

Essay Contest For Students In State

N. C. Medical Society Will Award Scholarship For \$600

An essay contest for all high school students in North Carolina starts January 1, 1954, and runs through February 26, 1954, sponsored by the Medical Society of North Carolina. Subject of the essay contest is "Why The Private Practice of Medicine Furnishes This Country With The Finest Medical Care."

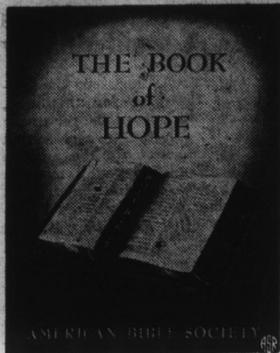
First prize for the best essay will be a \$699 scholarship, payable to any college or university, selected by the winner, which meets the standards of the Southern Association of Colleges and Secondary Schools. Prizes will also be awarded to winners of second and third place essays.

To enter the contest, a student must write and submit to his or her principal an original essay of not more than 1500 words on the topic: "Why The Private Practice of Medicine Furnishes This Country With The Finest Medical Care." Small packaged libraries with bibliography for use in this contest have been furnished each high school and additional copies of the packets are available from the Medical Society of North Carolina in Raleigh.

Essays may be submitted any time between January 1 and February 26, 1954. Each high school principal is being requested to designate a committee of three teachers who will, on February 27, select the two best essays, from his school.

CATHOLIC SERVICES

Every Sunday (except first Sunday of every month, when first mass is in Palace Theatre, Windsor, at 8 A. M.) the Most Holy Sacrifice of the Mass is celebrated in St. Ann's Catholic Church, Edenton, at 8:30 and 11 A. M., each including sermon, Holy Communion, followed by Rosary in honor of Our Lady of Fatima for Conversion of all non-Catholics, Sunday School, with confessions for half hour before services, stated Father Francis J. McCourt, pastor, who invites everybody to all Services and to The Information Forum that is held in the church every Thursday for non-Catholics and Catholics from 7:30 P. M. to 8:30, followed by choir practice to 9:15. Week-days at 7 A. M., Holy Mass, Communion, Rosary.



Again this year the American Bible Society is sponsoring World-wide Bible Reading from Thanksgiving to Christmas. The readings listed below exemplify the Bible message of Hope—the theme of this year's program.

This is the tenth year of World-wide Bible Reading, a non-sectarian movement supported by all classes and creeds and growing in scope each year.

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|----------------------|----------------------------|
| Nov. 26 Thanksgiving |Psalms 103 |
| 27 |Psalms 23 |
| 28 |Psalms 43 |
| 29 Sunday |Psalms 130 |
| 30 |Psalms 147 |
| Dec. 1 |Jeremiah 17:1-16 |
| 2 |Luke 5:27-39 |
| 3 |Luke 6:1-26 |
| 4 |Luke 6:27-49 |
| 5 |Acts 2 |
| 6 Sunday |Acts 26 |
| 7 |Romans 8 |
| 8 |Romans 8 |
| 9 |Romans 12 |
| 10 |Romans 15:1-13 |
| 11 |I Corinthians 13 |
| 12 |I Corinthians 15:1-22 |
| 13 |I Corinthians 15:1-22 |
| 14 |Psalms 119:41-56 |
| 15 |Psalms 119:105-120 |
| 16 |Galatians 5 |
| 17 |Ephesians 4 |
| 18 |I Thessalonians 5 |
| 19 |Hebrews 11:1-16 |
| 20 |I John 3 |
| 21 |Isaiah 40 |
| 22 |John 1:1-18 |
| 23 |Isaiah 9:1-7 |
| 24 |Isaiah 53 |
| 25 |Matthew 1:18-25 |
| 26 |Matthew 2:1-12 |

Leaves On Highways Danger For Driving

Autumn leaves are pretty on the trees, but they can be pretty dangerous on the highway warns the State Department of Motor Vehicles.

"Fallen leaves become dangerous whether wet or dry," pointed out Motor Vehicles Commissioner Edward Scheidt.

"Wet leaves on the roadway can be extremely slippery, causing motorists to skid. Expert drivers are alert for leaves in shaded areas along the highway, knowing that moisture collects between leaves, rendering them insu-

cure as a riding surface," Scheidt said. "In front of homes, youngsters like to pile up leaves in large heaps, and hide in them. When such accumulations are right at the curb, children's lives are endangered by moving cars and trucks, particularly those vehicles about to park in front of the home," he added.

"Home owners who burn leaves at the curb should guard against creating the danger of a smoke screen blinding drivers who pass by," the Commissioner emphasized.

Stewardship Of Possessions

(Continued From Page One)

human race was walking upward into light, how enlightened mankind would build on this earth a paradise; and Frederick the Great turned to the man next to him, and said of the speaker, "Er kennt nicht diese verdammte Rasse"—"He doesn't know this cursed race." The speaker thought it was whole, healthy; but it's sick and diseased. This fundamental disease reveals itself in many ways in the cracks in the plaster, but, since we are talking about possessions, let's see how it reveals itself in possessions.

We can, in a kind of awful display, use possessions to reveal our superiority, the vulgar display of the newly rich; or, governed by the belief that a man's life does consist in the abundance of the things he possesses, we can indulge in the frantic game of keeping up with the Joneses. We can in self-centredness waste our possessions, our resources, living as if we were the last people on earth, showing respect neither for our heritage or our successors on this earth. We can live our lives, paying for every luxury; and then from the pittance that remains—after we are through living—we can toss a bit of the remainder as a cheap tip to the Almighty. We can love our possessions, lavishing our affections upon them, forgetting what a frustrating thing this is; for the trag-

edy of the inordinate love of possessions is that while we may love them, they can never love us in return. The sad and lonely man in his big house. So we speak of the vanity of this world, meaning that it is a transient thing and that nothing in it can satisfy our souls. We can have the illusion that possessions will give us the happiness and security for which we restlessly seek, forgetting that "Thou fool, this night shall thy soul be required of Thee." Instead of being happy and content with the good lives we have, we can with avarice seek a happiness and a security that can never be "Where moth and rust corrupt and where thieves break through and steal." And—most prevalent of all—we can settle into that little shell of respectable selfishness, while the things that God wants go a-begging.

Oh! the enormity of it comes home sometimes—that I, who come from God, live in God's world, and return to God can live with my back to Him, living to myself with a thankless heart. No wonder the Lord talked about possessions, for they reveal the state of a man's soul as nothing else can do. It is good to remember—since we are talking about the depths of a man's being—that what we say applies to all men, rich and poor, for the poor can be as materialistic, as full of illusions, as the rich. We must all in our own way die to this world, to possessions, and hold our time, talents, and money as stewards. And in heaven's name in an age in which the adulation of possessions has been carried far, let's strip ourselves of the illusions about them, "for a man's life consisteth not in the abundance of the things which he possesseth".

Third, we have spoken of Creation and Sin; and now we turn to salvation or redemption. What did our Lord do, and what are we doing as

we continue His work? Let's look at the dramatic scene of the cleansing of the Temple. He cleansed the Temple, because things were out of order. Here was the House of God, the Holy place, usurped by a good but secondary thing, business. A stranger might have gathered that business primary and God secondary. "My house shall be called a house of prayer," He had come to restore God's order, to return man to the truth. Sometimes when you read about the liberal figure of Jesus, the sweet teller of stories, the gentle Jesus, the one-sided picture you wonder why anybody bothered to crucify Him. But when you turn to the strong Son of God, His real work—that of re-ordering the lives of men, of returning a rebellious world to God, of bringing men back to their rightful King, then you see why they crucified Him. And how could He reorder without driving the money changers from the disordered Temple and a false love and illusions from our hearts. The life of prayer, the facing of the transcendence of this world, the feeding of our souls on the glory of God must transform our attitude toward our possessions. Placing God first on our budgets is simply a symbol of the fact that He is first in our lives.

I cannot tell any man how much to give in dollars and cents; but I do not have the slightest hesitation in asking a man to give as God has given to him (that's tithing), or in the name of Christ in asking men to be humble, thankful, and responsible, and to show this faith not only with men's lips but in men's lives. And when we are afraid to speak to men thus we rob them of a great opportunity; for it is true, not only that giving comes from faith, but is also true that faith comes from giving, that we learn to love that for which we work and give.

By the way in which men give you can teach them—you are teaching them—either respect and love for God's will, or a subtle contempt. "Where your treasure is there will your heart be also."

Let me close with a true story. In Port Huron, Michigan, there lived a Judge Black—may his soul rest in peace and light perpetual shine upon him—who for many years was treasurer of his parish and who taught for many years that a man should give to God as God had given to him. One day in the club he was approached by a casual member of the Church who said, "How much do you want me to give the church this year?" Judge Black smiled and said, "We don't want your money"; and walked away. Now the picture of a Church treasurer who doesn't want your money is enough to make any man's hackles shake with curiosity; and so it is not surprising that this man followed Judge Black and later in the evening asked, "Why don't you want my money?" "We don't want your money," said Black, "we want you." You come to Church for six weeks, say your prayers, offer your life to God, and then I'll talk with you about your money." As you can see I loved Judge Black. He was a great Christian.



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