

Drivel And Smut, What A Diet!

Censorship is a topic these days that orbits back into headlines almost as frequently as Sputniks.

TO A LOT OF PEOPLE the current controversies about dirty magazines and movies is quite like the predicted space battles — some remote affair which so far hasn't changed America's leisure habits.

A glance at recently issued mid-year report cards indicates that a good share of today's parents don't much care whether their pride and joy reads homework assignments or wastes the evening devouring lurid magazines, TV westerns and pizza pies.

"Boys will be boys," says the old adage. But there is an inexorable law which also says, "Boys will be men."

If they feed their minds on drivel and smut we can only dread the day these boys stride out to man's estate.

"Magazines can't hurt them, really," say naive parents.

It would be an interesting interview if we could ask Caril Fugate's parents what they have to say now about their daughter's reading habits. She is the 14-year-old girl friend of Charles Starkweather who butchered her parents and baby sister as the two started out on their 500 mile murder spree.

Caril's favorite past time was reading comic books.

"A man is known by the friends he keeps," is another old adage, and "Books are friends."

If youngsters live in a dream world of caricatures they will grow up to be caricatures of what adults should be. And if obscenity is added to the adolescent diet, then the product is a glut of slugs—the bitter harvest already being reaped in juvenile violence and debauchery—soaring out of control.

If anybody attempts to restrict this growing flood of drivel and dirt then the howl goes up about freedom of the press. Freedom to speak or write, it seems to us, should be something more than the last refuge of pig-pen publications.

Right now in Albany our state legislators are asking civic and social leaders what to do about the growing flood of obscene publications.

HANGING OVER THE INVESTIGATIONS is the pall of federal Supreme Court decisions which have knocked out laws of other states designed to check the smut traffic.

The Court has upheld the rights of publishers to purvey their "scientific" sex books, and then to bolster the shield to the bottom, disgusting movies get the Court's okay on the basis such films are factual.

We wonder if the venerable justices on the bench are aware that these books and films are purveyed for profits to audiences more prudent than pure? It is a strange judgement on our vaunted American educational system for the nation's top court to assume that scholars must now obtain their science courses at magazine counters or neighborhood theaters.

While all the hub-bub goes on, the filthy flood of magazines and films warps the lives of youngsters in their impressionable and formative years. You don't have to be a research expert to find degrading publications for sale on the newsstands at many nearby drug or department stores.

THE ONE OBVIOUS CONCLUSION that all this leads to is the simple fact that people who want to protect their children from this rot have just got to shout so clear and so loud that shop keepers and law makers will understand that "we the people" have rights too. We want freedom for ourselves and our children to enjoy a clean life — free from the filth that now confronts us at every turn.

Making Marriage Click

Religion Must Be More Than Feeling

By MSGR. IRVING A. DEBLANC
(Director, Family Life Bureau, N.C.W.C.)

Will Herberg, author of a best seller, "Protestant, Catholic and Jew," reminds us that our forefathers in early America identified themselves by their language and so they were English, Italian, German and Jew.

Now we are identified by our religion.

We are mainly Protestant, Catholic and Jew. It is the American way of belonging. One thing sure, he says, "America is no longer identified with Protestantism." One religion has as much status and legitimacy as any other.



Monsignor DeBlanc

Almost everybody in the States now belongs to some religion. Particular figures show that we are 68% Protestant, 23% Catholic and 4% Jew. Ninety-four of 95 senators of the 83rd Congress claimed a religion. "Many children are sent to Sunday schools so they will 'belong.'" Religion unifies now more than nationally.

EVEN THE SALE of Christmas cards has more than doubled in the last five years. Thank God, the attitude towards religion has changed here since the beginning of the 19th century when only 10% of Americans admitted a church membership.

Yet, in spite of our present overall outbursts of religion, grave caution is urgent.

President Eisenhower referred to as "our great spiritual leader" by the Republican Committee, declared that "our Government makes no sense

unless it is founded on deeply felt faith."

He added, "I don't care what that faith is." Just have faith, just believe. Nothing need be added.

Catholics appear to be following Protestant tenets in divorce in birth control, and so on. We tell of the 28 adult converts per priest, but do not remind ourselves often enough that we are losing many more adults than converts by bad marriages alone.

Faith and culture must be closely united or we don't have faith. That is one reason why the Cardinal-Archbishop of Chicago condemned "rock 'n roll" dancing. That is why we oppose going steady for high schoolers as a rule and also social dancing for elementary school children. How are we going to save our distinct religious culture?

THE CATHOLIC schools may be our greatest support in this effort because they create cohesiveness and solidarity. Likewise, the National Councils of Catholic Men, Woman and Youth are great unifying forces.

Once again many shout to Christ and tell Him to come down from the Cross and they will believe. "Come down," they say, "and permit lust and we will accept you; come down and permit children to be chattered and women to be gals and we will follow you." But if Christ comes down He will no longer be Christ, and if we descend from His way of life, we no longer have life.



A baby needs baptism for its soul even more than food for its body. This article outlines the church ritual of baptism, which dramatically portrays its spiritual grace given by the Sacrament.

Ritual Of Baptism

The Catholic Church's ritual for baptism is like a drama of four acts.

In the opening scene, the Church extends its official welcome to the candidate. Then the devil struggles in vain to hold this soul in his thrall. The candidate breaks the devil's grip and receives the sacramental cleansing. In the final phase, the new Christian is given his garb and torch to make his journey through life to heaven.

Invitation

Vested in surplice and purple stole the priest meets the person to be baptized and the sponsors at the entrance of the church. Then he says, "Peace be to you," and asks the candidate's name.

"What do you ask of the Church of God?"

"Faith," say the sponsors answering in behalf of the infant or in case of adult baptism, the candidate speaks for himself.

"Everlasting life" is the reply.

The priest breathes gently upon the child commanding the unclean spirit to depart, to give place to the Holy Spirit. Breathing is a sign of life. In the beginning God breathed the breath of life into Adam. Now spiritual life is about to be given to this soul through baptism.

Making the sign of the Cross on the candidate's head and breast, the priest claims the soul for God's kingdom as explorers once claimed newly discovered lands for their earthly sovereign.

As an added sign of taking possession of the soul, the priest lays his open hand upon the candidate's head asking God to "break all the nets of Satan in which he has been entangled."

AS A PLEDGE that the candidate may have a taste for heavenly wisdom and preserve his soul from sin, the priest places blessed salt on his tongue saying, "Receive the salt of wisdom. May it win you mercy and forgiveness and life everlasting."

Exorcism

Now comes part two, the frontal attack against Satan. In stern terms reminiscent of our Lord's own words against His ancient adversary, the priest speaks the exorcism, an emphatic command expelling the devil's power.

The exorcism concludes with the cross again traced on the forehead of the candidate and a prayer asking God's "fatherly love, eternal and most just" to guide this soul in "unwavering hope, true judgement, and sacred teaching."

With the devil's power broken, the candidate begins his victory march of triumph. The priest places the end of the

stole on the shoulder of the person to be baptized, leads him into the church while all say the Apostles' Creed and the Lord's Prayer.

At the gateway to the baptism a final exorcism is given and the priest touches the candidate's forehead with the Gospel story of Christ healing the man who was deaf and dumb.

LIKE CHRIST, the priest says, "Ephphetha which means be opened, so that you may possess the fragrance of God's sacraments. But you, O devil, depart for the judgment of God has come."

Through a series of formal questions, the person to be baptized publicly renounces Satan and all his works.

Anointing with oil strengthens weary muscles.

The Church now anoints the candidate with holy oil (oil of the Catechumens) blessed by the Bishop every Holy Thursday at the cathedral. The priest makes a sign of the cross on the forehead to signify the candidate's willingness to follow Christ. Then the cross is raised between his shoulders to strengthen him to bear the crosses Christian life entails.

Baptism

Changing to a white stole, color of joy, and entering the baptistry to the font, the priest asks the candidate to make public profession of faith and loyalty to Christ and His Church. The Apostles' Creed is phrased in question form and the candidate replies to each part. "I do believe."

The priest pours water three

times in the form of a cross over the head of the child saying as he does so, "I baptize you in the name of the Father and of the Son and of the Holy Spirit."

This brief and apparently simple ceremony transforms a soul of earth and sin into a soul of heaven and grace. These who attend this ceremony should realize that witness to the cosmic struggle between good and evil resolved in the trickle of a few drops of water—such is the power of God when he chooses to take hold of any of His creatures.

To Heaven

NOW FOLLOWS, as in ritual consecration ritual, the royal anointing, symbolic clothing, and bestowal of weapons.

First, the priest anoints the new Christian's head with the sacred Chrism then presents the "white robe" sign of purity and next the "lighted candle" to the Christian on his path to the "halls of heaven."

The little infant who came to the church in the arms of his sponsors came as a mere child of earthly parents, loving and good if it is true. But the child returns to these parents as a child of God who is so loving, so good that He gave His only-begotten Son to Calvary to redeem the soul of this little one.

Though baptism confers such great gifts—sanctifying grace, union with Christ, membership in the Church, cleansing from sin—it is only a beginning. God in His generosity follows His first gift with more abundant riches in the other sacraments, as the soul has further need of help and grace from heaven.



The Bell Tower

Self Defense

● Judge: "You cannot drive a car for two years, for you are a danger to pedestrians."

Defendant: "But, your honor, my living depends on it."
Judge: "So does theirs."

● Little Peter had decided to run away from home. He tied a few sandwiches in a handkerchief, packed a pathetic little suitcase, and made his way boldly down the road leading away from town.

By lunch time he was ready to call it quits. When he reached home, only a couple of hours had elapsed. He left the suitcase ostentatiously in the living room, but mother pretended not to notice.

Just as he was about to give up, the family pooch wandered in. "Hey, ma!" shouted Peter, brightening. "Is that the same dog you had when I went away?"

● A soldier was trying to impress his friend with stories of his exploits in combat.

"There we were," he said "suddenly enemy mortar shells started tearing up the main street."

"O! And what did you do?" asked his friend.

"I tore up the side street!"

● Four-year-old Ruth was having her first ride on a train. The train traveled a few miles and plunged into a tunnel. There were gasps of surprise from where Ruth was sitting. Suddenly the train rushed into broad daylight again, and a small voice cried in amazement, "It's tomorrow already!"

Daily Mass Calendar

Sunday, February 9 - Sexagesima Sunday (purple) 2nd prayer of St. Cyril, Creed, Trinity Preface.

Monday, February 10 - St. Scholastica, virgin (white) Gloria.

Tuesday, February 11 - Our Lady of Lourdes (white) Gloria, Creed, Preface of our Lady.

Wednesday, February 12 - Servite Founders (white) Gloria.

Thursday, February 13 - Mass as Sunday except no second prayer, no Creed, common preface: VR.

Friday, February 14 - Mass as yesterday except 2nd prayer of St. Valentine; or Mass of the martyr St. Valentine (red).

Saturday, February 15 - Saturday Mass of our Lady, Gloria, 2nd prayer of the martyrs, Preface of our Lady; or Mass of the martyrs St. Faustinus and St. Jovita (red); VR.

—omitted at High Mass.

VR - Votive or Requiem permitted.

From Septuagesima Sunday (Feb. 2) to the Easter vigil, the Tract replaces the Alleluia verse after the Epistle.

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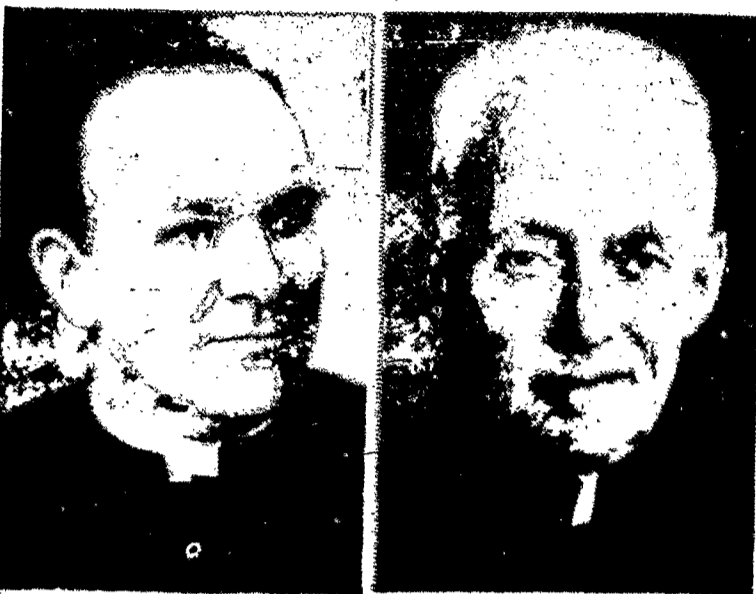
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Breig Asks Who's Who?

By JOSEPH BREIG
Catholic Universe Bulletin

Father John J. Cavanaugh, former president of my alma mater, the University of Notre Dame recently revived the public dispute over the alleged intellectual mediocrity of American Catholics.

I held my peace when this subject was broached a couple of years ago by Msgr. John Tracy Ellis of Catholic



FATHER CAVANAUGH he's in

FATHER ELLIS he's out

University of America I remained silent while other speakers and writers took it up.

Now I have decided that somebody ought to examine the evidence offered by these men, the conclusions they reach, and the assumptions that lie behind their attitudes.

Since nobody else seems inclined to do this, I will do it. It cannot be done in one article, I must devote my space to it for several weeks.

Father Cavanaugh's address to the John Carroll Society in Washington, which renewed the discussion of Catholics and the intellectual life, was for the most part a restatement of what Msgr. Ellis had said.

LET ME BEGIN BY QUOTING the following passage from Father Cavanaugh's talk:

"The thesis of Msgr. Ellis' book can be summed up in a few words: here in America, where the Catholic Church is so strong in wealth, in numbers, in general organization, the intellectual-prestige of American Catholics is shockingly low . . .

"Catholic vanity and complacency might be safeguarded if Msgr. Ellis had been content to make a sweeping general observation without objective evidence. But, painstakingly, he cites certain facts . . .

" . . . He draws upon two studies that were made in 1927 of persons listed in the American Who's Who. The first of these studies, conducted by the American Mercury magazine, finds that for every 100,000 Jews in this country, there were 20 listed in Who's Who; that for every 100,000 Seventh Day Adventists, there were 11 in Who's Who; that, however, for every 100,000 Catholics, there were only seven in Who's Who . . .

Sounds impressive, doesn't it?

It does, until you begin to examine it.

The figures were taken from Who's Who for 1927-30 years ago. And Who's Who contains the names of tens of thousands of persons, only a minority of whom have any connection with the intellectual life.

I have made a cursory examination of Who's Who for 1948-49, an edition roughly contemporaneous with the beginnings of this discussion about American Catholics and the intellectual life. The names I am about to cite were well known then.

Father Cavanaugh is listed. Msgr. Ellis is not.

Elmer Lavden, Notre Dame's football coach in the 30's is listed. Not listed is Notre Dame teacher Richard J. Sullivan, novelist and short story writer.

I CAN FIND NO LISTING for Harry Sylvester, Notre Dame graduate, novelist, short story writer and newspaper correspondent.

Also not listed is Notre Dame's Dr. Vincent Edward Smith, known here and abroad as a philosopher, writer, and educator.

Absent is Fran's Sheed, internationally famed Catholic publisher, author, lecturer and theologian.

Also missing is Dominican Father Walter Farrell, author of that magnificent work of scholarship, "The Companion to the Summa," and other distinguished books. Among Farrells listed are a bond buyer, a shipping executive and a newspaper city editor.

One more example. Not listed is Daniel Sargent, historian, biographer and poet; author of "Thomas More" and a dozen other books; former Harvard professor, former president of the Catholic Poetry Society of America and the American Catholic Historical Association; and member of the Boston Art Commission.

WHILE SUCH NAMES ARE OMITTED, I found, in a 10-minute scanning of Who's Who, former Mayors, paper and tobacco makers, a shoe company ex-president, an internal revenue man, a tax consultant, some Democratic committeemen, actors and actresses, investment agents, Navy and Army officers, dancers, singers, chemists, pharmacologists, food company executives, organizing secretaries, and a selective service director for a section of an eastern state.

I am not objecting to any listing. I merely ask what is to be thought of the kind of argument which offers a study of Who's Who as evidence of anybody's intellectual inferiority or superiority.

I cannot agree with Father Cavanaugh that this constitutes "painstaking" assembly of "objective evidence."

● Once while making a campaign speech, William Howard Taft found himself being heckled from the gallery.

Finally a cabbage landed on the stage and came to rest at his feet.

Pausing in his address, Mr. Taft peered at the vegetable and then remarked, "Ladies and gentlemen, I see that one of my opponents has lost his head."

IT IS IRONICAL THAT ONE OF THE CHIEF PROTESTERS AGAINST THE REVIVAL OF THE DOGMA OF THE ASSUMPTION - DR. GARLETT, PROTESTANT ARCHBISHOP OF YORK, ENGLAND - SHOULD HAVE IN HIS CATHEDRAL A CHARMING MEDIEVAL BOSS OF OUR LADY'S ASSUMPTION!

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A letter from St. Edmund Auger (1850-91) to the people of Toulouse to console them in distress of civil war was entitled: "SPIRITUAL SUGAR."

The toys of St. Shereze may still be seen at LISIACZ.