



Prayers For A Dictator Works Can Never Die A Personal Invitation Parents Alerted

By MONSIGNOR HART

To Every Man

It is appointed to every man once to die, and after death the judgment. Here are two great facts that face every man, and that every man must face. What preparation shall a man make for death and for judgment? There is only one reasonable preparation he can make, and that is a penitential one.

Much more is this true if he has wandered into error, turned his back on God's ways and striven to enslave his fellows in error. He may seem to have conquered all the world, to include under his rule all the great capitals of the world.

Then the end! In an instant the powerful dictator is powerless: the word that has ruled men is stilled. Neither by word nor sign can the great man convey a command. A short period of paralysis, then death and judgment!

To every man! When will the great betrayers, the children of the Church who have turned their backs on God and God's laws, learn that their last chance to return to God, to correct some of the harm they have done, is now offered them?

To every man! To pray for Stalin's conversion, to pray for the other men and women who have been doing the work of Satan, is our duty as Christians. God does not desire the death of the sinner, but that he be converted and live. Evil must eventually fail! The hour seems to be at hand for God's power to show itself in the world.

Month Of St. Joseph

In gracious contrast to careers given over to evil, stands the life of St. Joseph. Chosen by God for an important place in the economy of man's salvation, Joseph has lived for men, labored for men, helped men on their way toward God.

Joseph has his representatives among the souls of humble men of our day. Each of us can strive by good example to help others to God; we can match the evil acts of wicked men by our own good acts. We can help men to God!

March is the Month of St. Joseph. The works of St. Joseph can never die. May our prayers for peace in the world hasten the day of universal peace. May God's will prevail through the intercession of St. Joseph!

Living in Grace

This is our destiny, this is our duty on earth, to live in God's grace. To be closely associated with the friends of God should be our constant hope. It is a hope always close to fulfillment. Our prayers and meditations can keep us close to Mary and Joseph, and to all the choirs of Angels and Saints.

Catholic reading furnishes us with food for prayer, for meditation. Books that have the sanction of age can help us even as they have helped our predecessors. Never books have a special value for us. Lives of saints who have lived in our times, who have known our problems, can help us live in grace with God.

Be sure to visit your Catholic Book Store. Look upon ads of our spiritual books as a personal invitation to you, one you should act upon. Always have at hand one or more books that are worth while. Find a constant help in your reading toward attaining the goal of living in grace.

Zeal For The Right

Why any prudent effort to guard our schools against the influence of paganism and communism and other Un-American teachings should be looked upon as unworthy, as a witch hunt, must be beyond the understanding of any true American. No enemy of our government and its principles ever sneaked into any classroom to help the school or its scholars.

Parents should warn their children against the malign influence of all these enemies of freedom and Americanism who feel our Constitution was a deplorable mistake and our founding fathers mistaken leaders in a lost cause.

Let students at every level be on their guard against all such enemies who would bring them low down on the great highway that gave us America and its free government. The responsibility they show to remain here, to take all America with them, to stand by the stars and stripes, to strive for the destruction of all enemies, should be a warning against all such deplorable and unworthy activities. Let every lover of American liberty stand by the stars and stripes, and let him strive to preserve it by his own efforts. Let us remember that there are many enemies of our country who are still at large.



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JOSEPH BREIG About That Vice Trial



A curious incident, which passed unnoticed, moves me to a belated comment on the barring of reporters from the Jelke vice trial in New York City.

When Judge Francis L. Valente closed his courtroom to the press, the New York Times sent an attorney to protest.

A few days later, several papers filed for an injunction to force Judge Valente to reverse his decision.

The Times did not join in that suit. What had happened in the interim? Did somebody on the Times have a wise second thought?

Did somebody suddenly speak up in the inner councils, saying: "Wait a minute, fellows. Which newspaper's battles are we fighting?"

THE BATTLE for the low privilege of publishing the detailed dirt of the Jelke trial was not the Times' battle.

The New York Times is not that kind of newspaper. Did somebody on the Times suddenly awake with a start, remembering what kind of paper the Times is?

Did somebody's eye, in a reflective moment, fall upon the Times motto: "All the news that is fit to print"?

Did this perhaps entirely imaginary somebody then address his colleagues somewhat as follows: "NOW LOOK, you chaps. We on the Times really do care about freedom of the press. It's important to us, to America, to the world."

"But people are capable of distinguishing between legitimate freedom and plain hog-wild license."

"Can you think of any surer way of damaging freedom of the press almost beyond repair than to offer it as an excuse for slopping this Jelke filth into every home in the land?"

"I SAY THAT if we go into court waving the banner of freedom of the press in this manner, we'll make freedom of the press a laughing-stock among decent people everywhere."

Then, when a case does come along that really involves true freedom of the press, we'll have destroyed our argument in advance."

At this point, I think, our anonymous spokesman perhaps took the time out for further thought, and then added:

"I REALIZE that the Times, if our reporters were admitted to this trial, would refrain from making an orgy in print out of it. But we know what a lot of other newspapers would do."

"If we join in this suit to force the judge to let us in, won't we be tarred with the same brush as the others, when the public relations sets in?"

I would guess that this last remark was followed by a long and thoughtful silence at my perhaps fictional conference of Times policymakers. If I had been there, I would have broken the silence with this question:

"GENTLEMEN, gentlemen, I cannot think what good you will do for a single reader if you publish the Jelke proceedings. I can think of a lot of harm, but I can't think of any good. Can you?"

I doubt that anybody would come up with an adequate answer. And there are a few further questions I should like to ask of newspapermen generally:

"Gentlemen, what is your philosophy of publishing? Why do you publish at all? What is freedom of the press for? Do you imagine that the amazing of circulation and profits justifies everything you choose to do? If not, what do you know?"

"HAS IT ever occurred to you that the only right purpose in publishing is the good of your readers? — and that if you do not do this, you are not publishing at all?"

"And what, you might say, is the good of your readers? — and how do you know what is best for them?"

St. Thomas Aquinas Feast



The Church celebrates the feast of St. Thomas Aquinas on March 7. Known as the Angelic Doctor, St. Thomas authored the famous Summa the greatest of his philosophical and theological writings, and the basis of scholastic philosophy.

No Cleavage

Public School Heads Say Catholic Schools In American Pattern

By BOB CREAM (N.C.W.C. Correspondent)

Catholics are backing the public schools. That's what more than 100 U. S. public school officials said at an Atlantic City convention. Asked if Catholic schools hindered their schools, they unanimously answered "no."

They said further that parochial schools do not split the community down the middle; that public and private schools and their pupils get along well together.

The rank-and-file members of the AASA seemed not to agree with some of the organization's officials who have publicly warned that private denominational schools constitute a "threat" to the public school system and to U. S. unity.

"Private parochial schools definitely do not create group cleavages or tensions in my community," Ferold C. Hunt, general superintendent of schools in Chicago, stated.

THAT STATEMENT was repeated by school officials of cities, towns and rural areas from New York to California. The public school administrators, gathered in Atlantic City for a convention of the American Association of School Administrators, were questioned in Convention Hall, on the boardwalk, in hotel rooms. A cross section of more than 100 educators said Catholic schools cause no problems in their communities.

In all six communities in which I have worked we have enjoyed nothing but the most harmonious relationship between public and parochial schools," Mr. Hunt of Chicago said. "The two systems maintain frequent friendly contact."

Have Catholics backed Chicago's public schools? "They certainly have," said Mr. Hunt. "The best illustration of this is that the majority of our school board members are Catholics."

The existence of both private and public schools is part of the American pattern," he stated. "The school system is not a threat to the public school system, the public school system would be thrown into a state of chaos."

As for the threat of "group cleavages," Mr. Hunt disagreed. "The AASA has never warned that private schools constitute a threat to the public school system," he said. "Private schools are not a threat to the public school system."

Prof. Dennis, Tex. W. T. writing, superintendent of schools, said: "In MY OWN experience there have never been 'tensions' or 'cleavages.' The whole community-Catholic included—support public schools through civic organizations, Parent-Teacher Associations, etc. None said."

"Catholicism as a group have never opposed public schools and they have supported them in every way," Paul Lauer, superintendent of schools in Trenton, N. J., told N.C.W.C.

You Can Win Converts

Conversion By Mail By Rev. John A. O'Brien, Ph.D. (The University of Notre Dame)

When Ladislaus Zausa of St. John Cantius parish in Chicago entered the Marine Corps in 1934, he was determined to practice, openly and unashamed, the Faith in which he had been well trained by the Resurrectionist Fathers at St. John's.

By St. John's, by St. School Sisters of Notre Dame in the parish school, and by the Servite Fathers at St. Philip High School.

He had a special devotion to the Immaculate Heart of Mary and in camp he recited each evening the Rosary in her honor. Whenever possible he attended daily Mass and received Holy Communion. His buddies noted not only his piety but also his clean upright life.

Soon he had organized little groups who recited the Rosary before an improvised altar. When non-Catholics inquired its meaning, Ladislaus explained it to them and placed in their hands the "Rosary Crusade" pamphlet.

"I'D LIKE to know more," said Richard Rogers of Vermont, "about a religion that inspires you fellows to get together in prayer instead of beating it to town to spend your nights in taverns."

"I'd be glad to explain it to you," replied Ladislaus. "First, learn a few simple prayers... the Our Father, Hail Mary, Apostles' Creed, Act of Faith, Hope, Charity and Contrition... and then I'll take you through the catechism. You learn better when you join prayer to your study."

After about a month of daily instruction Ladislaus had Rogers ready for baptism. He brought him to Chaplain John Borzani who checked, found him thoroughly instructed, then baptized him. Ladislaus was his sponsor.

The fighting in the South Pacific was daily growing more desperate and the call for reinforcements became more urgent. After learning the basic essentials at the boot camp at Parris Island and at Camp Lejeune, Ladislaus was shipped with the First Division Infantry, First Marine Force, to Guadalcanal, Okinawa where he engaged in some of the bloodiest fighting of the war.

DAILY HE saw his ranks thinned. The number of wounded reached a new high. In the hours between fighting Ladislaus led his buddies in the Rosary. He set an example of coolness and courage under fire, and risked his life repeatedly to carry back a wounded comrade.

"Say, Lad," said Joe Goldberg, a Jewish boy from Brooklyn, "you got something in that religion of yours. I watched you at Guam and here at Okinawa... and I want to learn more about a religion that inspires you to fight, to risk your life for your buddies and to live so cleanly. Will you let me in on it?"

"SURE, JOE," replied Lad. "You have a prior right to it, for Christ was a Jew and He came first to your people. I'll explain it all to you. But get this straight: the Catholic religion is not one merely for times of danger; it's for keeps."

"That's what I want," said Joe. "For if I live through this bloody fighting, I can put it to good use when I get back home."

In the brief intervals between the savage fighting, Lad instructed Joe in the great truths of this Holy Faith and stood at his side when Chaplain John Motley, O.P., poured upon his brow the baptismal waters.

When the war ended, Lad found himself at Camp Ching-wang-tai in North China where he continued to help churchless buddies. There he saw Bishop LeBoullie, C.M., confirm seven of the comrades he had instructed.

"HOW MANY did you instruct?" I asked.

Lad was silent for a moment. "I haven't made a practice of talking much about this," he said, "but if you think it may help others, I suppose I shouldn't hold back. I instructed thirteen non-Catholics, prepared two hundred Catholics for their First Holy Communion, and got twenty-five lapsed Catholics back to the practice of their Faith. I gave each of them a copy of Father Frey's wonderful little vest-pocket book 'Christ in the Gospel' with readings for each day, and that helped in winning them closer to Christ."

LADISLAUS Zausa is now a postulator in St. Anne's House, Notre Dame where he is preparing to be a lay brother in the Congregation of Holy Cross.

The Apostles' Creed

'I Believe...'

By Rev. Albert J. Shamon (This is a series of articles on "The Apostles' Creed" written by Father Albert Shamon, professor at St. Andrew's Seminary and author of "Behind the Mass.")

HE DIED — Christ's death was something cosmic. The sun hung at half-mast to mantle His sufferings in darkness. The earth shuddered and shook and rocks were rent and riven so that the story hearts of sinners might be shaken with the fear that is the beginning of wisdom.

The Temple tore its veil from top to bottom making God accessible to all. The graves yawned and yielded their dead, for His death destroyed death. All nature, in a word, testified to the divinity of the man who died on the cross.

"When beggars die no comets are seen... The heavens themselves-blaze forth the death... of princes."

Because He is God, no detail of His death is insignificant. Just consider the time, the place and the manner of Christ's death.

Christ desired death while in the prime of manhood. In clothing drives, it is easy to donate used articles from which one had gotten one's money's worth. And often, it is just as easy to lay down life in old age.

To the aged, death is often a welcomed release. Had Christ died in old age, wouldn't men say: "His death was no sacrifice. He didn't have much longer to live, anyway?" To die in youth showed His love for man.

IT WAS IN THE SPRINGTIME that Christ died — the time when all things are coming back to life. On Friday, the sixth day of the week, the day when Adam was created, for He was recreating man. At the ninth hour, when the day itself was declining, for the old order was dying, giving place to the new.

The place of execution was outside the gates of Jerusalem. Since the days of David, God had chosen Jerusalem as the place of sacrifice. That was reason enough for Christ to die there.

There was, however, another reason: the humility of Christ. Although a shameful death is humiliating, to suffer it in a conspicuous place — such as was Jerusalem — is a shame, worse still, Jerusalem, consequently, well suited Christ's humility.

YET, LEST THE JEWS MIGHT THINK that Christ died for them only, He carried His cross beyond Jerusalem's walls. He had come to His own, and His own had received Him not. They first turned their backs on Him. So when He hung on His cross, He turned His back on Jerusalem and He stretched out His arms to the West.

Two roads met near the foot of the little hill of Calvary. That was why the spot was chosen to execute criminals. Everybody could see the knoll. Everybody should see what happened to criminals. For the Romans had only one way to prevent crime — fear, fear of an excruciating death. That was the Roman's reason for choosing Calvary. But Christ chose Calvary — situated as it was at the juncture of world highways — to show His death was to take away the sins of a criminal world, condemned to death for the crime of sin.

That death should destroy death should not seem strange. To remove a penalty someone has to pay the penalty itself. Remember the novel If I Were King by Justin McCarthy.

Francois Villon, idol of the riff-raff of Paris, was sentenced to die by hanging. At the gallows, such a tumultuous protest was raised by the unpredictable Parisian mob assembled for the execution, that the timorous king agreed to spare Villon's life on one condition.

"I shall grant life and liberty to Francois Villon," said crafty King Louis XI, "if anyone be found willing to take his place on the gallows and die in his stead that he may live his life."

ON THE HUMAN RACK, THE PENALTY of death had fallen: "Tis what day you eat, you shall die." To lift it, death had to be swallowed up by death — a life for a life. So Christ died that we might live.

To be fair, however, the substitution had to be made freely. That was why Christ submitted to a violent death. (It would have looked silly for the Divine Physician to die from sickness.) Had Christ died from sickness, then men would have said He had to die.

To show He didn't, none of the evangelists say: "He died." Instead, they say: "He gave up the ghost." And before He gave up the ghost, the evangelists say: "He bowed His head." Ordinarily, men die first and then bow their heads. Christ didn't. St. Athanasius explained that this way. "Death," he said, "so feared Christ that it wouldn't strike Him without His permission."

Christ withheld that permission until all the prophecies were fulfilled to the letter. When He could say: "It is finished," then He commended His soul to His Father; and then bowing His head, He gave death the right to come. "I lay down my life of myself, no man takes it from me."

CHRIST'S DEATH WAS HIS GREATEST ACT. By it man can learn the worth of a soul. When appraising an article, we ask: "What did it cost? What did you pay for it?" What is a human soul worth? It was not purchased with corruptible gold or silver, but with the incorruptible blood of the Son of God. It is worth the life of God.

In the words of the great Augustine: "Behold His wounds as He hangs, behold His blood as He dies, calculate the worth of His dying. Behold His scars as He rises again, His head bent down to kiss, His heart opened to love, His arms outstretched to embrace, His whole body displayed to redeem." Behold the priceless price of a human soul!

Hints Given Parents On Helping Schools

Washington, D. C. — (NC) — Parents received five rules for cooperating with their children's school in the March issue of Monthly Message.

The National Council of Catholic Women publication listed these paths to cooperation:

1. Know why you send your children to a Catholic school. "What are the aims of Catholic education; for what reason are American Catholics spending almost \$100,000,000 a year in support of it?" Consideration of this topic will "lay the groundwork for intelligent cooperation between the Catholic home and school."

2. UNDERSTAND why school rules and regulations are made. In school the child must learn how to fit himself into requirements designed for the good of all. "If parents see the whole picture, they are less apt to create confusion by insisting on exceptions for their children."

3. Uphold the authority of the teacher and the school in all matters relating to the child's school life. If you differ with the teacher, take the matter up privately. "NOT in the hearing of the child." Criticism of teachers before children is a fatal undermining of the teacher's ability to work.

4. ACT AS A "public relations department" for the Catholic school among neighbors and in the community. Invite non-Catholics to school events.

5. Carry over into the home the habits and practices taught by the school. "There is a kind of passive opposition that is just as discouraging to the efforts of the school as active contradiction. What good does it do the school to urge the recitation of the family Rosary, for example, if Mother and Dad never have time?"

Governor's Council Adopts Prayer

Rochester — (RNS) — For the first time in the 173-year history of the Commonwealth of Massachusetts, regular meetings of the Governor's Council will henceforth be opened with prayer.

On motion of Lt. Gov. Sumner Whittier, the council voted unanimously to empower Gov. Christian A. Herter to name a chaplain for the body.