# Bishops' Statement On Censorship

today ji procometimes mis-AsiPelatura Cou-

is a provoking those or moral, upon seedom of expression, It mislands; since few approach the eroblems of censorably without

Obviously the state does have me power of censorship. In war or great national where few will deny it a precommunices, however, the state the placing restraint on those seno misuse liberty to deny wil or greater rights to others. The state's policer of personal ip is not unlimited.

Morally the church can and deer exercise what is called ship. This right is hera. han her office as teacher of morals and guardian of divine fruth. Her decisions bind her people but her sanctions upon them are only spiritual and moral. She does, nevertheless, express her judgments to all men of good will, soliciting and their freely given accepfasice and support.

Most commonly in civil alfairs the particular freedom that is involved in discussions of the subject is fragions of the press, not only in newspapers and other publications, best also such dramatic expresnion as is represented in the theatre, motion pictures, radio and television.

Man's Search for Truth

Because in modern times the press has been a major instrument in the development of knowledge and the chief means of its diffusion, freedom of the press is closely bound up with man's right to knowledge. Man's patient plodding ascent to the kelghts of truth eviderices the spiritual powers given by God and at the same tions their wounding by sin. His search for truth is an enriching and ennobling experi-

"The right to know the truth is evidently broad and sweeping. Is the right to express this knowledge, whether through peech or press, equally broad? That man has a right to commaunicate his ideas through the spoken or written word is be-Ywond challenge. And yet it can be recognized at the outset that expression adds a new element to knowledge. Directed as it is to others, it is an act that has social implications. Society itself must take cognizance of it. Although man must claim and hold to freedom of expression, he must also recognize his duty to exercise it with a sense of responsibility.

This is a freedom that is intimately bound up with other freedoms that man prizes. Freedom of the press is paterally a Key safeguard of civil liberty. Democracy does not exist without it. The day free expression of opinion is extinguished and all are constrained to fall into a single pattern of political thought and action, democracy

As Indispensable as is freedom of expression to us as citizens, it is no less indispens ble to the Church in carrying out her mission to preach the gospel. The content of man's knowledge of God derived through the use of his native powers has been immeasurably no man-made legal restraints

been given certainty by the revelation made by God to man through Jesus Christ, This knowledge has been attained not through man's elfort, but through the goodness and mercy of God. It is accepted by an act of falth made with the help of divine grace. Of this deposit of revealed truth the Church is the divinely appointed custodian.

Without an unfettered means of communication, the teaching office of the Church is sorely hampered. She counts among her special blessings in our own country the important and fruitful Catholic press.

A 'Rutional Freedom' Because freedom of the press is a basic right to be respected and safeguarded, it must be understood and defended not as license, but as true rational freedom. The kind of uncritical daims for and defense of liberty which so often have been marketing and actually places that liberty in jeopardy. For this reason we feel that light must be thrown not only on its meaning, but also on its limits.

To speak of limits is to in-

dicate that freedom of expression is not an absolute freedom. Not infrequently it is so presented. It is alleged that this freedom can suffer no curtailment of limitation without being destroyed. The traditional and sounder understanding of freedom, and specifically freedom of the press, is more temperate. It recognizes that liberty has a moral dimension. Man is true to himself as a free being when he acts in accord with the laws of right reason. As a member of society his liberty is exercised within bounds fixed by the multiple demands of social living. In the concirte this means that the common good is to be served. It will entail, among other things, a respect for the rights of others, a regard for public order, and a positive deference to those human, moral and social values which are our common Christian heritage. It is within this confest that freedom of expression is rightly understood.

This recognition of limitations has been given statement in recent decisions of the Supreme Court of the United states: "We hold that obscenity stitutionally protected speech (Roth v. United press.' States, 77 S. Ct. 1304, Alberts v. California, 77 S. Ct. 1304 -June 24, 1957.) The decisions touching on this subject are encouraging to those who have been deeply concerned over trends that threatened to destroy the traditional authority exercised by the state over expressions and displays of ob

Contrary to this trend, the court has held that there is such a thing as obscenity susceptible of legal determination and demanding legal restraint; that laws forbidding the circulation of obscene literature are not as such in violation of the Constitution; that the Federal Government may ban such bublications from the mail; that a state may act against obscene literature and punish those who sell or advertise it. The decisions reasserted the traditional conviction that freedom of expression is exercised within the defined limits of law. Obscenity cannot be permitted as a proper exercise of a basic human freedom. Civil Enact ments as well as the moral law both indicate that the exercise of the freedom cannot be unre

Need for Authority Seen Ideally, we could wish that

.value!" A full quart of quality whiskey for the price of a fifth GOVERNOR'S CLUB láviste 35% straight whiskey ended with grain neutral spirits I straight whisklei se this biend FULL QUART

were ever necessary. Thus, re-straint on any human freedom would be imposed rather by one's own reason than by external authority. In any case, nestraint's best justification is that it is imposed for the sake of a greater freedom. Since, however, individuals do act in an irresponsible way and do threaten social and mersal harm. society must face its ansproper billity and exercise its authority. The extrencies of social the ing demand it.

In his recent Enquation of Sept. & 2957, our Holy Father has spoken not only of the competence of public administrators, but also of their strict duty to exercise supervision over the more modern media of communication and entertainment - radio and television. He warns public officials that they must look on this matter not from a merely political standpoint -- but also from that of public morals, the sure foundation of which rests on the natural law.

What he has said applies with even greater force to the older media : - the press and motion pictures since they have been and continue to be subject to even greater abuse and supply so much of the material used in the programs presented through the more modern media.

"Nor can it be asserted," Pope Pius XII writes, "that this watchful care of the state's officials is an unfair limitation on the liberty of individual citizens. for it is concerned not with the private citizens as such but rather with the whole of human society with whom these arts are being shared."

Although civil authority has the right and duty to exercise such control over the various media of communication as is necessary to safeguard public morals, yet civil law, especially in those areas which are constitutionally protected, will define as narrowly as possible the limitations placed on free-

The one purpose which will guide legislators in establishing necessary restraints to freedom is the securing of the general welfare through the prevention of grave and harmful shuge Our furidical system has been dedicated from the

beginning to the principle of minimal restraint.

Those who may become imnations with the reluctance of the state through its laws to curb and curtail human freedon should bear in mind that this is a principle which serves to safeguard all our vital freedowns to curb less rather than more, to hold for liberty rather than for restraint.

#### Righest Prudence Needed

In practice the exercise of any such curbs by the state rails for the highest discretionand prudence. This is particularly true in the area of the press. For here an unheidled power to curb and repress can make a tyrant of government, and can wrest from the people one by one their most cherished liberties.

Prudence will always demand, as is true under our governmental system, that the courts be in a position to protect the people against arbithey uphold the authority of government to suppress that which not only has no social value, but is actually harmful, as is the case with the obscene, the courts will be the traditional hulwark of the people's

Within the bounds essential to the preservation of a free press, human action and hu man expression may fall short of what is legally punishable and may still dely the moral standards of a notable number in the community Between the legally punishable and the morally good there exists a wide gap. If we are content to accept as morally inoffensive all that is legally unpunishable. we have lowered greatly our moral standards It must be recognized that civil legi-lation hy itself does not constitute an adequate standard of morality.

An understanding of this truth together with the knowl edge that offensive materials. on the stage and streen and in publications have a harmful effect moved the Bishops of the United States to set up agencles to work in the field for motion pictures, the National Legion of Decency; for printed publications, the National Office for Decent Literature.

The function of these agen-

Thanksgiving Divuer 1001

Time was, when everybody talked turkey at this time of the year . . . but now ham has crept into the conversation . . . and appears on

many a Thanksgiving Dinner table, too! Arpeako Tenderized Ham,

that is, because folks who know good things to eat also know

A Blessing in your

Turkey Dressing

When next Thursday rolls 'round don't forget to include Arpeake

Pure Perk Sausage in your recipe for turkey cessing. The rich, pure pork flavez adds a saver and a

flavor to the "stuffing" that's

really out of this world

Arpento Ham just can't be beat for tendemess

and dewnright fine flavor! If you're going to

serve ham for a change, this year, better make

it Arpeake Tenderized Ham . . . the peak of

perfection in tenderness, in flavor, in quality!

Tolin PACKING CO.INC.

ARPEAKO

Tenderized

cies is related in character. Each evaluates and offers the. evaluation to those interested. Each seeks to enlist in a proper and lawful manner the cooperation of those who can curb the evil. Each invites the help of all people in the support of its objectives. Each endeavors through positive action to form habits of artistic taste which will move people to seek out and patronize the good. In their work they reflect the moral teaching of the Church. Neither agency exercises censo ap in any true sense of the

The competence of the Church in this field comes from her divine commission as teacher of morals. Moral values are here clearly involved. Her standards of evaluation are drawn from revelation, reason and Christian tradition and from the basic norms of the moral law. These are the standards on which our nation was founded and their preservation will be a safeguard to national Amirgrity A judgment of moral values, in these areas is of prime importance to the whole

Although the Church is primarily concerned with morals and not aesthetics, the two are clearly related. Art that is false to morality is not true art. While good taste cannot supply the norm for moral judgment on literature or art, set it must be admitted that good taste will inevitably narrow the field of what is morally objectionable.

#### Other Judgments Cited

Who can deny that in modern American life there are many grave moral problems? This is not the judgment solely of the Catholic Church. When the Select Committee of the United States House of Representatives calls pornog raphy big business a national disgrace and a menace to our civic welfare, where the National Council of Juvenile Court Judges attacks vicious and evil publications as a major cause of the change of juvenile delinquency from the thoughtless and mischievous acts of children into crimes of violence. armed robbety rape, forfure and even homicide, when the New York State Joint Legisla tive Committee at the end of Its five year survey assures us

stances such efforts have made valuable contribution to the community.

that by actual count trash and

smut on the news stands have

the advantage of numbers and

that those same stands reflect

concentration on lewdness --- in

the face of all this we can only

say that we are confronted

with conditions which are

Through the National Legion

of Decency and the National

Office for Decent Literature;

we Catholics give public expres-

sion to our opinion on this

subject. Through these agen-

cies we voice our concern

over conditions which, tolerat-

ed, merit expression of public

indignation. But we assert that

our activities as carried out by

these organizations cannot just-

ly be termed an attempt to ex-

The right to speak out in

favor of good morals can hard-

ly he challenged in a democ-

racy such as ours. It is a long-

standing tradition of this coun-

try that groups large and

small have given expression of

their concern over injustice,

political, social and economic.

Their efforts, put forth within

the framework of the law, have

been directed toward dislodg

ing exils against which the law

itself is powerless. In many in-

ercise censorship.

fraught with peril.

It is in full accord with this tradition that the work of the Legion of Decency and the National Office for Decent Literan acceptance of and growing ature is carried on. The rights these agencies seek to protect are among the most important and sacred -- the rights of parents to bring up their children in an atmosphere reasonably free from defilement, the right of children to be protected from grave and insidious moral danger, the right of all not to be assailed at every turn by a display of indecency. Through the work of these agencies, the Church is able to give concrete expression of her concern.

#### A Guide to Catholics

The evaluations of these agencies have been a guide to our Catholic people. At the same time, they have enlisted the support of many others who share our concern. No one can fail to be stirred by the evident desire of so many people to remedy an unwholesome situation. And surely all those who are conscious of the gravity of the problem will applaud the efforts of the Church to safeguard the moral standards of the society in which we live.

It would be most gratifying to find it unnecessary to carry

COURIER JOURNAL on this work. One could wish Friday, November 22, 1957 that the sense of responsibility of those who write and those who produce motion pictures would make superfluous action of this nature. Past experience, however, does not permit us to look forward to a day when this sort of evaduation will no longer be called for. Far from curtailing the work of these agencies we must have them continue. Nor can we fail to be watchful over the fields of radio and television. Meanwhile, our existing agencies must be prepared to meet a continuing evil with an unremitting effort.

> As a nation, we are intensely jealous of our freedoms. We are filled with pride that they have been so fully assured to us in our democracy. The reverence in which we hold our Constitution is due in great part to the care with which it has set down for all to know basic human freedoms that are inviolable. From childhood, these-truths are taught us: they become the support of our adult

A freedom perceived in its true essence, in its exact limits, in its context of responsibility, is a freedom doubly secure; a \_freedom misunderstood risks becoming a freedom lost-

Signed by members of the Administrative Board, National Catholic Wellare Conference, in the name of the Bishops of the United States.

ALM

13.65

1.00.

SHALL

st mbe

constr

Patiste

1 30 8

pew c

Chust

Wor

ting I

High

of the

Turne

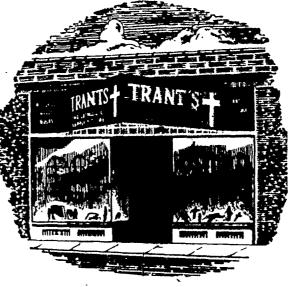
M

Andr

feast

. saint

### People Are Talking



Huge Selection

**About** 

Rochester's Oldest and Larness Religious Goods Store

We invite you to come in and browse. Never before have we had such wide varieties and such large selections, Items to suit every taste.

## THIS CHRISTMAS SHARE YOUR FAITH!

To suit the Taste of Everyone on Your Christmas List! PRIESTS, RELIGIOUS, LAY PEOPLE, CHILDREN ! **ADULTS ADULTS** 

ADULIS	AUGLIS
'A Day of a Time/'	"The Mystery of Christmas"
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Falled h. Acrosta Craft \$2.75
'The Called & the Chosen'	"The Roman Catacombs and Their
Merca Right \$3.95	Martyrs"
'Live in The Holy Spirit'	I have to Hower Cl. \$3.50
H- € rfo \$3.50	"You"
'The Sound of Thunder'	. At Ramond (14.50. \$4.50
11. · ( durit \$3.95	"A New Look at Christmas Decorations"
'One in Christ'	Sici M Giala CSC + CA OR
Fine .95	"Catholic Life Annual—1958"
"Meaning of Christmas"	Fugene P V togens Edwar \$2.95
\$2.75	"52 Fridays—Meatless Menus & Recipes"
"Father of the Family"	Fibel Kearing \$3.95
\$2.95	1
"There is a Place for God in Business"	"Christian Life Calendar, 1958"
. Миня \$3.00	Rei George Kolards \$1.00
"Mercy Unto Thousands"	CHILDREN
This is the Life of Mother McCauley,	Prischard
Foundress of the Sisters of Mercy)	· "Jesus, the Little New Baby"
Bertiand \$6.50	"God Cares for Me" \$1.00
"You and Your Children"	"God Planned it That Way"
Gn In \$1.00	"Jesus, Friend & Helper" \$1.50
"Our Lady in Catholic Life"	"Christian Child's Stories Series" ,50
5.95 \$5.95	"Book of God"
"Of Cell and Cloister"	April Oursier Armstrong \$4.95
Pries t. Mrs. \$4.00	Vision Book Series \$1,95
"The Two-Edged Sword"	Catholic Treasury Books Series \$2.00
John 1 McKensie S.J \$4.50	Father Brennan's Books \$1.95 up

In many cases a card in your name expresses your Christmas wish better. See Trant's **Bautiful Selection of** 

### BOXED CHRISTMAS CARDS

Hundreds To Select From - Religious Subjects and Others

COME IN, ANYTIME!

When Ordering by Mail, Please Include 3% Sales Tax if you are a resident of Monroe County



THE CATHOLIC SUPPLY STORE

115 Franklin St. Rochester, N. Y.



OPEN 6 DAYS WEEKLY - THURS, TIL 9 P. M. - OTHER DAYS TO 5:30 P. M.