screen name: Maria San Marco;



real name: Evelyn Bennett) who, after Liberation, goes to America. In Los Angeles she encounters a Filipino doctor, Dr. Ramirez (David Caballero) who resembles her lover Fernando (also David Caballero) while she was in the Philippines during the Jap occupation, and whom the Japs kill. When Cora, unable to forget her war sufferings (she also lost her kid brother, brutally tortured by the Japs), tried to end it all, Dr. Ramirez saves her. Then—she recounts her nerve-shattering experiences in the Philippines during the war.

The story isn't excitingly told, and except for the realistic torture scenes the picture is quite dull.

There are plenty of exterior shots: of a rodeo, streets, a carnival or the equivalent of Coney Island, mountain views, which while pleasing to the eyes, add nothing to the story but result in the impression that we're seeing a newsreel. And the color isn't so *glorious* as advertised.

Evelyn Bennett, who was my classmate in the U. P., is greatly self-conscious and her facial expressions are exaggerated. She has poise, though.

Margo who used to appear in Fernando Poe's stage shows at

the Avenue and Capitol during the occupation, appears in a bit role as — a *kankong* vendor! Incidentally, the frequent references to *lugao*, *kankong*, and the Jap money are funny.

The leading man, David Caballero, is stilted in his gestures and delivery of lines. Somehow the muscles of his face are too hard set to be able to express different emotions adequately.

There are two women, both appearing as friends of Cora, who stand out. The first is a tall, well-proportioned Filipina in her late thirties but with beautiful features, and who strangely resembles Nati Bernardo. I should like to see her in local pictures in the role of a mother or a distinguished society matron. The other is a Filipina born in the U.S. and who speaks only English. Both women have poise and a striking personality.

Two things I particularly liked about *Nagtagpo sa America*: the typical Hollywood camera angles (Wish our cameramen would improve their technique), and the women's beautiful clothes.

But you Filipinos in the movie business in the U.S. — with the technicians available there—can't you give us something better? I'm sure you can—if you try hard enough.



June 8, 1947

Dear Editor:

Congratulations on your new cover. I have no doubt that your improvement that in your issue, you carried a caricature of a Catholic personage on your front cover. I have no doubt that your readers will welcome the improvement as much as I have.

I notice, however, that your cover is not as glossy as your former issue's; have you changed the kind of paper you use on your paper?

Anyway, here's hoping that The Cross goes on improving as much as it already has.

Brigida Reyes
Cavite, Cavite

Ed: We are still using coated paper for our cover. Due to some inadvertence, however, the usual coat of varnish was not applied. To our readers, our apologies. The July issue and succeeding issues will have covers as glossy as our previous issues.

June 9, 1947

I thoroughly enjoyed reading Mario Gatbonton's article, "H. B. Reyes: Scholar with a Pipe," in your June issue. Question: Why not go ahead printing more articles on Catholic personalities?

Leonardo Rosales
512 Dapitan, Manila

Ed: We will carry articles on Catholic personalities in our succeeding issues. Mr. Gatbonton will continue to write them, and accompanying caricatures will also continue to be made by Gat of the Manila Chronicle. We hope our readers will continue to greet these articles with the same enthusiasm.

—○—
June 11, 1947

Dear Mr. Editor,

Your "Cross-Section of Filipiniana" is definitely an improvement over your "One Minute Stories." For one thing, all the stories have local color. Furthermore, they seem to have snap to them. Are they compiled by a cross staff-member, or do your

readers send them in?

Mario del Rosario
Malabon, Rizal

Ed: Anecdotes contained in "Cross-Sections of Filipiniana" have been compiled from contributions sent in by our readers. For the information of all interested parties, we should like to state that all anecdotes sent in must be addressed to: Filipiniana, Editor, the Cross Magazine. No notice of acceptance will be given, and we request that all material sent in be original. For each anecdote accepted, The Cross will issue a free six-months subscription, either to the contributor or to anyone whom he may designate.

June 12, 1947

Dear Sir:

Your "Church-Offenders" was

an eye-opener. I have a suggestion to make. Why not make a regular feature out of it? You could devote such an article to padrinos and madrinan, for example. Such a feature will be reminiscent of Lib Abrena's caricature-cartoon feature in the Sunday Times Magazine. How about it?

Jose Bernabe
357 Sancho Panza
Sampaloc, Manila

Ed: We are willing to carry more articles along the lines mapped out by "Church Offenders" if we can get some of our local writers to help us out. What does reader Bernabe have to say to that? Will he take it up himself? We hope a lot of other readers will send us in their ideas.



HELL WAS SO MUCH BETTER

The spiritualist was communicating with her deceased husband.

She—Are you happy where you are, dear?

He—Oh, my yes.

She—Are you happier than when you were here with me?

He—Yes, indeed I am.

She—Heaven must be wonderful.

He—Probably it is, but I'm not there.

GNASHING OF TEETH

A negro preacher was preaching on Hell. "Muh brothahs, in hell theah shall be weeping and gnashing of teeth." A voice from behind was heard, "Muh deah pastah, what if a man ain't got no teeth?" The preacher not at a loss for an answer replied: "He shall be provided with, muh brothah."

Cable Address:
MIDELCO

M. DE LARA & CO., INC.
MANUFACTURER

Pharma-Chemical Laboratory
Halcon Engineering Co.
Hinatuan Lumber Co.

VILLASIN SALES COMPANY

2278 Azcarraga, Manila

STATIONERY, OFFICE EQUIPMENTS, SALES & REPAIRS

*Our Service Is For Those Who Want The Best at a Price
They Can Afford*

BISAYA LAND TRANSPORTATION CO., INC.

SHIPPING DEPARTMENT

Shamrock Bldg. Waterfront Tel. 29

Cebu City

VESSELS	PORTS OF CALL	DEPARTURE FROM CEBU
DON MARIANO DA. REMEDIOS DA. JUANA	Tagbilaran, Dumaguete Zamboanga, Cotabato Dadiangas, and Davao	Alternating Every 3 days, at midnight.
DA. FILOMENA	Iligan, Misamis, Tubud, and Mambajao (Optional)	Every Monday and Friday at 6:00 P. M.
F-10	Dumaguete, Pulawan, Sin- dangan, Liloy & Labasan Santa Fe (Bantayan)	Every Friday at 6:00 P.M. Wednesday at 6:00 P.M.
F-91 (Princesa de Biliran)	Ormoc, Merida, Palompon Villa, Naval, San Isidro, Kalubian and Tacloban	Every Monday at 6:00 P.M.

IN LINE WITH THE GENERAL POLICY OF THE CROSS, i.e., THE PROMOTION OF GOOD READING, AND ENCOURAGED BY THE ENTHUSIASTIC RESPONSE OF ITS READERS AND FRIENDS TO THE FIRST ANNIVERSARY OFFER OF BOOK-GIFTS, THE EDITORS OF THE CROSS ARE HAPPY TO ANNOUNCE THAT THIS BOOK-GIFTS OFFER WILL BE FEATURED PERMANENTLY.

THIS MONTH THEY ARE INTRODUCING A NEW SET OF TITLES, INCLUDING MANY ALL-TIME FAVORITE NOVELS, THAT BOOK LOVERS WILL WANT TO ADD TO THEIR LIBRARIES.

PLEASE TURN TO THE FOLLOWING PAGES, AND BE SURE NOT TO MISS ANY OF THE BOOK SURPRISES!

READ . . .

THE CROSS

*THE NATIONAL
CATHOLIC MONTHLY
—IN THE POPULAR,
READABLE "DIGEST"
FORMAT*

Subscription rates: One year (12 issues), Local, ₱4.00;
Foreign, ₱6.00, or US\$3.00. Send subscriptions to: The
CROSS, Regina Building, 15 Banquero & Escolta, Manila.

Subscribe,

FILL IN AND MAIL TODAY

and ask

THE CROSS

your friends

Regina Building

to subscribe,

15 Banquero & Escolta

Manila, Philippines

to **THE CROSS,**

Enclosed you will find P.....

The National

in check/money order as payment for

Catholic

.....subscriptions. As a gift

Monthly,

please send me:

and accept

as a gift

any, or all,

of the book

selections!

Title of Book

On a separate sheet are the names
and addresses of the subscribers.

GUARANTEED—

Name of Sender

a year-round

of good reading

pleasure!

Address



If you obtain three subscriptions, you may choose, as a gift for yourself, any of the following all-time favorite books, in editions distinguished by authoritative texts, beautifully designed and lavishly illustrated by America's finest artists:

- | | |
|---|--|
| ROBIN HOOD , by J. Walker McSpadden | 20,000 LEAGUES UNDER THE SEA , by Jules Verne |
| BLACK BEAUTY , Anna Sewell | CHRISTMAS STORIES , by Charles Dickens |
| HANS BRINKER , by Mary Mapes Dodge | TWO YEARS BEFORE THE MAST , by Richard Henry Dana |
| HEIDI , by Johanna Spyri | LITTLE WOMEN , by Louisa May Alcott |
| THE KING OF THE GOLDEN RIVER , by John Ruskin | PRIDE AND PREJUDICE , by Jane Austen |
| A CHILD'S GARDEN OF VERSES , by Robert Louis Stevenson | PINOCCHIO , by Carlo Collodi |
| JANE EYRE , by Charlotte Bronte | THE ADVENTURES OF TOM SAWYER , by Mark Twain |
| TREASURE ISLAND , by Robert Louis Stevenson | ALICE'S ADVENTURES IN WONDERLAND and |
| ROBINSON CRUSOE , by Daniel Defoe | THROUGH THE LOOKING-GLASS , by Lewis Carroll |
| ANDERSEN'S FAIRY TALES | |

If you obtain six subscriptions, you may choose, as a gift for yourself, any of the following **GREAT ILLUSTRATED CLASSICS**, a new series of the world's greatest novels, printed in attractive, readable type, and illustrated with photogravure reproduction of drawings by famous contemporary artists:

- | | |
|---|--|
| LORNA DOONE , by R. D. Blackmore | VANITY FAIR , by William M. Thackeray |
|---|--|

DAVID COPPERFIELD, by
Charles Dickens
THE LAST DAYS OF POMPEII,
by Edward G. E. Bulwer-
Lytton
MARTIN CHUZZLEWIT, by
Charles Dickens
THE OLD CURIOSITY SHOP,
by Charles Dickens
PICKWICK PAPERS, by
Charles Dickens
IVANHOE, by Sir Walter Scott
THE TALISMAN, by Sir Walter
Scott

WUTHERING HEIGHTS, by
Emily Bronte
BARNABY RUDGE, by
Charles Dickens
GREAT EXPECTATIONS, by
Charles Dickens
OLIVER TWIST, by Charles
Dickens
A TALE OF TWO CITIES, by
Charles Dickens
QUENTIN DURWARD, by
Sir Walter Scott
HENRY ESMOND, by William
M. Thackeray



For ten subscriptions,
you may select a copy
of THE NEW TEST-
AMENT IN ENG-
LISH, a new transla-
tion by Ronald A.
Knox. In this trans-
lation, the author aims
at clarity above all,
using no expression
that is not current in
modern English. A
book every Catholic
must possess!

Special! Legionaries
may now have THE
OFFICIAL HAND-
BOOK OF THE LE-
GION for only four
subscriptions to THE
CROSS. A very popu-
lar selection it is tem-
porarily out of stock.
However, reservations
may be made, and
handbooks shall be de-
livered as soon as
available.

**PICTURE OF YESTERDAY'S
HERO!**



He can fight fires
He can try to save your property
BUT
He cannot rebuild your house
He cannot replace your personal
effects
He cannot return your merchandise
Give yourself a break—Insure with

FILEINAS
COMPANIA DE SEGUROS

21 PLAZA MORAGA

TEL 2-82-40