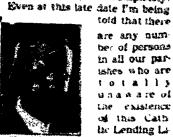
This column was begun fourteen years ago with one idea, to publicize Rochester's Catholic Evidence Library.

Since that time a tot of muss has gathered around that idea, enough oftentimes to hide its almost completely.



are any number of persons in all our partaken a ho are totalls unasane of the existence of this Cath lie Lending Li-

Fr. Chmann brary During the first years of the column. such a situation was under elandable since it takes time to catch reader attention. But now, with good indications of wide attention given to the column. I find it hard to understand why there are still so many people who are enirely unaware of the existence of the Library

This is not a plea to come to

the Catholic Evidence Library but simply to become aware of its existence You may never have need of a doctor but it's comforting to know that there s one around the corner Per haps you have no need of the E. L., either because you buy your own Cathilic books or you have a good partsh Li brary, or simply because you re not much of a reader. Even so however, it is good for all local Catholics to know about the Catholic Evidence Library It may offer you a book you can not obtain elsewhere or can not afford to buy it may be the place to send that friend or acquaintance who is looking for good reading, or for special hooks on some phase of Cathohe life or thought I'd like all our Rochester Catholics to feel about the C E L "It s nice to have you around." Even though that would not bring many more people to visit it and use it there would be far more en couragement in friendly recognition than in the present gen eral strangeness

The Library is called the Catholic Evidence Library rather an awkward name but it s the one it was born with in 1933 and suggestions about changing it have always been discouraged by its friends It is located in the lobbs of the Columbus Civic Centre on 30 Chestnut St. a location which is I trust, quite familiar

to all interested Catholics It

faces you when you turn right.

th ough the entrance door on

the Chestnut St. side of the

Centre The Library's two large

TO AND THE PERSON NAMED IN

EVERYDAY DRAMA AT "COMMUNITY"!

The Case of the Man from Montana

TGGED fellow, in spits of the dude ranch trappings. You

**COMMUNITY** 

windows look out on Chestnut St. and passers-by looking in cannot fall to see the many shelves of books there, especially when the room is lighted up during open hours.

Some people think that this location is out of the way for many people. But it's right the street on a little diagonal from Lorenzo's Restaurant and I've noticed how many hundreds of people do not seem to think that Lor enzo's is out of the way. But of course snaghetti is one thing. and books are another. Odd. isn't it how distance, like time, is so frequently relative The time we take about things, and the distances we go to get them, are good gauges o fthe intensity of our desires. For examule, the half hour in church once a week and the three hours at a double feature two two or three times a week'

During the summer, the C E. L. is upon only in the evening from 7 to 9, except on Saturdays Sundays and holl days I admit that this is a meagre and awhward schedule. but it is the best that is feasi ble in the circumstances. The staff consists of volunteers who give this time as a service to Catholic apostleship. The books range from theology to fiction. including almost all legitimate types. Most of them are by Catholic authors. They total a ter over two thousand The processing of them for Library service is being done at present by the Sister librarian of High School, and was done in the past by two train ed lay librarians

The conditions for taking books ou are simple any per son at least eighteen years of age. Catholic or non Catholic, is eligible, upon agreement to pay a penny-a-day rental for each book taken, and two cents a day for overtime The rental period is two weeks Renewal privilege is given upon personal application at the Library

GOOD ADVICE

When you think little of a person, then say as little as you think -Drobeds Independent

ACTIONS

In great actions men show themselves as they ought to be, in small solions as they are.

## Bishop Kearney's Newman Club Convention Sermon

eithin to the text of the sermon delivered by the Most Between James E. Mostrey. Bishes, of Rechester, N. Y., and Episcopal Moderator of the National Federation of at the Postifical Mass rele-National Convention, Rous ton, Texas, July 13, 1947.)

By MOST REV. J. E. KRARNEY

One hundred years ago last Memorial Day, John Henry Newman, our patron, was ordained to the priestituod of Christ. in the lattle chapel in the Elernal City. I am sure that as the great churchman knelt in meditation that morning, he would never have inagined this scene, that one hundred years kaler a group of joung college men and women would gather in this great progressive dly of 20th century America, to seek from him inspiration and encouragement in their efforts to make Christian ideals effective in their college campuses

The century that has spun out its length since Newman's ordination has arought innumerable changes and none more remarkable than those which have affected and modified religious thinking It is difficult for us today to re capture the precise mood and feeling of the times that wit nessed the slow pilgrimage of the leader of the Tractarian movement to Rome

We open the pages of his superb 'Apologia Pro Vita Sua" with a consciousness that the particular problems which tormented his soul have largely lost their meaning for It is a rare scholar indeed for whom the historic contro versies of the Arians and the Donatists have more than an ecademic interest. The Branch theory, a hich for a time seem ed to offer him a sale anchor age in the Anglican "Middle #31" has largely been rele gated to the lumberroom of forgotten things.

For all save a diminishing

band of Anglo-Catholics the argument of Newman's celebrated Tract 90" has tost its pertinence to the Theological debate of the mid 20th century world. In this sense, New man's capitulation has gradualbeen stripped of the peculiar significance which it held for men of his own gen eration. To clarify this point If another Newman, in 1947. were to repeat the conversion of his great prederesson, it would hardly cause a ripple of astonishment His thinking would be ac completely foreign what we call "modern thought" as to be regarded as history had a decisive importance, for us history has degenerated to the ignominy of a minor branch of the social

sciences "Cut of Shadows"

Obviousiy, our position is hardis enviable. Our sophomorte discain for the past has already committed us to mistakes and errors of judgment for which we are paying bit terly, and the fact that scarce ly any of our contemporaries so much as suspect this as the source of our discontents offers pitifully little to cheer our forward view.

Newman emerged into the clear light of faith the chose as his epitaph the phrase "Ex Lmbris et Imarinibus in Veri tatem-Out of the shadows and figments into truth") from a background where the life toric continuity of Christian ity was fully recognized as of ultimate importance to the

whole question of belief. He realized perfectly that the moment he established the fact that the See of Peter was the divinely designated guarantee of orthodoxy his personal duty was plain

In a word, he possessed the concept of Christianity so deeply ingrained in his mind as to reduce his problem to the relatively simple one of determining its proper vehicle. It was not, of course, a simple problem for him in the sense of being easy to solve. It cost him years of intellectual struggle and spiritual anguish. but the stages on the road were definitely marked. He knew at any given moment

precisely where he stood. The difficulty of the mod ern mind is suggested with reasonable adequacy in that one sentence. It does not know where it stands, either with reference to the past which it has forgotten or to the future which it has neonled with such portentous figures of doom. Its skepticism has resulted in an intellectual and moral impasse, out of which it can discern no glearning

thread leading to salvation. The Catholic apologist, altempting to grapple with this protean artagonist, is tempted to cast a backward glance of envy toward the era of John Henry Newman, witen controversy proceeded along lines laid down by common agreement upon rules of historical evidence and logical sequence. If he is aware that in some important respects his apoloretir must cut deerser and rest upon the finer bases of reason itself, he is also conscious of WILL GUIDE NEWMAN CLUBS



National officers of the Newman Chib Federation elected during the 1917 National Convention in Mouston, July 12 are shown about Relivant F. Stuart, center, Mycarold Housele accountant and University of Texas aluminus, was manual president. Imprediate must vice-president, he aucreeds Miss Elvira Caggiano of Bronz, N. V. Richard Oliver, left, 22, of Mirmingham, Ain., University of Alabama sindeal and farmer Federalism transcrer, was elected vice-president. At the right Miss Jacquellas Cumunias, il, of Columbus, Ohio, State University student, elected treasurer. Both Air. Stuart and Mr. Officer are Army Air Forces veterant (NC Photos.)

intellectual impoverishment which this implies

St. Thomas Aquinus The world is no longer Chrisiun even for purposes of debute. Nowman, with his historical certitude, could give only a dusty answer to the hot questioning of the centennial generation

All this however, does not mean that Newman is nothing more than a Victorian period piece catalogued for the benefit of the curious. Far from it (m the intellectual side, he is of apreial value to us today In one respect he recalls to us our own St . Thomas Aquiras That is to say, he fulfilled for an intellectual movement, which was the antithesis of the scholastic move ment the function performed by the Angelic Doctor in ref crence to Thirteenth century scholasticism.

St Thomas effected that asamiliation of Aristotelianism with the teaching of Aristotle's great enemies, the Pathers. which has come to be known as the Scholastic Theology, The great agitation of mediseval thought which accom panted the introduction of Aristotle's metaphysical and physical works from the Fast, by Frederic II, and the scepfirst dealt with satisfactorily from a Christian moint of view by the Angel of the Schools

The movement was unques tionably a dangerous one II was rationalistic and in some instances, under Arabian in fluences is became panthelis What was needed was a thinker steeped in the Aristotelian culture competent to hold his own in the dialectical tournaments of the day, and at the same time steeped in the traditions of the Church and the teaching of Holy

Such a mind alone could save theology from a false position -that of a necessarily inet fedual rejection of the char acteristic culture of the rime

The work of histon was completed by St. Thomas, So too Newman, intensely sensitive by temperament to surrounding intellectual influences and vet from early years a close student of the Fathers, corning upon a critical time when the divergence between many trational theological forms and modern culture mudd no longer be ignored taid down the tines of the sinthesis which was a crying need to thinking minds

In history his special studies of one period of the ecclesian tical history of the first three centuries-made this perception still more acute. Under circumstances of exceptional difficulty he pointed out the path to conciliation, which to his successors is likely to prove a boon simply mes-Umable

In the Essay on Develop ment and the Sermon on "Development" in the lectures on the "Relations between Science and Theology", delivered at Dublin, in the last chapter of the Apologia, in introduction of the Via Media, he has laid down prin ciples which must quite inev Itably guide Catholic thinkers of the future, however much short-sighted men may attempt to retard their frank accept

History

He saw trudy that the ques tions raised the modes of thought determining men's convictions, were largely different from those which obtained in the thirteenth centry. The historical and scientific sense has come into its own with a force equal to the passion for logic and syllogism dominant in the twelfth and thureenth cen

Writing at a time when it næded infinite tact to suggest so grave a reform without of , God and the things of God in

fending. Newman achieved its lines, so courageously, so sure iy, yet so gently, that many have not set seen the magnitude of the task he accomplished. while some of those who are most sensitive to the requirements of the time, have felt that no more is needed than the full and detailed adaptation of the principles he sketched, to meet the successive challenges of scientific and justorical enquiry as they

Above the barrier separating his intellectual interesta from those of today looms the quiet dignity and graciousness of his personality. Holiness is the argument which franscends all barriers and levels all differences Absolute honesty and complete integrity are qualities which even we, with all our deplorable lack of this historical sense, can still recognize and admire.

Perhaps it is because of these things that Cardinal Newman now as never belors exercises that astonishing influence over youth so inflmately associated with his The deathless untrit name. of the man who fought his war without rancor and without regret from the "shadows and figments into truth", has captivated the imagination of women, themselves incupable of appreciating the intracacles of his historical theology

Quest For Truth

The unwavering courtesy of his bearing, the instinctive gentlemanliness of his carriage, even under the provocation of deliberate misunderstanding and when goaded by unbelievable pettiness, these have enshrined him forever in the hearts of those to whem greatness is inseparable from dignity And because it is youth today that is again seeking the foundation of its lost heritage, the historical treasure which the generation of materialism so lightly cast aside, it may well be that his ascendency may be restored to its proper setting and his "Grammar of Assent" become

again a texthook of belief What a lesson for the world today in the career of a men devoted solely to the auest for truth, in the courage of a man who gave up all he held dear est for the possession of truth, and then devoted his life and exceptional talents to the detense and dissemination of truth Against the all too popular pragmatic interpretation of religion he would oppose the absolute value of truth and goodness. Against the popular fallacy that religion is a sentiment, not to be confined by creed and dogma, he would oppose the Divine Revelation that religion must must have definite doctrinal content, that religious truth has its principies natural and revealed. which are more exacting in

their logic than mathematics. It is childish intellectual surrender to say "It makes so difference what one believes er accepts in religion." Any thinking man does violence to his own intelligence, if he cannot all alone with his thoughts and say, as Newman did, "I am convinced that I have found the truth." That, of course, demands that he admit, that, in conflicting religious creeds. truth must be comewhere. It is worth the search!

Pilate said to Jesus. "Thou are a King, then?" And Jesus answered, "It is thy own lips that have called me a King. What I was born for, what I came into the world for is to bear witness of the truth. Whoever belongs to the truth listens to My voice

Need of Relgion

The world needs that truth today The Newman Club on your campus keeps faith with Cardinal Newman, in keeping

the life of the Calender Students. Unfortunately for its and for the world, this land of suits has become a left strange to God and the things of God. Once we were a religious people. It was primarily because we understood the people it was primarily because we understood the people of collection for human happiness and well-suits will-suit that we established our schools and meane of education. In the Osciaration of Independence we claimed for our caves the rights that telonged to us because God had created us, and we came forth free and equal from His forth free and equal from Illa hands. Our forefathers went to church on Sunday and real. tred that their fundamental obligation in living was the worship of their Pather Who is in heaven.

To tecent bears at Prace strained in our moorings to the Divine, and too frequently we have sundered them comp ly. Our education is no longer rooted and founded in religion: we no longer consider it an obligation to to to church! literally millions of us are unterly difference in meatiers religious. We so not know God and house we do not giarity film or give Him thanks. The visible things all propert us bring to mer hollan minds no meaning whatever of thinus that are invisible. We profess ourselves to be wise. Vet we are value the thoughtst and, if we but know it, derkness broods over our hearts.

All of this must, of mercanity, hendless we most sectously in taken to bring about universal acceptance of those fundamental principles of truth and fustice that must govern the sotions of individuals and nations if there is to be peace in the world.

God and Liberty

What America professon to sland for, what America drives for, what America is fighting for, what America dreams has neither reality nor aubatance apart from belief in God. We talk of the Brethen heed of man, but men are brothers only because there is a common Father in heaven. We dilate on the sacredness of the human personality; but human beings are sacred, not because we say so, but be cause they are creatures whom God has tashlened according to His image and likeness, re-deemed by the precious blood of His Son, and destined for elernal union with Him. We make strong pronouncements in favor of religious freedom: but some of us are so befuse duled in our thinking, so obtuse to the diclates of right reason, that we justify on this acore of the freedom of government to attempt to destroy religion.

We would break anunder the shackles that tyrathry has forged to ensieve mankind: but we fall to take due cornizance of the fact that human liberty can be guaranteed only by the condition that we recognize the authority of God and submit our wills to the yoke of His Commandments.

A nation that is forgetful of God, that pays Illm occasional lip service, could easily enough. become a nation that is godkes, and rodinances never created anything of lasting value. It is a deadly virus that enervalue, debilitates, and eventually devastates all that is fine and decent and noble and sacred.

Highest time it is that we got down on our knees, made full confession of our disloyally to Our Maker, and so knowledged that we are not sufficient unto ourselves. If we have gotten olf our course. it is because we have refused to steer according to the compass of His Holy Will. We must rediscover the America our fathers founded and in which their hopes were vested, the America of faith in God. the America of churches and church-going people, the America of men and women and children who pray and walk in the Divine Presence, the America that feeds the intellect on Heavenly Windom and not on the husks served up by the shallow-minded teachers and writers who lack the education and the mental stamina to understand the American soul and to cling to the American tradition.

"There is only one Nume under heaven in Which men can be saved." This is a fact which remains immutably true. There is only one possible center for the universe of mankind and that center is the Heart of Jesus Christ. The peace that the world can give is at the very best an armistier; lasting peaces can be achieved only under the banner of the Prince of Peace. In Him alone will God gather up the things that are scaltered. In then slowe can all things be restored. America can become an effective instrument for this Eternal purpose only in the degree that she accepts His leadership and moves and has her being in

What the Newman Club stands for, what we strive to accomplish, the nation needs. We have the truth, the truth concerning Christ and Him Crucified, that truth lights our

His Gence,

ECHEVACIONIS IN

The honormoon is over Publishers large and small are finally beginning to creal. Lincoln's maxim about not being able to feel all of the people all of the time. navet is got to some for many nar-bosoned Deliver when an authorist Deliver posterior and the Longton hand the Nillians (been The consumers' stillers are pointing towards the section things of modern life rather than the conserve that has recently seen offered on the American literary counters.

"New York" MOREOLOGIC oublishing business is current White on a non-profit

way in our search for all other truth.

Our faith in for on the boy to the riskle of life, and living. It enables us to glimpre the unity that underlies all verlety and to understand the mountain of what would albert be meaningless. Our falls is the yoke that emancipates our minds from the thrallden of ignorance and error and doubt. the are not an entition traces about by every wind of doc-trine. We are replect and lounded in coulty-the reality of the supernatural Newtonia Challe

Our mission is in make the power of the supernatural left and insistently felt in what-ever we are doing. We will have failed in the degree that

we conform ourselves to the spirit of the world. It is our apint or the warm, he is more duly, not only our religious duly, but our patrictle duly, to translate our education into a quality of living marthy of the vacations into which we may be called. The sources of our Newman Chibacage not just bits of paretment; they are mareting erders from the Prince of Peace. Resimilally, every Christian is Richer Christ point about doing good and bringing solvation to his lellow man

The kingdoor of Beaven is like unia a larger; that language inust work bleenigh ha, soft one of his making Christ's power left in our own parties int ipheres. This thought was never more terroly supremed Than by your awa patron-

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