DO WE NEED A DICTATOR?

National Conscience No Longer Demands Respect For God's And Nation's Laws

Our Record Of Crime, Corrupt Politics And General Dishonesty Destroying Democracy

BY THE REV. JOSEPH A. VAUGHAN, S. J., PH.D.

Is Democracy Dead?

We are all shouting to preserve democracy. Do any of us ever ponder what we ourselves individually are doing to destroy democracy? People of their own accord band together into a state, write their own constitution, and agree to observe it. Those who accede the laws they themselves have enacted. We call it a democracy. It is, the law making is voluntary; the law observance must be voluntary. That's democracy. If the law making and law observance are dictated from above, we have a dictatorship. That's totalitarianism.

Last year I proposed a question to a group of my students. Do most Americans observe laws because they want to, because they find order, peace and happiness and prosperity of society sufficient reward, or do most Americans observe laws because they fear punishment?

"Get Away With Anything You Can"

The students stood three to one for the second answer. Fear of punishment, they contended, not love of peace and order is the motive behind law observance. Get away with anything you can.

Grant that this is true, and democracy is already dead in America. We are living under a dictatorship, the dictator being the traffic officer on the corner, the police judge, the Mayor, Governor or President, or whoever it is that makes us observe the laws. Grant all the above, and each one of us individually is doing what Hitler is doing on a national scale, and more recently on an international scale. If you want something, take it. But don't get caught. When condemning Hitler, let us reflect on ourselves. Does spontaneous or voluntary respect for law and the rights of our neighbors demand respect for the law?

NO TEACHING WORTH THE NAME IF IT DOES NOT HAVE MORAL AND ETHICAL END

Dr. MacKenzie, President of the ASSOCIATION OF COLLEGES AND PREPARATORY SCHOOLS OF THE MIDDLE STATES, speaking before that organization in June, 1897, observed that,

"Democracy rests in a peculiar sense upon morality as well as upon intelligence."

He quoted approvingly President Gilman as suggesting that,

"Two or three of our leading universities agree upon the scope and character of moral and religious instruction of the nation's schools."

Dr. MacKenzie believed that if the American electorate is willing to entrust to "word politicians and their bosses" their various material interests, men who are concerned about the moral welfare of the entire citizenry of the nation might be vested with power to correct the unbalanced public school curriculum. He quoted Milton as declaring that,

"I believe no teaching is worth the name if it does not have a moral and ethical end. There are only two things to study—man and nature! There is only one Person to study, the CREATOR OF MAN AND NATURE—God. Herein lies the path and goal of education."

Thirty years after the exclusion of religion from public education, or in the summer of 1871, Governor Brown, of Missouri, addressing the Convention of the Teachers National Association, observed:

"It is a very customary in declamations to pronounce that education is the great safeguard of republicanism against the triumph of virtue and the reign of immorality, yet the facts scarcely bear out the proposition. . . . Nowadays, certainly, your prime rascals are educated rascals, and it is at least doubtful whether education in itself, as now represented and confined merely to the acquisition of knowledge, has any tendency to mitigate the vicious elements of human nature."

Join The Army Of Warriors For God's Kingdom

Opportunity For Good Never Looking For Christ's Workers

BY THE REV. WILFRED G. HURLEY, C.S.P.

OPPORTUNITY to be great does not come for men. That is, to be great in the eyes of the world.

But what does that matter? It is a good thing to look at the world through the eyes of St. John. He did not rave or rant excitedly about it.

And he recognized a common sense and reason, when he said,

"The things of the world pass on;

And, Christian that he was, stressed only for the things of Heaven.

Where fame is not temporal, but eternal.

Where greatness is real, not apparent.

And the opportunity for this comes to every man.

Not once, but a thousand times a year.

Do and dare, for the glory of God and Kingdom of Heaven.

But this striving is done.

Not by bruising force, but, by reverence and kindness.

Not by pushing and applying, but by patience and kindness.

Not by long power, but by patience and kindness.

Not by a intriguing presence, but by patience and kindness.

To such warriors of God, opportunity is never lacking.
Right Or Wrong

Continued from preceding page

A great deal of the credit due Catholics for conversions in China is due to the lady, for example. Several late reports from Alkayo, a part of the Hankow Vicariate, give high praise for the zeal of a "new Christian" and his share in converting more than a hundred of his fellow townsman.

First beginnings of the Church’s life in this village go back to 1875 when three families were converted. Though they were strong in the faith and even suffered persecution rather than deny it, no further converts were won for almost half a century.

The village received its first

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- F. CARD. GASPARRI.

THERE IS A DIFFERENCE

A reader in Washington, D.C., sends us an article taken from the Times-Herald for July 16th, written by Helen Essary, who tells an interesting story of the efforts which Lord Halifax, English Ambassador to the United States, makes to attend church every morning. Miss Essary tells us that shortly after his arrival in Washington the British Ambassador looked for a place where he could attend daily services in an Anglican or High Episcopal Church. He found a little church nearby which had services at seven and nine o’clock. Lord Halifax thought seven o’clock too early and nine o’clock too late, so endeavored to have the pastor, the Rev. Dubois, provide an 8 o’clock “mass.” The Rev. Dubois was unable to do that, and for sometime Lord Halifax and Mrs. Halifax travelled across town to attend services at St. Paul’s.
DO WE NEED A DICTATOR?  

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and every word and action of the government, which is run by an all-powerful, all-knowing, all-seeing dictator, is so far from being a guarantee against corruption and incompetence, it is actually a guarantee that there is corruption and incompetence. For where there is no accountability, there is no incentive to prevent it. And where there is no malice, there is no reason to fear it. All of which leads us to ask: Why do we need a dictator?

In a democracy, every citizen has a voice. In a dictatorship, every citizen has a vote. And it is that very fact that gives democracy its strength. For it is the people, not the government, who make the laws. And it is the people, not the dictator, who decide what those laws mean. And it is the people, not the dictator, who decide who should be the next dictator. And it is the people, not the dictator, who decide when the dictatorship should end.

In a democracy, the government is limited by the law. In a dictatorship, the government is unlimited by the law. And it is that very fact that gives dictatorship its power. For it is the government, not the people, who make the laws. And it is the government, not the people, who decide what those laws mean. And it is the government, not the people, who decide who should be the next dictator. And it is the government, not the people, who decide when the dictatorship should end.

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A pamphlet has come to me entitled "The Mark of the Beast." It identifies the Pope with this "mark" referred to in Revelations XIII, 17, 18.

It is too bad that the Seventh Day Adventists, who are so sensitive of criticism themselves, should circulate a pamphlet so antagonistic to the Catholic Church.

The question you ask has been answered many times, although not in recent years, in this paper. If we have recourse to the best Biblical scholars or exegetes, we find them applying the text from Revelations to Nero, the arch-persecutor of Christianity in the first century. To give color to their accusation enemies of the Church publicize something that is not at all true, namely that the Pope's tiara is inscribed with the words 'VICARIUS FILII DEI', and that the letters in that title were translated into Roman numerals, the sum would equal 666.

As a matter of fact the tiara of the Pope bears no inscription whatever.

Sometime ago a clergyman by the name of Reginald Ernest Hull gave a Latin ending to his two Christian names and then figured out what the sum total would be if he translated the letters into Roman numerals, and 666 eventually. Your own name might spell that number.

Here is the manner in which it was done: Reginalus Ernestus Hull: From his first name four numerals were drawn I L D V; from his second name only the letter V was extracted; from his sur-

name the three Roman numerals, namely V L L.

Now the Roman numeral "D" stands for 500; the L stands for fifty and since there are three "L's" they would effect 150; the three "U's", which are identified with a "V" would mean 15 more, and the letter "I" would signify one—the total 666.

The first thirty Popes lived in the golden age of Christianity and twenty-nine of them died martyrs for Christ. Imagine any one of them being designated the "beast" of the Apocalypse. Among the 262 Popes who ruled over the Catholic Church from the time of Christ, all but four or five, even according to the unwilling admission of unfriendly historians, were among the holiest men of their times. The few unworthy ones, who were placed on the throne of Peter reached that position through the intrigue of civil rulers. Only five Popes have ruled over the Church during the greater part of the last century and every person, unless he be absolutely uninformed or ignorant, would rate them among the saintliest people. We say "unless the person were uninformed or ignorant," designedly, because the lives of these Popes have been written by Protestants as well as Catholics.

It is very strange that people can regard themselves as religious and still engage in an apostolate of vituperation and slander.