Editorials

A Priest of Unrelenting Zeal
Bishop's Report To Pontiff
Proper Medical Care Needed

By Msgr. William M. Hart

Monsignor Griffin R. I. P.

A long and useful career in the priesthood came to a close Tuesday of this week with the death of Rt. Rev. James Griffin, V.F., Pastor Emeritus of St. Mary's Church of Corning. Monsignor Griffin was Dean of the Corning Deanery. In his ninety-fourth year, he was the oldest priest in the diocese and one of the oldest in the country.

Until a short time ago he was active in his religious exercises, celebrating Holy Mass and fulfilling other priestly duties, although he had resigned from active parochial service some years ago. Death came to him quietly after he had received the last Sacraments.

Monsignor Griffin was the last of his generation. His contemporaries had passed on before him. But he numbered his friends among clergy and laity in the younger generations, making himself their contemporary by the youthful spirit which he preserved to the end.

A man of deep faith, Monsignor Griffin carried on his work as a priest with unrelenting zeal and with evident affection for those in his charge. He was a priest among priests, dedicated to his vocation, and striving always to follow in the footsteps of His Master.

God has blessed him with length of years. God has made fruitful his career in the ministry. And now God has summoned him from life to receive the reward of those who follow in God's way. The memories of a grateful people, of admiring friends among the clergy, go with Monsignor Griffin as he leaves the earthly scenes of his priestly activities.

Honored by the Holy Father in his elevation to the dignity of Domestic Prelate, revered by the many ishops under whom he has served, Monsignor Griffin has been in life a blessing to the Church of God and to the people of God. In death he shall remain as a lasting example of a life well lived, of a vocation meritoriously fulfilled. May he rest in peace!

Bon Voyage!

Bishop Kearney and his party will have the good wishes of all his spiritual children as he sails today for Rome. He will sail on the liner Saturnia and will be on the water some ten days. Monsignor Edward Lyons and Father Maney are accompanying him, and Bishop Foery will also sail on the same ship.

Diocesan Bishops make a report every five years to the Holy Father, on the condition of their dioceses. Those in Europe make the report personally, those farther away from Rome make the report every ten years in person, with a written report submitted each five years.

The report covers all things in the diocese, spiritual and temporal. The spiritual report concerns the faith and morals of the people, their devotion to Catholic standards, the preaching of the Gospel, reception of the Sacraments, increase in the churches and schools, convents and charitable institutions. The material report concerns the erection and support of church buildings, provision for the support of priests and religious, contracting of debt and payments on same.

Our prayers will be with Bishop Kearney as he places before the Holy Father the report for the Diocese of Rochester. Our thoughts will dwell gratefully on the Vicar of Christ as he gives attention to those things that concern our spiritual welfare and our condition before God as children of the Church.

To Heal The Sick

Congress is now considering President Truman's program for compulsory health insurance for the sick. All concerned must admit the need for imediate action to secure proper medical care for all our people. Present day conditions permit only too many to do without needed medical care, because of poverty, of lack of doctors and hospitals, of conditions in regions remote from towns. There is agreement on the need, but much dissension on the method for meeting it.

Opponents of the President's program assert it will be very costly, not effective in assuring adequate and constant care to all who are ailing, and that it will destroy the personal contact between doctor and patient that are so essential to proper medical service. The American Medical Association fears the government monoply that will result if the government takes over on the terms of the proposed bill.

Three Catholic associations feel the bill is not ideal, that a better result can be obtained by government help to existing state and local institutions caring for the sick, and by current sickness and hospital insurance agencies. Proponents of the bill claim it will involve lesser costs than our present medical program.

We must look to our legislators to weigh well all the arguments pro and con, and to give us a law that will provide properly for every citizen of our country in time of illness. The purpose is a good one, the means to fulfill it must be based on a program worthy of the cause and accepted only after all the alternatives have been wisely considered.

Other Sheep

Christ is the Good Shepherd. He gathers His sheep into the one true fold. There they shall find happiness and safety under the guidance of their loving Shepherd.

One fold! Just as there is but one Good Shepherd, so there can be but one true fold. The fold represents the Church as Christ founded it, as Christ maintains it in all ages and all places, as the only means given to men under heaven whereby they must be saved.

Faith and hope and charity unite all in the true fold. The authority of the One Shepherd rules over all the sheep, directing them and guiding them aright. Only the wayward sheep will try to go against the authority of the Shepherd. In such waywardness lies disaster, danger of lasting ruin. Disorder invades the heart of the one who defies the authority of his Shepherd.

Other sheep! Christ came to save all men, He died to bless all men, He calls all men to Him, He gives every man sufficient grace to be saved, He looks to the Jews to become the first sheep of His fold: He looks down the ages to welcome in the pagans of every clime and nation under heaven: He sees the "other sheep" not now of the fold, whom He invites in that there may be "One fold and One Shepherd." "Them also must I bring:" Christ's words are words of mercy, of saving power.

The obedient action of these other sheep in turning to the Good Shepherd will not go unnoticed by the Good Shepherd even if through no fault of their own such "other sheep" have not been sufficiently instructed to make that obedience perfect in all its implications. "Them also must I bring."

The Church follows the God Shepherd in His teaching: the Church insists there must be one fold and one Shepherd, that all are bound to belong to the one fold: but she excludes from the one fold only those among the "other sheep" who wilfully refuse to enter the fold of Christ after they have come to the knowledge that it is the fold of [illegible]

Baptism Sponsors Must Be Catholic

The following discussion of Baptism sponsor requirements is reprinted from "The Parish Weekly," a publication of Blessed Sacrament Church, Rochester.

Some misunderstanding occasionally arises, on the part of Catholic parents, in arranging for the baptism of their infants.

Usually, in good faith, they are anxious to have one or both non-Catholic friends, as god-parents for this honor, as they consider it, at the time that the Sacrament of baptism is to be administered.

Unfortunately, they forget the lesson early inculcated in the parochial school in this regard. The purpose of god-parents is to take the place of the natural parents, should those parents neglect to bring the child up in the faith, or perhaps die.

* * *

HOW CAN sponsors, of an entirely different faith, or possibly no faith at all, be expected to attend to a serious spiritual obligation of this nature, when they perhaps know absolutely nothing about the teachings and doctrines of the Catholic religion? For this very reason carelessness and indifferent Catholics should not be asked to act as god-parents.

What then is to be done when, at the appointed hour of baptism, one of those invited to act in this capacity is not of our Faith? As long as the other sponsor is Catholic, the non-Catholic is allowed to act simply as a witness. His or her name is not inscribed in the record of the baptism of that child. But rather than give offense, the non-Catholic is permitted to remain standing with the sponsors of other babes, during the ceremony of baptism.

* * *

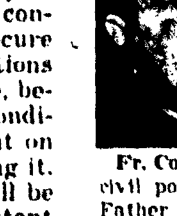
ANOTHER MATTER, so often overlooked is the fact that the Church requires at least one name of a saint, to be given to an infant when being baptized. There are several thousand names from which to select one that the child in late years will feel honored and blessed in having as a patronal saint. Should the parents act obstinately in this matter, the priest will add a saint's' name, and this name will be recorded with the other given by the parents.

To carelessly delay attending to the baptism of their infants is an act of great unkindness and uncharitableness on the part of parents. Not the Church, but Our Blessed Lord has said Unless one is baptized again with water and the Holy Spirit he (or she) cannot enter into the Kingdom of Heaven. Therefore, when an innocent babe through the parents' fault dies unbaptized, it is not, to say the least, a pleasant thought for those parents. And there are, sad to say, a great many such careless and indifferent Catholics in the world.

To use or employ any means to prevent God's little ones from [illegible] a terrible sin against nature and also an act of defiance of God's divine law.

Civil Rulers Have Authority From God

New York — (NC) — Those exercising civil power "speak and command as the representatives of the Most High" the Very Rev. Francis J. Connell, C.SS.R., professor of Moral Theology at the Catholic University of America, declared on the Catholic Hour in the first of a series of six addresses on "Morality and Government."


Fr. Connell

The Catholic Hour is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

"It is indeed a very sublime truth that those who exercise civil power receive their authority from God" Father Connell said. "Whatever be their political beliefs, as long as they confine themselves to the scope of their lawful jurisdiction, they speak and command as the representatives of the Most High."

But this "does not mean that the ruler himself is not bound by any laws," Father Connell continued. "For however exalted a person's office however extensive the power he possesses in civil affairs, he still remains subject to the laws of God, he is still obliged to respect and to protect the personal rights of the citizens and under a government such as ours he must obey the laws of the land."

On the other hand "the fact that citizens are obliged to respect and to obey civil authority as coming from God does not deprive them of the right to express their opinions about the efficiency and the policies of those who govern them," Father Connell added. "Fair and honest criticism, even of those in the highest positions is fully in accord with obedience and loyalty."

Do You Remember?

25 Years Ago—April 25, 1924

With Bishop Thomas F. Hickey as principal speaker, members of Aquinas Institute basketball team were honored at a dinner in Cathedral Hall. At noon, the team was honored at Columbus Club luncheon in Powers Hotel.

THE CATHOLIC Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

VOL. 21—No. 17 Thursday, April 28, 1949

MOST REV. JAMES E. KEARNEY, D.D., Pres.

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association. It subscribes to the full reports of National Catholic Welfare Conference News Service, Religious News Service.

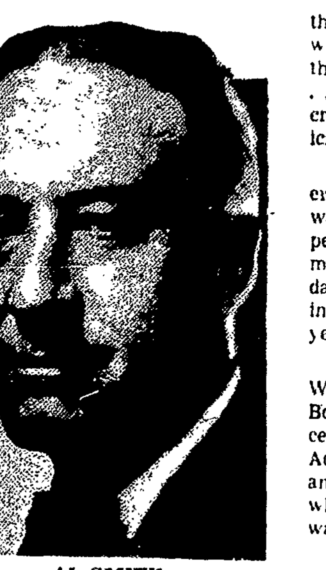
Published every Thursday by the Catholic Courier and Journal, Inc.
MAIN OFFICE 35 Scio—BAker 6210—Rochester 4, N. Y.
AUBURN OFFICE 126 Genesee St.—Ph. 346-W
ELMIRA OFFICE 323 Realty Bldg.—Ph. 2-5682 or 2-3433

Entered as second class matter in the Post Office at Rochester, N. Y. as required under the Act of Congress of March 3 1879
Single copy, 10c; 1 year subscription in U. S., $3.00; Canada, $3.50; Foreign Countries, $4.50.

Rt. Rev. Msgr. W. M. Hart, V.G., P.A., Editor-in-Chief; Very Rev. Msgr. John S. Randall Managing Editor; Rev. Patrick J. Flynn Editor, Rev. Richard T. Tormey, Associate Editor; Thomas H. O'Connor, News Editor; Harold H. Connor, Advertising Manager; Elmer C. Grapensteter, Circulation Manager; Martin Q. Moll, Public Relations Director.

Journalist Says Methodist Bishop Inflamed South Against Al Smith

New York — (NC) — The man who once termed the Catholic Church the "Mother of ignorance, superstition, intolerance and sin," and who led the campaign for the adoption of prohibition, Methodist Bishop James Cannon Jr., is the subject of a new biography "Dry Messiah," to be published this month by Alfred A. Knopf.


AL SMITH
His Catholicism split 'Solid South'

The book's author is Virginius Dabney, editor of the Richmond Times-Dispatch and winner of last year's Pulitzer Prize for journalism.

BISHOP CANNON, after his successful fight for prohibition, was called "the most powerful man in the United States." He and other top dry chieftains, writes Dabney, were "long accustomed to telling Presidents, Congressmen, and state legislators what they wanted, and getting it."

He is described by the author as unscrupulous but possessed of colossal energy. "The furious zeal that he brought to his crusade for prohibition and the almost superhuman will that spurred him on were as characteristic of him as was his willingness to use questionable means if they promised to be effective."

The extent of Bishop Cannon's power and lack of scruples was shown in the 1928 Presidential election in which he was the leader of the forces that swung the 'Solid South' away from the Democratic nominee.

His OPPOSITION to Al Smith, says the author, sprang not only from his prohibitionist convictions but also from his anti-Catholic bias.

"He hauled in the religious issue, and he emphasized it, played upon it, and reiterated it until this political campaign throughout the Southern states was transformed into what was almost tantamount to a religious war

This was nothing new for the Bishop. He had, Dabney writes, "for 20 years prior to the Smith-Hoover campaign . . . uttered the most scathing criticisms of Roman Catholicism."

Bishop Cannon's loss of power and prestige in the 1930's was caused not only by the repeal of prohibition but even more by the numerous scandals in which he had become involved over a period of years.

AFTER THE first World War, states the author, "R. W. Boyden, chief enforcement officer for the United States Food Administration, had rendered an official opinion in 1918 which held that Dr Cannon was a wartime flour-hoarder."

He was accused of the corrupt use of funds in the Smith - Hoover campaign, of gambling in stocks, and in 1930 was accused by a board of his fellow churchmen of "immorality, bucket-shop gambling, flour - hoarding, lying, and 'gross moral turpitude and disregard for the first principles of Christian ethics.'"

At his death in 1944 he had been living in semi-obscurity for over ten years. One newspaper wrote of his death "How curious to recall that Bishop James Cannon Jr. who died yesterday, for a considerable period was one of the most powerful figures on the national stage."

Today's Children

They Know More — But Are More Distracted

By C. M. ZENS

Philadelphia — (NC) — Is it getting any easier to filter a decent amount of formal schooling into our young people?

A number of long time Catholic nun teachers from across the country assembled here for the annual National Catholic Educational Association convention, were asked to draw upon their experience and supply an answer to this question.

The gist of their replies: Boys and girls today acquire a wider general knowledge of the world around them through the radio, movies, travel, etc. and this is an aid to the teacher but they are assaulted by so many distractions that they cannot concentrate as well on the drill work and fundamentals of classroom work as the pupils of the last generation.

Thus, for the teacher the amount of hard work and heart wrack remains about the same.

* * *

"THAT'S A very difficult question and I could talk all day without really covering it," declared a Sister from New Jersey. "The children of today certainly know more to start with. But it is so hard to get them to concentrate. There are too many distractions. And [illegible] whole life nowadays the trend is to ease everything so [illegible] know the children read the ads too and they want everything to come without too much effort."

A nun from Milwaukee with 30 years of teaching service through all the grades said: "It's harder to keep the children's attention these days because of their preoccupation with movies and their many other outside interests."

A high school principal from an Eastern city answered: "The general knowledge of the boys and girls is wider but it is more difficult to get them to work on the fundamentals."

A Philadelphia nun said: "Times change, trends change but the basic element — the child — never changes. With the new visual aids, the radio and television, the overall knowledge of the child has increased but the ability to retain the classroom content has lessened. There are just too many things to take the child's mind off his work."

* * *

IN REGARD to behavior the 1949 youngster has a stout defender in his or her Catholic teacher. Every Sister interviewed was emphatic in stating the children of this generation are every bit as good as their elders. The well-worn term "juvenile delinquency," it should be noted, was not used in any of the replies. But parents were given a sharp going over.

The answer of a nun from an Eastern metropolitan school was typical here. "The parents are trying to thrust more and more responsibility onto the school. Just take the matter of sex education, about which we read so much. More and more the parents come to me and say, 'What should I teach them?'"

What they want to do is to turn the [illegible] But I [illegible] pamphlet and [illegible] that it's really [illegible] you can see what [illegible] [illegible] school's effort [illegible] sex [illegible] these parents [illegible] their duty."

I suppose [illegible] as [illegible] as there was [illegible] Sister continued [illegible] the parents find it hard to spend much time with their children. Somehow we school people must help here by building up our own contacts with the parents and working to raise education again a parent-school teacher affair."

THE SISTERS were not at all reluctant to see some shortcomings of their own [illegible] the changing educational picture. One of those who made a pertinent comment was Sister Mary Janet of the Commission on American Citizenship of the Catholic University lished a highly regarded survey of Catholic secondary education in the United States.

Sister Janet put forth the view that Catholic schools are not doing enough for their students in the way of preparing them for Christian living in our democratic society. "We try to answer things in terms of 50 years ago and we are not taking into account the great social changes that have happened since then," she declared.

It was her contention that the traditional academic "core" of U. S. Catholic education the gathering of credits in Latin, algebra, history, English, etc.—is unrelated to the realistic needs of wage-earners, homemakers and citizens, and not essentially Christian, at that. What is needed, she said, is a real integration of religion and Christian social principles, respecting all types of human abilities, talents, and interests, to the social, family and civic problems of today.

* * *

IF THE schools are confused so are the parents according to Sister Janet. She said they have "moved along in this whirlpool of modern life and are trying to find their way out of it just like the schools."

One of Sister Janet's co-workers at Catholic University, Sister Mary Denise of Alvernia High School, Chicago said that the students of today are "fine young people, alert and willing," but that "it is the people of our older generation who are finding themselves who have failed because we have lost our sense of values."

"Even our Catholic teachers in striving to build up their professional standards, have been guilty more or less unconsciously of allowing a seepage of secularism. Our children are torn today between the tremendously secularistic influence of our whole society, and the principles they are taught during their few hours in school. In this contest our only hope is to make our schools so overwhelming and completely Christian that they will overbalance the other force. We cannot compromise. We must always put first things first."

Tokyo Teacher Joins Church

Tokyo — (NC) — Dr. Kinji Chikayama, professor of history at Keio University here, who has been giving supplementary lectures in history to teachers at Futaba Girls' School, conducted here by the Sisters of St. Maur, has been received into the Church in the Futaba school chapel. His wife, a graduate of Futaba, and their daughter were also baptized on the same day.

Professor Chikayama has specialized in the history of medieval Europe and recently completed a book on that subject.

Fr. Gillis Says:

The American Enigma

Fr. Gillis

Last week in this space I insisted that in spite of Winston Churchill's familiar statement, "Russia is a riddle wrapped in a mystery inside an enigma," there is no Russian enigma. The Russian plan, the Russian method, the Russian technique, even the knowledge of what the Russian will do in any conceivable future contingency is a plain — well, let us say, as plain as the famous Durante schnozzola.

But there is an American enigma in regard to Russia. An insoluble enigma. No one has solved it. Everybody tries tries but no one succeeds. Three recent attempts have been made. Three among many more. One by Dorothy Thompson, a second by Craig Thompson (the name is a coincidence) in The Saturday Evening Post and the third by Walter Winchell. Two of those attempts have been made in all seriousness. The third — by Winchell — is in his usual superficial, smart-aleck vein, and shows also his usual inaccuracy.

* * *

LET'S LOOK AT those three attempts to explain the American enigma which is, how do Americans fa[illegible] Ru[illegible] is it that young men and women not only presumably but actually intelligent educated in American colleges and universities, display such abnormal credulity as to believe that the Russian experiment is still noble? We discovered that Prohibition was no noble experiment, nor even "noble in purpose." Why don't they discover that Communism is in no sense whatever noble?

I could indeed cut the discussion short by citing the ancient adage, "None are so blind as those who refuse to see." You can lead a horse to water but you cannot make him drink. You can confront a blind man — wilfully blind —with a stupendous phenomenon, and he will claim that for him it isn't there.

But the enigma remains: how do American Commies get that way?

Dorothy Thompson makes a try at the riddle. She quotes Professor Sidney Hook who points out that if Communism were merely a belief the problem would not exist. But says he, and says she, Communism is not a mere belief.

Membership in the party is "an act whereby the member enlists himself in an order whose first rule is blind obedience to every attitude however contradictory (and may I add however brutal?) which becomes the party line and to every action, legal or illegal."

* * *

VERY WELL, BUT how does an American youth brought up in American schools and in the American tradition get himself into such a state of mental and moral stupor as to practice blind obedience to a contradictory (and again I add cruel and uncivilized) attitude?

Mrs. Thompson's reply is good as far as it goes. First she says "there is disillusionment with existing society." But what about the disillusionment in the society in which the erratic young people take refuge? What happens to their illusions, that is to say their ideals, in the Communist environment? Yet they remain. That's the enigma.

Mrs. Thompson cites secondly "the lack of any positive affirmative faith." True. But how did they go through the American educational system without acquiring a positive affirmative faith? Does the American system consider education to be authentic if it doesn't inculcate a faith? Don't tell me. I know that it does.

THAT'S WHAT WE Catholics are saying all the time. If young men and women with ideals don't get a faith from their own system of education why don't they try ours? Why do they go all the way [illegible] which pays equal attention to faith and to knowledge is right in front of their eyes? The enigma remains.

As for Walter Winchell, he says "What those American chumps among the Communist leader [illegible] have yet to learn is that the real purpose of the Iron Curtain is not to keep us out but to keep the Russian people in." Nonsense. They know that fact.

Also he says "the main body of Communists in this country are just plain American suckers." Perhaps but ruling that main body are some of the slickest shrewdest and in one sense the most intelligent leaders you ever saw. The rank and file may be "suckers" and "chumps," but the top men are cleverer even than Winchell.

The enigma remains. How do American boys and girls get that way?

Calendar of Feasts

Sunday, May 1, — SS. Philip and James, Apostles. St. Philip was one of the first chosen by Christ and St. James the Less was the author of an Epistle. According to St. Paul St. James was favored with an apparition of Christ following the Resurrection.

Monday, May 2 — St. Athanasius, Bishop-Confessor Doctor. He is famous as the champion of the Catholic Faith in the Blessed Trinity against Arius who denied the Divinity of Christ. As Bishop of Alexandria his life was frequently in danger and he was forced to flee from place to place. Eventually he returned in triumph to Alexandria where he died in 373.

Tuesday, May 3 — Finding of the Holy Cross. The Feast commemorates the miraculous Cross which appeared to Emperor Constantine in 312 and the finding of the True Cross by St. Helena in 326, after it had been hidden and buried by infidels for 180 years.

Wednesday, May 4 — Feast of the Solemnity of St. Joseph, Patron of the Universal Church. This Feast was founded by Pope Pius IX in 1870 to occur on the Wednesday of the second week after Easter so that more solemnity [illegible] Feast March 19 occurs during Lent. Usually this is the Feast of St. Monica Widow who was the mother of St. Augustine of Hippo.

Thursday, May 5 — St. Pius V, Pope Confessor. He joined the Dominicans at the age of 14 and achieved a wide reputation as a preacher. He succeeded Pope Pius IV in 1566.

Friday, May 6 — Feast of St. John the Apostle before the Latin Gate. The feast commemorates the miraculous escape of John the Evangelist from death when he was boiled in a caldron of oil at the Latin Gate of Rome. He lived to an extreme old age, surviving his fellow Apostles.