

## Winning In The Stretch Second Half-Century Go Forward United Need Lasting Armistice

By MONSIGNOR HART

### The Home Stretch

The days ahead should mean much for the Bishop's Jubilee High School Fund. Many people have already been reached but there still remains a large number whose cards are all ready for their signatures.

There are also in every parish, prospective pledgers whose names have been inadvertently left out.

Our workers will be visiting them all during these days. Those who have not been reached would be well advised to call upon their Pastor or upon some worker in the parish.

We are on the home stretch. November 11th should see the total for the Drive attained or perhaps over-subscribed. The best work will be that which is accomplished in these closing days.

The Home Stretch! These days bring us right up to the Fifteenth Anniversary of our Bishop's Installation as head of the Diocese. The destiny of the Diocese and of all its churches and institutions has been in the care of Bishop Kearney since Nov. 13, 1937.

Great things have been accomplished and there is no thought of giving up any part of the work accomplished or of continuing plans for the future. The spirit of hope has been the spirit of our Bishop, of his Priests and people during these fifteen years.

Hope is written on the crest of our Bishop's Coat of Arms. "In te Domine speravi." — "In Thee, Oh Lord, have I hoped."

May growing enthusiasm speed us on our way toward the closing Jubilee Day, November 11th, 1952. May we have ready on that glad day a Jubilee Fund of over three million dollars to underwrite the Jubilee High School Program for all the Diocese.

### Golden Jubilee At St. Patrick's

St. Patrick's Church of Corning observed with pomp and ceremony on last Sunday its Golden Jubilee. Bishop Kearney presided and the Pastor celebrated the Jubilee Mass. The Bishop's message carried congratulations to the people of the parish and to the Priests who are now serving them in their spiritual lives.

Two Monsignors had held the pastorate until the coming of Father Cannan. Monsignor Rawlinson and Monsignor Walter J. Lee cared for the parish and its institution through most of the years of its history.

Father Cannan has been a worthy successor to them and has labored efficiently and effectively for the spiritual and temporal welfare of his parishioners.

St. Patrick's enters on the second half-century of its history well equipped with convent, parochial school, rectory and a beautiful church. Priests and people are deserving of praise for the accomplishments of the first half-century. Father Cannan will give the benefit of his priestly zeal and parochial experience to continue the active development and growth of St. Patrick's of Corning.

### America Marches On

All America is united today in loyal service to its next President, Dwight Eisenhower. We have been through many weeks of campaigning in which the heart and soul of every voter has been devoted to the cause of one or the other of the two Candidates.

Now America has spoken and party differences give way immediately to the united voice of all our people. Partisan zeal is now supplanted by patriotic devotion and love for the man who has been called to be our President.

What a blessing it is to be an American! Other nations may have their dictators, their self-appointed leaders, their oppressors usurping high office within their borders.

America continues to be a government of the people, by the people, for the people. God Bless our new President. God guide him in his dedicated work of governing the free people of America.

### Armistice Day

1918-1952—Armistice Day remains with us as a national holiday commemorating the close of World War I. It was the hope of the soldiers of that war and the people of that day that there would be no World War II and above all no World War III.

We have now passed through the second World War and are paying heavily and striving valiantly that there shall be no World War III.

Our prayer and our hope is that a way may be found to remove the threat of totalitarian powers and to bring to a proper peace the hostilities in Korea.

May we look for the day that will be a real Armistice Day, that will find the peoples in the various countries of the world ready to deal with each other on terms that will mean honorable and peaceful relations. The world needs a lasting armistice. May our prayers hasten the day of its complete realization.

## JOSEPH BREIG

### Life's Idea Of Life

A friend of mine wrote to Coroner magazine, complaining that something published therein was offensive.

Another friend wrote to Life, for the same purpose. I have before me the magazine's answers.

Coroner's letter has the advantage of being shorter. Aside from that, they are peas in a pod. They attempt to justify editorial policies by alleging that they are "reflecting life." Bunk.

I will undertake any time to conduct Coroner's writers, and Life's photographers, into the presence of slices of life which they'd be fired on the spot for "reflecting."

I WILL TELL Life where to get tons of pictures which Life wouldn't dream of printing. And I will show Coroner facts which Coroner wouldn't touch with a barge pole.

"Reflecting life," my foot. "We note," wrote Coroner, "that you disapprove of the coverage in our magazine of certain subjects, notably sex."

That's nonsense. My friend, didn't complain about "coverage of sex." She complained that sex was improperly and foolishly written about.

There is a philosophy of sex which faces the facts about it, its deep truths, its purpose and its dangers. The big magazines don't know that philosophy.

They know about sex what the average adolescent knows about it. Their approach to it is titillating, immature, excited and wrong.

THE ATTITUDE toward sex of the big American magazines is a perverted complex of puritanism and prurience.

"Our object," Coroner's letter goes on, "is to reflect life as we find it lived in this hectic age. It is for this reason that we include the articles to which you object."

It is to groan. Life as it is normally lived is a hard and decent struggle to live a decent and hard struggle to behave as moral human beings.

Life's letter to my other friend was in defense of an indecent cover picture of a movie actress who is getting much publicity by posing for pictures that are not modest.

"MAY WE assure you," Life assured us, "that we dislike vulgarly as much as you do and are constantly on guard against it."

Nobody was talking about vulgarity. Vulgarity simply means being unrestrained. Being unrestrained is not wrong. It's merely impolite and uncultured.

What my friend was objecting to in Life was immorality.

If Coroner wants to reflect life as it is lived, let it go into the coal mines, the steel mills, the shoe shine shops, the farms, the living rooms and kitchens of America.

"What is it or is not 'good taste' or 'off color'?" went on Life's letter, lecturing my friend, "is subject to many interpretations."

This calls for another groan. Nobody is talking about "good taste." We're talking about morals. We're talking about the use of sexy pictures to sell magazines.

"Occasional transgressions," goes on this incoherent letter, "arise... merely from our desire to report truly the many facets of our contemporary civilization."

If you will pardon me, I am not feeling well. I might even risk a touch of healthy vulgarity and say that my stomach is threatening rebellion.

Life exploits Marilyn Monroe because of Life's "desire to report truly on the many facets of our contemporary civilization!" Excuse me, folks, I'm leaving. I've had just about enough of this. And I imagine you have, too.

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## The tumult and the shouting dies; The captains and the kings depart.



## GRETTA PALMER

### New Code For Divorce Age

Did you ever hear of a "good" divorce? Not then you have not been keeping up with the latest, leading literary novels, bless you! Now it seems, romances end, "And so they were divorced and lived happily ever after."

This extraordinary sociological change in American letters has been approvingly noted by Lewis Gannett in the New York Herald Tribune in his plea for "more and better novels about divorcees" — and about better divorcees.

He laments that some novels still treat divorce as sin or as tragedy. "Many divorcees, of course, are

sheer tragedy," the writer admits. "Others seem to represent at least a beginning of reconstruction. There is room for stories which regard divorce as an evolutionary process. He goes on to approve of one new book which accepts divorce as a natural phenomenon, a normal part of modern society. He is delighted to state that none of the author's "three divorced protagonists has any sense of guilt."

THIS IS a bold and forthright admission of a point of view which is probably commoner in American society than its holders often confess in public prints.

There are known to be some Freudian psychoanalysts who treat the unhappily married with the understanding that either the marriage will be restored or a "divorce catharsis" established; one solution, they indicate, is about as good as the other, so long as a discontented home has been eliminated. If the domestic bathwater is dirty, analysts will throw out the baby—any number of babies born of the discontented parents—with the bath.

But few writers have been so frank as Mr. Gannett with his plea for "better divorcees." What, Mr. G., is a merely "good" divorce, then which other divorces are better? Should we have a list, in your opinion, of the ten best-divorced women of the year? And should the badly-divorced be punished for failing to live up to the new code of the divorce age? Just what is a "bad" divorce in your opinion anyway, Mr. G.?

The absurdity of using words like "good" and "bad" when they have been deprived of all moral context is here portrayed. Similarly, we are now told that there are "good" murders; in this case, however, the word for "good" is engagingly translated into Greek, giving us the fancy-sounding name of "euthanasia."

Running through the Ten Commandments, thinkers of Mr. Gannett's stripe would doubtless find examples of "good" blasphemy, "good" theft and—most certainly of all—"good" adultery. For when the word "good" has been separated from its master-word "God," disorder in the orders of both vocabulary and morality will certainly ensue.

ALL OUR MODERN languages have been developed in the Christian tradition. Without the premises of Catholic thought words as well as values have run wild. Even Mr. Gannett, one presumes, would admit that the very "best" divorce represents the failure of an attempt at a happy marriage. Is failure always "good"? Or only sometimes? And just how do we distinguish between the "good" failure and the "bad" success in any enterprise which man may undertake on this earth?

The communal tragedy involved when a whole society breaks with orthodox Christianity is not necessarily a vast increase of sin; the population may become so frantically ignorant that it is incapable of sinning against anything more elevated than the national moral law. But when 20 million of pre-1930 Christian teaching have been overturned, the great tragedy is apt to be the inability to think.

Maple Springs, N. Y. (RNS) — The New Orleans Baptist Association went on record at its annual meeting here as opposing candidates for school boards who do not send their children to public schools.

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## Sharing Our Treasure

Mary Takes Over

Rev. John A. O'Brien, Ph.D.

(The University of Notre Dame)

"I seem to be the only retreatant who didn't manage to get in for a brief conference. Is it too late now?"

"It's never too late," I said. Outside Dr. William J. Gillespie, a long with his wife and babe, was waiting in his car to rush me from the convent of the Cenacle at St. Louis to the airport 10 miles away. The fifty young fiancées who had made the weekend retreat in preparation for a happy marriage were hurrying to waiting autos.

My fiancée, said the young retreatant, Alta Nehring, "is a convert and I thought you'd be interested in how he became one."

"I'm always interested," I replied, "in how souls find their way to God and to His Church. It's the most fascinating drama in the world."

"Darrell Harris," she began, "works for the same firm I do. After we got acquainted he began pestering me for a date. When he phoned one evening, I told him I was going out."

"Where and with whom?" he demanded.

"I'M GOING by myself to attend the Novena devotions of Our Lady of Perpetual Help at St. Cecilia's Church."

"Why can't I go along?" he asked. "I stand in need of some help now and if I can get perpetual help, that will be all the better."

"So he came with me," she continued. "It was his first date in a Catholic Church and he was as green as his corn."

"He was at my wife's end. So I said, 'Here he is, Mother of Perpetual Help. I don't know what to do with him. You'll have to take over.'"

"Did you loan him a prayer book so he could follow the devotions?" I asked.

"Yes, and I prayed hard too. He seemed interested in the prayers and he liked the short talk that the priest gave. Like most non-Catholics he had never thought of praying to the Blessed Virgin, had never thought of asking her intercession with her divine Son. The devotion opened up a new world to Darrell and he had many questions to ask me on the way home."

"I EXPLAINED that Catholics do not adore the Blessed Virgin but God alone. They honor her because of her intimate role that she played in the drama of our Redemption."

"Christ honored and loved her. He worked the first miracle in His public life at Mary's request and one of His last utterances on the Cross was to ask the beloved Disciple John to care for her. It all seemed reasonable enough to Darrell. Indeed, he wondered why he had never heard Mary's name spoken in any non-Catholic Church."

"Yes, and a prayer book too. I told him to pray to the Blessed Virgin and she would help him out. That was in November, and the following New Year's eve he came with me to midnight Mass which was preceded by a Holy Hour marking the close of the Holy Year. That was a long session for Darrell but he survived. Indeed, shortly after those two hours of praying he went to the Inquiry Forum conducted by Father Freiberger at the Cathedral."

"Who's the girl in the case?" Father Freiberger asked him.

"GEE," said Darrell. "I've just convinced Alta that I'm taking instructions primarily because of my interest in the Catholic Faith and only secondarily because of her. Now it looks as though I'll have to start all over again to convince you too. If there's any girl in the case, it's Our Lady of Perpetual Help. She got me over my first obstacle and now I guess I'll have to call on her again to get me into this course of instruction."

"He apparently did just that and she responded as usual. For he's a devout Catholic now and we'll be married in a few weeks. Our Lady of Perpetual Help answered my bewildered plea and then Darrell's. She'll do it every time if we only call on her."

"Do!" was honking his horn, fearful that I would miss my plane. Singing in my ear, as I hurried out, were these broken bits of Alta's story: "I'm at my wife's end... you'll have to take over... she'll do it every time."

## The Apostles' Creed

### 'I Believe...'

By Rev. Albert J. Shamon

(A series of articles on "The Apostles' Creed" by Father Albert Shamon, professor at St. Andrew's Seminary and author of "Behind the Mass.")

"IN THE FATHER ALMIGHTY, CREATOR"—Creation means to make something from nothing. Because it means "to make," the Creator is truly a Father. Because it means to make "from nothing," the Creator of necessity must be Almighty.

The Creator is the only magician who can really pull rabbits out of a truly empty hat. First there is nothing, then, "Presto," he says a word, and lo and behold, light flashes into being, planets tumble into space, stars begin to march gallantly up the hill of the skies, and the cavalcade of creatures start their parade across the stage of time.

"LET THERE BE LIGHT, and light was made." For God, it was as simple as all that, because He was Almighty. The more powerful a person is the less effort he requires to do things.

A child might have a "dickens of a time" trying to carry a traveling bag; a stevedore could do it almost without effort.

A man might labor with all his strength to speed up defense production; but a really powerful man—like the President of the United States—could set the wheels of industry throughout the country rolling by a mere scratch of his pen.

So too with God; "He spoke and it was made," for He is all-powerful—a mere act of His will suffices to bring things into being.

BUT WHY DID GOD CREATE? Whenever anyone makes something, he has a double purpose in mind: his own and the purpose of the thing made. Henry Ford made a Ford to make money (his reason) and to enable people to travel around (the reason for the Ford); Longines and Bulova make watches to sell them and to tell time; even women's hats are manufactured for a purpose.

What is true of the creature is more true of the Creator; God also has a twofold purpose in creation.

To discover God's purpose is all-important, because the reason why He made us, will at the same time tell us the reason why we exist. The watchmaker determines the purpose of the watch, and the perfection of the watch depends on how well it fulfills the watchmaker's purpose. To know, therefore, why we exist, we must know why God made us.

God did not make us, because He needed company. God is not a lonesome God, like Buddha, contemplating his navel from all eternity. In Him there are three Persons: the Father, the Son, and the Holy Ghost; and three's a crowd.

THE FATHER IS THE GOD OF LIFE, and the Son, the God of truth, and the Holy Ghost, the God of love; and, since life, truth and love are the least common denominator of happiness, these Three are superlatively happy.

Much less did God make us, because He needed us. For we are nothing; and from nothing, nothing comes. "Remember, Man, that thou art dust."

Then why did God make us? God made us, because He is good. Goodness spreads itself, wants to share. That is why it is so hard to keep silent about a piece of good news. That is why the Church is by its very nature missionary. That is why God made us. He wished to share His happiness with us. Hence He put the first man and woman in an earthly paradise.

AS ST. IRAENEUS EXPRESSED IT: "God formed Adam, not as if He had need of him, but as a subject upon whom He might confer His benefits."

Or to look at it from another angle, God made us because He is love. Love of its very nature is ecstatic, centrifugal. Love goes out.

"Love gives, forgives, outlives, And ever stands with open hands; And while it lives, it gives, For that's love's prerogative: To give and give and give."

And the gift of love is Love—God Himself, who is Love. In a word, God saw that He could give Himself, therefore, He created us. Our purpose in life, therefore, is to get God, to possess Him not for His sake but because that will make us happy.

AS THE FISH IS MADE FOR WATER, the earthworm for the soil, the arm to fit in the socket, the eye for light, the stomach for food, the body, for rest, the mind for truth, and the will for love, so we are made for God.

To realize this is of paramount importance. For everybody wants to be happy, but not everybody knows that happiness is inseparably linked to the love of God.

The fish out of water, the earthworm out of the soil, the dislocated arm, blindness, starvation, insanity, error, hate result in pain, agony and death. So too, the human soul. To live for anything less than God leads inevitably to unhappiness and self-destruction.

There is so little peace of soul in the world today; modern man is afflicted with neuroses and psychoses; he is tortured with blank despair and restlessness, because he is seeking happiness where no one can find it; namely, in the creature, not in the Creator.

The great St. Augustine obtained an experiential knowledge of the truth of all this: for after dripping from broken cierras all the way from Carthage to Milan, Augustine—who in profoundity of thought perhaps surpassed the genius that was St. Thomas Aquinas—confessed in the end: "Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee."

IT HAS ALWAYS BEEN SO: the round world can never fill the corners of the triangular heart—for God meant it to be the tabernacle of the Trine God.

Union City, N. J. — (NC) — Mrs. Bella V. Dodd, former member of the national committee of the Communist Party, says that "contradictions between what the communists preached and what they did" made her abandon communism and return to the Catholic Church.

Mrs. Dodd, a New York lawyer, writes of her disillusionment in an article entitled "I Found Sanctuary" which appears in the November issue of "The Sign," a national Catholic magazine published here.

She said she volunteered for membership in the party "like many young people with a will to goodness and a distant memory of God." She said she believed she was adopting "service to the brotherhood of man" as a life goal but that she did not know "that the brotherhood of man without the Faith-hered of God was an empty phrase."

"The communists," she wrote, "plunged me into activity, and at first I was happy to be busy because I escaped the nothingness of my own life. But the activity grew in alarming proportions... with tactics endlessly changing."

Travel Slowly, Pope Tells Tourists

Vatican City — (NC) — Help restore to modern high-speed travel some of the benefits of more leisurely days: to get to know countries and peoples. This advice was given by Pope Pius XII in an address to members of the "Ska" clubs, an organization of persons engaged in the tourist and hotel business.

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