

### St. Patrick, Man Of Brave Faith

(Continued from Page 1) Patrick knew, too, that this was the very night in the Druid religion when no light could be kindled in Ireland until the signal had been given by a Druid fire on Tara Hill.

Death without hope of reprieve, was the penalty for breaking that law. Well realizing then, the significance of his act, Patrick boldly touched off the Paschal Fire at that Easter Vigil and from atop the Hill of Slane—the challenge of Christianity blazed out over the country.

In Tara, King Laoghaire, the High King, his lords and the courtiers were gathered for the solemn pagan rites. Suddenly the blaze of the Paschal Fire on Slane was seen and panic-stricken Druids, their dark powers threatened, fled out in terror, knowing that the fire is not put out, it will burn forever.

Great was the consternation in the royal court, wretchedly King Laoghaire commanded that the culprit be seized and he brought before him the next day for trial. And so did Patrick accomplish his first aim—an audience with the King, with all Ireland watching.

On Easter Sunday, therefore, Patrick and his attendants were brought before Laoghaire and the now much-alarmed Druids. But it was no fearful wrongdoer that appeared before the awesome court—instead it was a conqueror, a leader, a saint.

For a moment it seemed he was bowing in obedience to the pagan lords but, no! He had stooped to pluck a simple thistle from the grass, a shamrock.

Presenting the shamrock to the King, Patrick began his Irish mission: "I am an Athanasius in a Micid—in the name of the Father and of the Son and of the Holy Ghost," and there, in that moment, the great tradition of Ireland's Christianity began.

The rest, of course, is history.

Patrick expounded the doctrines of Christianity; the Druids challenged and debated with him, using every device of their evil powers but all to no avail. That very day, many were converted, among them some Druids and relatives of the King.

Laoghaire himself remained pagan but was so much impressed as to allow Patrick to continue his mission unmolested. The first great battle had begun.

Patrick's great triumph at Tara "made straight the way" for him as he continued to preach the Gospel throughout Ireland. Always pursuing the policy that brought him before the High King, in every district he entered he first approached the chief seat of authority, and

having converted the Kings and chiefs, he found little difficulty in persuading the people to follow their example.

He spent about three years in the vicinity of Tara, where he converted great numbers from all parts of the land. Later he proceeded West and spent about ten years there.

It was during this time that he retired for a peace and prayer for all Ireland to the summit of the mountain now known as Croagh Patrick—an event that nowadays is commemorated by an annual nationwide pilgrimage to the mountain-peak.

Following his mission in the West, Patrick then proceeded North, converting thousands as he traveled. He then returned to Tara and later set out through the south of Ireland, until, in time, he had preached the Gospel to all the clans of Ireland.

In all parts of the country churches had been founded, the royal courts, priests ordained and bishops consecrated. It was now desirable to complete the work by the creation of a See which would be the head of the Christian Church in Ireland. Accordingly, in the year 455, Patrick erected the church of Armagh as the site for his Metropolitan See, from which the Church has been guided by himself and his successors even until today.

Having labored on his mission for thirty-three years, St. Patrick died at Saul on the 17th of March about the year 465 and was buried at Downpatrick.

This ended the story of one of Christianity's most beloved Apostles, the man whose legacy remains in the simple devotion and all-abiding faith of the Irish, the man whose memory is celebrated the world over every March 17.

### God Protects Coal Miners

Talung, Formosa—When fifty coal miners asked Maryknoll's Father Michael R. Galeo, M.M., of Haverhill, Mass., to bless their main tunnel, he eagerly obliged. Seven hours later, the whole mine collapsed. Immediately, pagans began to scoff at the Christian "Lord of Heaven" religion.

But the young missionary saved the day, by pointing out that he had asked protection not for the mine shaft but for the workers—and when the mine collapse occurred, not a single worker was in the mine!

Confidently, a large group of men, enrolled in Father Galeo's doctrine class to study "a religion whose God protects coal miners so well."



Paratrooper Sergeant Alexander.

### The Man Who Provides Our Paratroop Pictures

Pictures illustrating the Courier Journal's serialization of "Look Out Below" have been provided by Sergeant First Class Samuel Alexander of Fort Campbell, Kentucky.

and volunteered for paratroop duty. Shortly after enlisting at Fort Campbell, Georgia, a paratrooper he was assigned to the 87th Paratroop Infantry Regiment and participated in the assault across the Rhine at Wessel, Germany in March, 1945.

He remained with this unit as an infantryman until the end of the war in Europe. After that he was assigned to the 22nd Airborne Division at Fort Benning, where he served with three regiments at one time or another.

In 1932 Alexander joined the 18th Airborne Regimental Combat Team in the Far East. Again as an infantryman, he was on the scene when a war erupted in China in 1937. He remained in the Far East until the end of his conflict, he landed his rifle for a typewriter and began writing copy for the unit information office.

As an information supervisor, he made his way from regimental to army level. His last few months in Korea in 1936 were spent with Pacific States & Stipes in Seoul.

Sergeant Alexander rotated back to the States in November, 1938, and was assigned to the 18th Airborne Division and subsequently to the organization's Public Information Office. He recently finished a history of outstanding combat and heroism of the World War II and Korea, the manuscript, titled "Geronimo: Paratroopers in Combat," is presently being screened by the Department of the Army and may one day appear as a book if he is fortunate enough to locate a publisher.

### THE TRUTH HURTS

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Crusade for Freedom, Box 10-P, Mount Vernon, N.Y. Competition closes March 31, 1939. All contributions go toward the support of Radio Free Europe. No money returned will be used to defray the expenses of this Truth Broadcast Agency Program.

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### Discipline On Roads, Pope's Plea

Vatican City — (RNS) — Thousands of Rome motorists knit beside their trucks and automobiles 1 1/2 St. Peter's Square to receive a blessing imparted on them and their vehicles by Pope John XXIII.

Joined by a huge throng of pilgrims, the drivers heard a brief talk in which the Pontiff called for greater discipline on the roads to reduce the increasing number of traffic accidents in Italy.

Pope John spoke from an open window of his private study on the third floor of the Vatican Palace. The motorists had previously held a rally at the Coliseum and attended Mass at the nearby church of St. Francis of Rome, a 15th century mystic whom many of Rome's motorists regard as their patron.

Stressing the necessity for strict observance of traffic regulations, the Pope hailed road safety campaigns inaugurated in Rome and other large cities.

He said the demand for speed in a motorized age should not cause drivers to forget the need for "safeguarding human life and serenity." He urged them to "watch out that while hurrying toward terrestrial aims, you do not lose your eternal health."

The drivers' vehicles, also were blessed by Domenico Cardinal Tardini, Vatican Secretary of State at the Coliseum rally. Every Lent the Rome Automobile Club asks a cardinal to bless its members' cars. This year, the Pope gave an additional blessing.

Among the vehicles blessed were municipal fire engines which were driven in the long cortege of trucks and automobiles that drove across the city from the Coliseum to St. Peter's Square. Firemen rode atop their ladders as the sound of sirens and horns resounded through the Sunday streets.

### Book Pictures Eternal City

New York (AP) — Pulitzer prize winner Paul Horgan has compiled a new book offering a picture of the four periods of Rome's history — pagan, early Christian, Renaissance and modern.

Called "Home Eternal," the book depicts the religious, cultural and artistic heritage of Rome through 255 photographs of its classical ruins, churches, monuments and art treasures.

"Home Eternal" is published here by the house of Farrar, Straus and Cudahy and sells for \$4.50.

### Should Parents 'Butt In' To Guide Adolescents In Choice Of Friends?

By FATHER JOHN L. THOMAS, S.J. Assistant Professor of Sociology at St. Louis University

My neighbor has a teenage daughter who is friendly with a few girls known to be on the "fast" side. She doesn't want her daughter to associate with these girls but refuses to "butt in." She admits our parents watched our friendships yet insists you can't tell teenagers anything like that today. I say it's still the parents' responsibility.

You're so right, Louise, that I'm astonished that any mother in her right senses could disagree with you.

It's possible that the attitude toward parental responsibility expressed by your neighbor tells us more about the modern so-called "youth problem" than many books written on this subject.

If it is true, as it is so commonly asserted, that young people have little respect for authority, it's probably because they haven't experienced any in the home.

Perhaps we can throw some light on this problem if we consider the nature of parental responsibility, together with the meaning and functions of their authority.

Parental responsibility stems from the very nature of marriage and the family. When men and women enter marriage, they dedicate themselves to the service of new life.

The marriage contract gives them the right to perform actions that are proper for the generation of children. If God blesses their union with a child, they automatically assume responsibility for bringing that child up to full Christian maturity. The right to generate necessarily involves full responsibility for the normal outcome of the exercise of this right.

Now parental responsibility is not fulfilled merely by giving the child food, shelter, and clothing, together with love and affection. The growing child must be carefully trained, instructed, and guided as it passes from infancy through puberty, adolescence and on to maturity.

This is a gradual, continuous developmental process during which the child learns how to conduct himself first in the narrow confines of the family circle and later in the ever widening circle of school, friends, associates, and society.

Throughout this process, parental responsibility extends into these areas, for the growing child is by definition still a child, that is, one who has not yet acquired the experience, judgment, self-knowledge and self-control that would enable him to



make choices and decisions wholly on his own.

This aspect of parental responsibility should be self-evident to any normally intelligent parent. But as you pointed out, Louise, your neighbor insists that modern teenagers don't recognize it. This raises the question of authority.

For present purposes, parental authority may be defined as an active power inherent in parents and exercised through a command that is to be taken as a rule of conduct by their children. This active power to command stems from the very nature of parental responsibility for only if they have this power can parents adequately fulfill their obligations.

Further, it is substitutional in the sense that it implies some defect in the child, that is, the child is not yet a mature adult, able to rule himself and to provide for the observance of right order in his actions.

This substitutional aspect of parental authority is the key to its nature and function. Thus it aims at the proper good for the child, and it is teaching or pedagogical and consequently temporary, since it prepares for its own disappearance at maturity. To try to maintain it longer

than necessary is an abuse.

There are several reasons why modern parents find it difficult to exercise proper authority over their teenagers.

Some have been too permissive during the child's early years.

Some find it easier to give in to the child's demands than to enforce their own rules.

Some are quite arbitrary in their use of authority, demanding strict obedience on one occasion and none on the next.

Finally, some like to regard their teenagers as adults, forgetting that young people may be surprisingly mature in some areas, and quite inexperienced and irresponsible in others.

And so, Louise, I think you should point out to your neighbor that she is treating her daughter very unfairly.

Unless she already has failed utterly as a mother, she should be able to help her daughter find other friends. Remind her that most mothers who maintain that their teenage daughters went obey them are really saying that they don't want to take the patience, time, and effort required to instruct, guide, and direct them.

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