ratings handed down this week by the nine Justices. The parametry vote of his Supreme Court colleagues punished to inchience for thoughts provoked, not for evert ig anti-social conducti

sharp challenge to Justice William Brennan's majorexacter that "obscenity is not within the area of constitutionally protected speech or press." Justice Douglas august that there is more need for research into "the effect of literature on human conduct.

he we understand Justice Douglas he is saying that he Sets that what we read, ever if it be pornographic or ob-

This naive view contradicts, of course, all the wisdom and experience of the ages, pagan as well as Christian.

We assume that, as a Supreme Court Justice, Mr. Doughas is expert in matters of constitutional law, but we wonder policeman on the corner. Then at his apparent ignorance of elementary psychology. Perraps we have no right to expect a Supreme Court Justice to reflect some knowledge of Christian spirituality.

Only if Mr. Douglas is more familiar with the pages of The New Yorker than he is with the pages of the New Testament, can be be unaware of Christ's insistence that lust of the mind or heart is as evil as overt acts of lust.

He Mr. Douglas forgotten Christ's warning: "I say to lairs on their nefarious missions. that anyone who so much as looks with lust at a woman already committed adultry with her in his heart."

Apparently Mr. Douglas does not agree either with St. counsel that certain eval things should not even be can specially designed to give among Christians, St. Paul was a very good stuof human psychology. He understood human weakness the causal link between thought and action.

St Augustine, a man of worldly experience if there ever that he is filing suit, he wears a one, lived to deplore his early studies in literature - a homburg. Gangsters have workan literature, rhetorically expert of course, but freighted ed out a style which identifies with ignobility, lust and sensuality.

Unwittingly Justice Douglas has touched upon the key problem in the whole controversy about modern literature unthinkable. Not even a bill coland entertainment. The real hattle is not, as Justice Douglas lector will make his ominous and other liberals seem to think, a fight to protect constitut rounds unaccompanied by his tional rights.

The real "Battle of Books" is our day is a battle in defence of the "FREEDOM OF PURITY." The attack on ernegraphic literature is not an attack on the freedom of the press. It is a blow for spiritual liberty, for the freedom of the soul.

The key to this whole argument is spirituality. Man's torached smartly in saluting. And source of freedom is his soul, has intellect and will, his mind no body would dream of getting and heart. In his soul man shares the infinite power of God, up any kind of military parade What threatens the soul of man threatens the freedom of comsisting of people wearing man. When lust and sensuality take over in the soul, capture nothing above their necks but the mind and heart, man is no konger free. He is, as St. Paul

Of course, Junice Douglas and his fellow liberals probally regard the fint for purity as something academic and headrear, an overseas cap. or ancient. Why had that so many Americans resist vigorously scenething of the sort is indisattacks on their property, their wives or their children, but pensable. are spineless speciators when their virtue is attacked?

We can only pity the modern slaves and champions of unchastity who snicker at popular novels and "belly-laugh" at se-called "party jokes."

These people, it has been pointed out, "have not come to this condition of themselves; they have been led into it. This generation is a generation that has been betrayed, betrayed by its intellectual leaders, its teachers and its writers, those whose solemn responsibility it is to lead men, not into the depths of slavery, but to the heights of

In the face of the modern challenge to spiritual freedom (in books, magazines, radio, television, movies, theater), lives much of her life in a state Catholics can have no excuse for joining the mass movement of despair over the hoplessness away from purity.

Against the specious pleadings for unchastity made one has become repulsively diseven in high places, Catholics and those fighting for free- reputable. dom of soul must not forget Christ's promise - "Blessed are the clean of heart for they shall see God!"

Profits From Sermons

Donoso Cortes, famous statesman and renowned thinker and writer, while acting at Spanish ambassador to France, was accustomed to assist at Mass every Sunday in the church near the embassy. There he knelt in the midst of the working people.

After the Gospel, a young priest ascended the pulpit to preach, while the statesman and thinker listened with evident interest and attention.

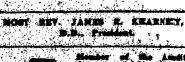
Some supercilious friends, noticing it, asked him one

"Your Excellency, we have been wondering how you has been a man of many head miraculous visitation, they becan listen to that young preacher with so much interest for them. When playing cowboys What profit do you find from his sermons?"

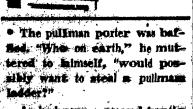
"Do not let that astoraish you," said Cortes. "In that moved his hat and laid it care young priest, as in every priest in the pulpit, when explainlest he crush it. Often, as he ing the word of God, I see and respect the divine authority." -The Ligourian

Courses Journal OFFICIAL MEWSPARMS OF THE BUCKERTHE BRICHS

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Bell

Tower

search of the car, the curtain of upper 7 parted, and a little and lady peoped out. "Porter," Hats, I resilize, are not going to she called in a loud whisper, to be abolished; but I am the you may me my hadder if your riexible kind of chap who, when like; I won't be needing it any

Lost in A Hat

We might take a long step toward universal peace simply by abolishing hats. Belligerence

seems to begin with them, or at least be irresistibly aroused by them.

The moment one is snatched from a small boy's head, he goes automatically into battle, no matter how painstak

ngly he has been civilized by his paxents, his teachers and the the tradition that he must be ready to "fight at the drop of" takes hold of him as he grows

Breig

Hats are notoriously necessary for almost every form of conflict. Burglars and holdup men pull them down over their eyes before venturing out of their

The policeman who curbs overexcuberant citizens with his "Here norw, what's all this?" wears a stand for no nonsense.

WHEN A LAWYER waits upon another lawyer with the news them at a glance, and aside from the storied Sherlock Holmes, a detectiv- without a smap-brim is

On drillfield and battlefield, in carnp or on guard, a soldier must be appropriately covered.

Not even a general of the armies would feel clothed, without something on his brow, to be their heads.

stely connected with war. a helinet, si tam, a shako, a plumed

When a man goes bareheadend, you can be aimest certain that his errand is one of symmelky, conciliation and friendship. Only in church—the piace which is synonymous with love and peace—are hate invariably doffed.

On the domestic scene, hats are profoundly disturbing. Those designed for women stir wives teo ecatasies, and husbands to treipless and infuriating laughter. Conversely, the average wife of persuading her husband to Duy a new fedora after the old

YES, I DO SUSPECT that if hats were unobtainable, the humin rice might become more tractable. There would be fewer occasions, it seems to me, for

Not long ago somebody humorously handed my wife a cowboy-type sleaw hat. She wore it for a while in order to go along with the gag, and I must say I thought it becoming. Then she took it home when the party was over, and presented it to our li-year-old

Jim received it with enthusisim) From early childhood, he successful. And finally by a and Indians, he invariably rewatches television, he changes headgear in harmony with the program in order to be in complete rapport with the hero,

HE WAS WATCHING a cowboy movie and wearing the new cowboy hat when his brother came into the house. Peace promptly went out. Joe conceived a sudden passion for the hat, and attempted to misappropriate it.

This touched off a scuffle, to which I called a stern halt because I do not like people fracturing their skulls on the furniture in our house.

Joe then offered a fabulous sum for the hat, and Jim said no. realized that something must be done lest our home become the scene of constant warfare. At the first opportunity, I bought As he began a second frantise an Ivy League cap for Jim, and negotiated him into giving the

cowhoy hat to Joe in exchange. booked in one direction, goes

To LeMoyne Graduates:

'The Truth Will Make You Free!'

By BISHOF JAMES E. KEARNEY, D.D.

This is the text of the address delivered by His Excellency Bishop James E. Kearney at La Moyne College Commencement (Pentecost Sunday, June 9, 1957) in Syracuse. The Bishop of Rochester, who received an honorary doctorate degree from the Jesuit college, outlined the role of Christian apostleship for Le Moyme graduates.

AY IT PLEASE Your Excellency Bishop Foery, Right Reverend, Very Reverend, and Reverend Fathers, Very Reverend Rector; members of the Faculty, distinguished gentlemen of the Board of Regents, devoted mothers and fathers of members of the class of 1957, devoted wives and husbands if such there be of the class of 1957, my dear friends, and ladies and gentlemen of the graduating class

First of all I should like to pause a minute and say a word of thanks on behalf of myself and the other gentlemen who with such great facility received our degrees this

We want to express our deep appreciation to Le Moyne for the very fine things that have been said about us, and to say that we do appreciate it. And it is a great honor that we have been chosen, so early in the-career of a school that promises to be a great institution in the days to come. It will have been my privilege to have been chosen in these early days by the faculty.

'I am sure, that as the years go on and Le Moyne advances to the heights which are indicated by its outstanding progress to the present time, that we will appreciate even more our honors. We are deeply grateful for the wonderful and fine things that were said

I should also like to take a moment to apologize to the Class of 1957 for the comparative ease with which I have acquired this diploma. I have had very little difficulty with the examinations, comprehensive or limited.

As a matter of fact, I feel somewhat like the gentleman standing on the corner in the Gospel who was called in to work in the vineyard at the last minute and it was found that he acquired just as much in emolument for his work as those who had been working all through the day.

And I am sure that you who have borne the burden and the heat of four years are tempted also to say, "How is it that this superior degree can go to one who comes in at the eleventh

Well, I wouldn't make an issue of it for this reason, that you might get the answer that was given to the gentlemen in the Gospel, "Take what is thine, and go thy way?" -

My DEAR FRIENDS, this glorious Feast of Pentecost is a wonderful day upon which to graduate from Le Moyne College. A wonderful day because you cannot help but feel the very deep, and very significant similarity between this scene and the scene that took place in the Cenacle in Jerusalem twenty centuries ago.

The Apostles of our Divine Lord had been waiting there in a period of preparation for a great apostolate. During that period of preparation theey learned the influence of the power of the Blessed Mothrer of God to make that apostolate came equipped for the wonderful work which they did as

the apostles of our Lord. And, after twenty centuries, you find yourselves this afternoon in exactly the same position. Because no one can graduate from Le Moyne College without having a deep responsibility of apostleship. And your story has been the same.

You came here four years ago and the first prayer that was issued on your behalf was the prayer, "Come Holy Ghost, Creator Blessed, and in our hearts take up thy rest." And then the distinguished members of this faculty began to do, over a period of four years, what the spirit of God accomplished with one great visitation to the Apostles, and that is to equip you with what was necessary to make you worthy

Your story was a good deal like theirs. It required patience. There were uncertainties. There was deep concern: and there was always the dominating figure of the Immaculate Mother of God interceding for you, and winning for you the apostleship which is yours this

successors of those Apostles.

Now on another Pentecost, in this year of our Lord, 1957, you go out as they did on Pentecost Sunday to test your powers as Apostles of Christ.

Because, no matter what other things the graduates of our Catholic colleges and universities may accomplish in our days, their outstanding responsibility in a world which needs Him so much is the responsibility of carrying Christ into that world and interpreting Christ and His teaching for a world so badly in need of His guidance.

WHAT, WE MAY ask then, is the peculiar equipment that you must have to make your apostleship successful? What does God expect of you? What does Holy Mother the Church expect of you? What does tine distinguished ordinary of your Diocese who brought this institution into existence, expect

What does the faculty that and scrupulously for four years expect of you?

And what do these devoted parents, whose life from the moment that you came into the world, has been a story of self-denial and sacrifice what do these expect of you?

I would give you a trilogy of what to me would make up a worthwhile apostle in our day; the equipment that you must have if you're going to follow in the footsteps of these outstanding men whom we record in our prayers and meditations this Peniccost. Let me give you them at the outset. The first is knowledge; the second is consistency in your lives and actions; and the third is the enthusiasm which is due to anything that is done for

The distinguished Rector of your college has expressed this thought very beautifully in his final message to you, written into your yearbook, as being the ideals that Le Moyne would have for you in the future apostleship, "to know what Christ would want you to know, to be what Christ would want you to be, and to do what Christ would want you to do." And that sums up the whole story of your apostleship.

For a few moments let us examine each one.

First of all, to know what Christ wants you to know. We can dismiss that by saying that Le Movne has done that for

Le Moyne has taken pains to dedicate itself to truth, because if you will recall one of the principal concerns of our Divine Lord about those first Apostles was His concern that they should cling to the truth. At the Last Supper, as He looked around Him, He said that beautiful prayer to His Eternal Father: "Sanctify them in truth. Thy word it truth."

And it has been the particular function of your college to try to organize a very definite system of education in the matter of Christ's truth which has attracted and fascinated the students of religion throughout the couratry.

Those of us who have witnessed the development of the program of teaching Divine Truth have been deeply impressed by the wonderful studies that have been made here. and by the very worthwhile plan that has been worked out for the preservation and the presentation of Divine Truthe in your hearts.

Now, in doing that, in giving you the knickledge, as I say,

of knowing the things that God would want you to know, we have been accused of limiting academic freedom. Well we do limit academic freedom. We lirmit it to the extent that truth limits it. But with truth there is siways freedom, because Christ has told us, "you shall know the truth, and the trath will make you free."

And in her efforts to give you only the knowledge that Christ would want you to have, Le Moyne very naturally has to scan the pages of all modern text books and very courageously - and, let me say, ruthlessly cast out the things that Christ does not want in the minds of His creatures.

That may bring about and could bring about the very undesirable thing, it would seem ira our day, the burning of books, I would venture to say that the members of your faculty would never be scrupulous about the burning of certain books if they thought those books were going to taint your soul and taint your maind and distort truth.

Academic freedom is a virtue that must always be limited by truth, and the faculty of your school has given you the krnowledge that God would want you to have. He has given you truth. Christ says, "You shall know the truth"--and it is the truth that will make you free, not diversity of opinions, best truth.

J OUR RECTOR very well p-ointed out that the second thing that we expect of your a postleship, is that you be the person that Christ would want you to be And I label that-that there always be a very real consistency between the Chings that you do. Because, mark this my dear friends, the C'hurch to which we belong and the Gospel that Christ preached all through the ages have suffered far more from the inconsistency of its own members than it has ever suffered from foes on the outside.

From the moment that one of His own chosen Apostles, Judas Iscariot, planted upon the lips of Christ the traitor's kiss, all through the centuries Christ has had to stand up and take the traitor's kiss from the lips of his friends.

In professions, in public life, in politics, in the lecture forum, in industry, and in family life, the great injury to His teaching, I say, has not been done by the professed enemies on the outside, but by the inconsistencies of those within the fold, who in giving such bad example to others, have forced them away from a knowledge and devotion to the Church.

Let your lives - every thought, every word, every action — be consistent with your teaching. Whether you are in the simple domain of a Christian home; or whether you are in a leading profession: whether you are in business; whether you are on the lecture platform, — let every thought. word, and action be dominated by your Christian belief.

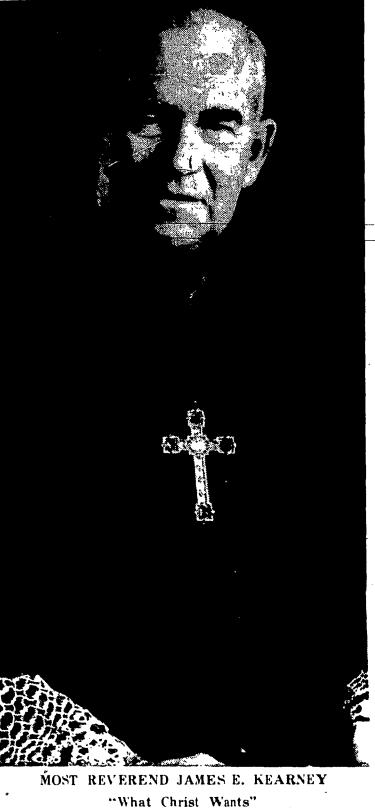
And if you do that, you will t preach, by your conduct. much more eloquent sermon than might be preached by a professed defender of the faith from the pulpit in any church. Be consistent-or as your Rector has very well expressed it -be the one that Christ would want you to be.

HAVING THEN your knowl mind that as long as you live, very thought word and up tion will be dominated by that knowledge, we come to the third and final equipment of today's apostle - and that is to do the things that Christ wants you to do and in the way that He wants them done.

Our present Holy Father has said that in our age, it is a sin to be mediocre. Mediocracy is a sin. Well, Christ himself exc pressed it in His own words.

> LAST WEEK'S PAID CIRCULATION

55,723



He said, "I would have you either hot or cold, but because

to vomit you from my mouth." A rather harsh figure from the soft lips of the gentle Christ, but Christ could be very strong in His language. in His preaching, and His thoughts, when He wanted to and when he reached this matter of discipline and the matter of enthusiasm for His Gospel, He said, "I would rather have you indifferent entirely, rather than claim to be a Christian and not have the courage to make that Christianity known.

IF THERE ever was a group from whom the world expects that enthusiasm, its from men and women like yourselves. The world is anxious for your Gospel.

One reaction I get to the tremendous crowds that go to listen to the lecturer who is talking in New York at the present time and creating so much attention is the very salutary thought that people are thinking about religion and and that a great many of the people are listening to this speaker because 'hey find such stagnancy in their own theological thought. They are so impoverished.

A religious program without the real presence of Christ. without Christ's sacraments, without the sources of divine grace furnished by Jesus Christ Himself, and bereft of devotions to His Blessed Mother, cannot satisfy the soul.

And a religious program without all those things which Christ put into the fabric of His Church an undying auth ority, a reliable infallibility and all those things so necessary to give strength of conviction -cannot satisfy the soul. The generation that has lost

all those things by turning its back upon Christ's Church is very naturally wandering about and hopping here and there, say ing to themselves, "Well may be this is the answer" tragic discontent of those who have not the sources of divine grace that you have.

You are in a position to carry to these souls the gift of God's grace. And whether you go into the classroom, whether you go into the legal profesion; whether you become a doctor; whether you are a business man, or whether you just exercise the wonderful preroga-THE OF A PROPERTY OF AMERICAN society, you will always have the opportunity of some of those who are seeking lim. so hopelessly it would seem. In the generation in which we

We warst Christophers and we have Christophers because you have learned by your devotion to the Holy Eucharist the great apostleship of carry. ing Jesus Christ I your very body all through the day.

When in the course of the years, you carry Him Into the law courts, or you earry Him into the marts of husiness, you are ('hristophers in the very real sense, and the world that needs Him so much, may find in you the willing apostles.

that can save the world for Him, and for his Gospel.

you are lukewaim I will begin Knowledge, consistency, and enthusiasm, or as your own Rector said, "Knowing what God wants you to know, being what God wants you to be."

> ⚠ HIS APOSTOLATE is not merely a poetic thought, if is a great reality And there will come the opportunity for it, in the lives of every one of you. There is not one of you before me in this class of 1957 for whom God has not already laid out certain definite possibilities; otherwise He would not have graciously called you to this great apostolate.

There is a story told of an incident that happened at the close of the last World War when our American soldiers entéred one of the small towns in Germany. With the approach of Sunday, they were anxious to offer the Holy Sacrifice of the Mass and they searched about for a suitable

Finally some of the soldiers uncovered the ruins of a little chapel and they dug in the ruins until they finally found the altar that had been used for Mass there. They erected the altar and they began gathering different things that they found available -- a few old candlesticks - and one of the soldiers unearthed the statue of the Sacred Heart of Jesus that used to dominate the sanct i of the little church.

When they examined the statue, they found that it was intact with regard to the head, the figure of the Sacred Heart upon the bosom of Christ, but in the shattering of the town. both hands had been broken off the figure of Christ.

They were about to discard it and the chaplain said, "No, let us put it over the altar where it always was, that the people, coming to the church, may realize that it's their own little chapel.'

And so they erected the figure of the Sacred Heart, bereft of its hands, in its proper

When they came out for the service the next day, they found that some one, the chaplain or someone, had written under it these words: "I have no hands but yours."

My dear friends, there will come an incident and many incidents in the life of everyone of you when Christ's apostolate will depend entirely upon you personally and upon you only. For Christ has left His apirit in the world, as the liturgy of this very feast says,

"Ills spirit fills the world." He has left His precious Body upon the alter to be available for our devotion and for our nourishment.

lle has left His precious Blood in the Sacrament of the Eucharist that that blood may flow through your spiritual and material sinews to strengthen

you in knowledge and power. He has left His word, vital in the Ogspel and upon the tips of the Vicar of Christ. He" has not left His hands! He has no hands but yours! -

St. Patr Ma

brating its sary. As Fathe **a**nd his par centenary but time-v of the olde

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also watch new St. Pa under cons 1856 by the municants the Macedo

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