



### As We See It

By DAN PATRICK

The generals of America's victorious armies in Europe are slowly emerging from the mists of censorship and military security.

For many months they were simply names in the headlines — Eisenhower, Patton, Bradley, Simpson and Clark. Now they have become personalities as they arrive home to ride through city streets as conquering heroes.

Their characters present a strange study in contrasts. First and foremost is Dwight David Eisenhower, the smiling Kansan who is simply "Ike" to millions of Americans. This is his week and deservedly so.

Flying home from his European triumph, General Eisenhower arrived in Washington Monday where he climaxed an eventful day with a scholarly and statesmanlike address to Congress. Then came Tuesday and his journey through the streets of New York to the cheers of 4,000,000 people. Tomorrow he goes home to mother in Abilene, Kansas.

The nation threw its brilliant spotlight on his man Eisenhower, watched his every act, hung on to his every word and basked in the sunshine of his smile.

The people wanted to know him because it was on his orders that millions of their sons, husbands and brothers were plunged into the maelstrom in Europe, some never to return. On the basis of his words and actions this week, Eisenhower more than lived up to their expectations. Even his manner of speech is such as to engender confidence.

Yes, Eisenhower, the great General of the Army emerged from his test at the bar of public opinion as Eisenhower a great and humane man whom history probably will record as one of the outstanding figures to move across the tragic scenes of World War II.

Typical of the wisdom of war — and peace which General Eisenhower brought to the American people is this excerpt from his speech at New York's City Hall. It would more than suffice for San Francisco:

"The Nazi has been placed where he won't harm us for a little while, anyway. How much better would it have been had there been no cause for rejoicing had there been no war.

"At one stretch in our trip this morning, the mayor told me there were 450,000 school children. I looked at them carefully. I suppose they averaged twelve years old. Can the parents and the relatives of these children look ten years ahead and be satisfied with anything less than your best to keep them away from the horrors of the battlefield? It has got to be one. It is not enough that we devise every kind of international machinery to keep the peace. We must also be strong ourselves. Weakness cannot cooperate with anything. Only strength can cooperate. If we are going to live the years of peace to which this weary world is entitled and which we passionately want for our children, then we must be strong and we must be ready to cooperate and in the spirit of true tolerance and forbearance."

In utter contrast to the homecoming of Eisenhower, we have the unfortunate shenanigans of that four-star leader of the Third Army, George Patton.

Patton's ability as a military leader might best be left to history or those contemporary writers who can evaluate his campaigns. But Patton's public utterances are another thing.

The other night we were in a motion picture theater. The audience was sprinkled liberally with youngsters when old "Blood and Guts" popped on the screen with pictures of his Hollywood receptions.

Lo, and behold, he was soon using words not exactly in the best of taste as far as children are concerned of course you might say that was not the first time they heard such language but perhaps it was the first time they heard a reputed national hero make use of it.

Patton seems to revel in off-color language. Purple passages from his speeches to his troops have been quoted far and wide.

We may be a bit naive but to us it doesn't seem necessary to use such language so consistently. Our boys don't have to be worked up to a killing tempo by a surge of profanity which must be honestly resented by a great majority.

It is sad but true that profanity is the rule rather than exception with many of our fighting men. Those who have returned home frankly admit it.

We hesitate to think of the reaction which will follow if such habits are brought back into civilian life. The Holy Name Society most certainly has its work cut out.

### Library Signpost

By Rev. Benedict H. Hanson

## 'Christians Are Nice People, Plus'

Beyond Personality, by C. S. Lewis. (Macmillan, \$1).

As a square is one dimension beyond a line, and a cube one dimension beyond a square (or two dimensions beyond a line), so is Personality in God "beyond personality" in man.



"On the Divine level you still find personalities; but up there you find them combined in new ways which we, who don't live on that level, can't imagine. In God's dimension, so to speak, you find a being who is three Persons while remaining one Being, just as a cube is six squares while remaining one cube. Of course, we can't fully conceive a Being like that; just as, if we were so made that we perceived only two dimensions in space we could never properly imagine a cube."

The central theme of "Beyond Personality" is the Divine Life, how it is given to human beings, and what it aims to do with them once it is given. This is the heart of Christianity, the most important matter in human living. In face of that, nothing else in life is really important. Even such important things as religion as the Bible, or the Sacraments, are only servants of this basic reality, which is the communication of Divine Life from God through Jesus Christ to us.

To get closer to what this reality means, Mr. Lewis reminds us of the distinction between "begetting" and "making." "To beget is to become the father of; to create is to make. And the difference is just this: When you beget, you beget something of the same kind as yourself. A man begets human babies, a beaver begets little beavers and a bird begets eggs which turn into little birds. But when you make, you make something of a different kind from yourself. A bird makes a nest, a beaver builds a dam, a man makes a wheel, etc. . . . The all-important fact about God is that He begets, and what He begets is also God — the Second Person. He also creates, and what He creates is not God — stars, oceans, trees, human beings. That is why human beings are called children of God, but creatures. They are to become children or "sons," if only by sharing somehow in the life of the Son. And so the Son became man, sharing our life that He might share His life with us.

"Now the whole after which Christianity makes is this: that we can, if we let God have His way, come to share in the life of Christ. If we do, we shall then be sharing a life which was begotten, not made, which always has existed and always will exist. Christ is the Son of God. If we share in this kind of life we also shall be sons of God. We shall love the Father as He does and the Holy Ghost will arise in us. He came to this world and became a man in order to spread to other men the kind of life He has — by what I call 'good infection.' Every Christian is to become a little Christ. The whole purpose of becoming a Christian is simply that; nothing else."

The first seven chapters (or talks) work out this basic doctrine with a wealth of illustration and straight from the shoulder language. There is one important misconception of doctrine, accounted for by the fact that Mr. Lewis, as an Episcopalian, has yet to arrive at the full repository of Christian truth. He gives the impression that Christ was the first one to possess supernatural life. Actually this Divine Grace was given to Adam and Eve, and after it was lost, it was restored in a more wonderful manner by Christ.

Good as the first seven chapters are as an exposition of difficult doctrine, the last four call for superlatives and gold stars for the way in which they express the consequences of our Divine Affiliation. Chapter 8 asks "Is Christianity Hard or Easy?" The answer is that it's "harder and easier than what we're all trying to do. . . . Christ Himself sometimes describes the Christian way as very hard, sometimes as very easy. He says, 'Take up your Cross' — in other words, it's like going to be beaten to death in a Concentration Camp. Next minute He says, 'My yoke is easy and my burden light.'"

Being Christians is not being just nice people, but nice people, plus . . . plus new men in whom Christ lives and works. Noting that mere niceness or self-improvement is not redemption, Mr. Lewis says, "We mustn't suppose that even if we succeeded in making everyone nice we should have saved their souls. A world of nice people, content in their own niceness, looking no further, turned away from God, would be just as desperately in need of salvation as a miserable world — and might even be more difficult to save. . . . God became man to turn creatures into sons; not simply to produce better men of the old kind but to produce a new kind of man."

### The Literary Cavalcade

## Free Press Mission

By John O'Connor

Three newspapers in this country have performed a signal service towards the future peace of the world now being planned at San Francisco and in various capitals. They have planted the seeds of a free press wherever they could.

Recently returned from a 40,000-mile round-the-world trip during which they had meetings with journalists and government officers in 22 major cities of 11 allied and neutral countries the committee has just submitted a 50,000 word report on its findings.

"Conferences held by your committee with editors in the various world capitals proved beyond any doubt that the spark of Freedom is alight and that a movement to this end will have strong editorial support when statesmen sit down to frame the peace treaties," the report stated.

This American group, composed of Wilbur Forrest of the New York Herald Tribune, Ralph McGill, editor of the Atlanta Constitution, and Dean Carl Ackerman of the Columbia school of Journalism delivered their complete report to the board of directors of the American Society Editors in Washington. To my knowledge, this is the first time that a group of business men in any country sent out emissaries to try and insure the continued spread of truth in the news and the absence of political censorship in all the countries in the world.

Not that these men were star-eyed idealists. In one case, they cite the wordy assurances of a free press from the Prime Minister of Turkey. They summed up their reaction quite frankly: "We obviously did not believe him."

The team about political censorship always seems to touch a raw nerve with most European leaders — and it was true once again. Distinctions are made and distinctions barrier after barrier and delay after delay have happened in the past — and may happen again. This is understandable in the light of the fact that many of these ed-

itors are defending an ideology. And all these ideologies assume that the government run the press, from the directly-owned, subsidized dailies to the culturally controlled quarterlies.

Most of the trouble over censorship and the adulteration of news came from Russia. The Russian writers for the most part — are products of the Revolution and have never known any press but the controlled "people's press." They could not see, for instance, how a man could buy a paper he did not agree with editorially — although he might be buying it for its news content alone.

"It is difficult for an American to keep in mind or to rationalize the fact that the Soviet newspapers are not merely owned by the government, they are an integral part of it." It was also revealed that TASS, the Russian agency buys news from the wire services in this country, but "screens" it before giving it to the Russian masses. Said the editors: "Too often it is race riots, murders, Hollywood lovers, divorces, and so on which contribute to a distorted picture of America." Later on, it was revealed to the committee that Ilya Ehrenburg, the Soviet essayist so highly praised around New York's Union Square, was privately reprimanded for his attack on the committee when they first arrived in Moscow.

Pending a full copy of the report, we shall leave it there. The three editors were happy to note that . . . in but few cases was there dissent and in many instances there was genuine enthusiasm for the plan proposed by the U. S. group, namely:

1. Not to censor news at the source.
2. Not to use the press as an instrument of national policy.
3. To permit a free flow of news in and out of signatory countries.

Nationalists hedged the questions, imperialists talked around them, Communists derided in Moscow merely listened. One of the few absolute endorsements came from that champion of truth, Plus XIII!

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