

A Catholic President? —Not This Year

Choice of Senator Kefauver over Senator Kennedy, as Democratic candidate for vice president, avoids the religious issue of whether or not a Catholic can be voted into top national office.

If one of the three Catholics (Kennedy, Wagner, Lausche) named in pre-convention rumors as a possible Democratic vice presidential candidate had been chosen, then in November an answer might have been had to the question, "Can a Catholic be elected to one of the country's highest posts?"

There are, of course, many political commentators who state that no matter who the Democrats nominated this year, regardless of religion, Eisenhower and Nixon are bound to win. So even if the Democrats had nominated a Catholic and even if he were to be defeated in November, these people say, it still wouldn't prove that he lost because of his religion.

But no matter what November finally proves, it is evident that a Catholic candidate is different from a candidate of any other religion. The religious issue is there in the background and astute observers hint that being a Catholic is definitely a political disadvantage.

This fear of Catholics in high public office perplexes most foreign observers. The "Ottawa (Canada) Journal" in a recent editorial expressed its amazement at American bias. The Journal, one of the Dominion's most influential newspapers, pointed out the obvious differences between Canadian and U.S. democracy.

Canada has had three Catholic Prime Ministers (highest office there) despite a dominant Protestant population. The editorial cites U.S. history which has never had a Catholic president and adds, "It is more than 40 years since a Catholic has held the Chief Justiceship of the Supreme Court."

There is no Catholic on the Supreme Court at the present time, and only one Catholic in President Eisenhower's cabinet — the post of Secretary of Labor.

In the New York archdiocese "Catholic News" of last week, editor Richard Reid points out that United States Presidents (including the incumbent) seem to prefer Protestants when it comes to appointing men to Supreme Court and Cabinet posts.

Just why Catholics aren't judged competent to be judges or advisors has never been explained. They do seem to be qualified when it comes to the problems of organizing the campaigns of the candidates or serving as chairmen of the major political parties or in the thankless lesser positions of pulling out the vote at election time.

But once the votes are in, then it almost seems as if there were a conspiracy saying, "Catholics, go home!"

Of the 95 Justices of the Supreme Court since 1789, only five have been Catholics, and of these only two were Chief Justices.

Roger Taney, appointed by Andrew Jackson, was America's top judge from 1835 to 1864. Taft appointed Edward Douglas White as Chief Justice in 1910 and he served until 1921.

The number of Catholics serving in Cabinet positions has not been quite so scant, but it bears no relationship to the proportion of Catholics in the general population or in the membership of either of the major political parties. President Andrew Jackson named Roger Taney of Maryland Attorney-General in 1831, and two years later appointed him Secretary of the Treasury. He served as Attorney-General from 1851 to 1855, but the Senate which did not approve of Jackson's financial policies refused to confirm Taney in the Treasury post, to which he had an interim appointment. Three years later he became Chief Justice of the Supreme Court.

The next Catholic with Cabinet rank was James Campbell of Pennsylvania, in 1853, Postmaster General under Franklin Pierce. Four years later Buchanan named John B. Floyd, former Governor of Virginia, Secretary of War; Governor Floyd had become a Catholic in 1852.

There was a hiatus of 40 years before the next such appointment, that of Joseph McKenna of California as Attorney-General by President McKinley in 1897; he went to the Supreme Court the year following. President Theodore Roosevelt named Robert J. Wynne of New York Postmaster General in 1904, and Charles J. Bonaparte of Maryland Secretary of the Navy in 1905 and Attorney-General in 1906.

From 1906 there was no Catholic of Cabinet status until the appointment of James A. Farley of New York as Postmaster General in 1933 by President Franklin D. Roosevelt, who also named Frank O. Walker of Pennsylvania Postmaster General in 1945, Maurice J. Tobin, Secretary of Labor in 1948, J. Howard McGrath, Rhode Island, Attorney-General in 1949, and James P. McGranery of Pennsylvania, Attorney-General in 1952. President Eisenhower appointed Martin P. Durkin of Illinois, Secretary of Labor in 1952 and James P. Mitchell of New Jersey, Secretary of Labor the following year.

President Roosevelt named Francis P. Matthews of Nebraska, Secretary of the Navy in 1949, but the post was not then of cabinet rank.

Daily Mass Calendar

Sunday, August 26 — Fourteenth Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. Zephyrinus, Creed, Trinity Preface.
Monday, August 27 — St. Joseph Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. Joseph, Confession, 2nd prayer of St. Joseph.
Tuesday, August 28 — St. Augustin Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. Augustin, Creed.
Wednesday, August 29 — St. John the Baptist Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. John the Baptist.
Thursday, August 30 — St. Rose Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. Rose, Creed, 2nd prayer of St. Rose.
Friday, August 31 — St. Raymond Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. Raymond, Confession, 2nd prayer of St. Raymond.
Saturday, September 1 — St. Ignace Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. Ignace, Creed, 2nd prayer of St. Ignace.
Sunday, September 2 — St. John the Evangelist Mass at 8:00 a.m. after Vespers. Gloria, 2nd prayer of St. John the Evangelist, Creed, 2nd prayer of St. John the Evangelist.



A Hollywood producer was determined to give his mother a birthday present that would outshine the luxurious gifts his brothers were giving her.

He read about an amazing mynah bird, which had a vocabulary of 4,000 words drawn from several languages and could sing three operatic arias. He immediately bought the bird for \$50,000 and sent it to his mother.

The day after her birthday he telephoned. "What did you think of the bird, mother?" he asked eagerly.

"Delicious!" she said.

— Catholic Digest

"I'm sorry, Fred, that you don't like your gift," said Aunt Emma to her nephew. "But I did ask you, you know, whether you preferred a large or a small check."

"But how was I to know," Fred protested, "that you were talking about neckties?"

— Catholic Digest

In our parish, an elderly lady happened to be seated next to a small boy during Mass. When the collection basket was passed, she began fumbling through her cluttered purse. The little fellow nudged her.

"You take my dime," he whispered. "I can hide under the seat."

— Catholic Digest

Three workers who had been thrown into an East German prison were comparing notes.

"Why are you in jail?" the first one asked.

"For sabotage. I was five minutes late at the factory. And you?"

"I am under suspicion of espionage. I arrived five minutes early."

"And I am here," the third one said, "because I was punctual. They concluded that I must have bought my watch in West Germany."

— Catholic Digest

A group of soil conservationists were making a tour through a "badly eroded, rocky section of the hill country. At one stop, a grizzled old farmer told the visitors, "My forefathers fought for this here land. Then, looking out across his gullied fields, he added wryly, "They wuz the hotheaded type, I guess."

— Catholic Digest

A mountaineer on his first visit to the city was fascinated by the asphalt streets. Scrapping a foot on the surface at an intersection he remarked to his son, "Well, I can't blame them for building a town here. The ground is too darned hard to plow any-how."

— Catholic Digest

In a republic the votes of the vicious and the stupid count. In any other system, on the other hand, the vicious and the stupid might run the show.

— Catholic Digest

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 67 No. 48 Fri., Aug. 24, 1956

MOST REV. JAMES E. EKARNEY, A.B., President.

Member of the Audit Bureau of Circulations, National Catholic Welfare Conference, National Catholic Welfare Society, National Catholic Welfare Conference, National Catholic Welfare Society.

Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE: 220 So. - 8th St. - Rochester, N. Y.
LUBBER OFFICE - 45 Canal St. - Rochester, N. Y.
CLERICAL OFFICE - 311 Beatty Bldg. - Rochester, N. Y.
Entered as second class matter in the Post Office at Rochester, N. Y., on March 11, 1917.
Single copy 10c. Yearly subscription in U. S. \$4.50. Canada \$5.00. Foreign Countries \$1.00.



WHITE HOUSE CONFERENCE — The world food problem was the conversation topic during this 1946 White House meeting between former President Harry S. Truman and Cardinal Griffin, Primate of England who died this week at 57. Named a Cardinal in 1946 he gave the Catholic Church in England a new status through his forthright approach to public issues

English Primate Smiled In Face Of Personal Trial

By GERARD E. SHERRY (Written for N.C.W.C. NEWS SERVICE)

Author of the following article, managing editor of the Baltimore Review of the Baltimore archdiocese, was formerly a staff member of the London Catholic Herald and an associate of Cardinal Griffin who died this week.

Bernard Cardinal Griffin became Archbishop of Westminster in the 1943 days of danger and promise. The Pope chose a churchman springing from the sturdy middle class which in the previous two centuries had made England great, and which is still its backbone.

After sharing with his fellow countrymen some of the rough and tumble of World War I he received the best ecclesiastical training possible at Oscot, the English College and the Beata in Rome. In obtaining two doctorates—divinity and canon law—he proved the quality of his intellectual powers.

HE WAS MADE chancellor of the Birmingham archdiocese before he was 30. Such steps as these might indicate a dryness of outlook rather than freshness and color. But they were the foundation of that efficiency and capability without which personality and color can be quite deceptive.

When he became Auxiliary Bishop of Birmingham in 1938 he already had an enviable record as an administrator and director of the archdiocesan home for boys. This was a job in which success came only to a friend of children.

And throughout his life he bubbled over with the enthusiasm of a child. His characteristic smile never left his face even through the last eight years of suffering illness.

THIS WRITER remembers him well during a sojourn in Fleet Street, the mecca of English newspaper life. I followed him around meeting after meeting at which he spoke to the great and to the lowly, the poor and the rich. It is said that he never once refused to address his beloved faithful, even at small parish gatherings.

He had not the flamboyance of a Cardinal Manning or a Cardinal Wiseman, but he preached the social gospel just as eloquently. He spoke fearlessly but with charity, and in doing so gave the Church in

England a new status. It is no longer the "tool of an alien power" in the minds of non-Catholic Britain. The Church in England is no longer "suspect" in the eyes of government officials. Indeed never has there been so much mutual respect and understanding.

MUCH OF THE new vitality ascribed to the Church in England can be laid to Cardinal Griffin's tremendous drive clarity of mind, the humility with which he treated the least important person and bestowed his whole attention on the least important concern, his thoroughness his confidence in the goodwill and initiative of others, the utter simplicity

which revealed the father and friend through the robes of high office, his spontaneous and most generous charity, a sense of humor which prevented him from taking any personal offense at critical comments by non-Catholics on public announcements that have to be made, and above all, perhaps, his love of youth and faith in it.

When Pope Pius XII elevated him to be a Prince of the Church in 1945 he became the "Benjamin" of the Sacred College at the early age of 46. The youngest cardinal for many a year, he remained young until his death.

Cozy Catholics Need Jolt

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

These days the mere announcement of an engagement to marry finds couples soon plagued with pamphlets and advertisements telling them how to frustrate the primary purpose of their sacramental contract.

Expediency is the popular commandment of the day. For this group, religion is a certain luxury—like going to an opera. They would call something "birth control" and that alone would justify even the destruction of unborn children. And, maybe, someday it will be expedient to sponsor "wife control" and that will be that.

Dr. John R. Cavanagh in his new book, "Fundamental Marriage Counseling," quotes estimates for the U. S. A. of an annual one million "abortions" of all kinds—some natural, some induced, some therapeutic, some criminal. The estimates show half to be immoral and criminal. But the compartmentalist would say, "What's the difference? That is my private affair, like keeping a diary."

In giving you figures we desire principally to indicate a trend, a movement, a direction in which many are going. The exact figures, we feel, are less important than the trend.

Half of thousands of Catholic laymen surveyed by Father Lucius Cervantes, S.J., disagreed

with the God-given doctrine against divorce and remarriage. Divorce is now reaching the proportion of a plague. It is possible that every fourth adult met in this country by a matrimonially inclined youngster is a divorcee. Behind this fact of divorce is the selfish idea that marriage is a contract to do "my will" and not the will of God. "Religion after all is a sort of decoration, like a fern—let it be!"

ALL MIXED MARRIAGES are not unhappy failures, but consider the dangers. Six out of every ten Catholics who enter a mixed marriage are lost to the Faith.

The number of Catholics the Church loses annually by mixed marriages is greater, the Bishops report, than the annual number of converts made in the foreign missions.

Father Thomas estimates that 40 per cent of the children of mixed marriages have not been reared Catholic. In the same survey, when questioned, Catholic youngsters admitted they would not even hesitate to date non-Catholics. "Religion is a sort of lapel button, not really the most important thing in anybody's life."

Quoting adverse statistics has its dangers, but we justify it here only as a means of awakening our "cozy Catholics" and as a strong deterrent to people of good will.

Blunt Bulganin Note To Eisenhower Seen Brazen Propaganda Bid

By J. J. GILBERT

Washington — (NC) — Diplomatic correspondence is becoming increasingly blunt of late.

It is being used more and more for propaganda purposes. It used to be that nations wrote notes to one another to keep the recipient informed about the current state of affairs. And, perhaps more often than not, these notes were kept fairly confidential. Now they seem to be written more to impress third-party nations, and they are given widespread publicity.

THIS TENDENCY EXPLAINS some amazing statements that are contained in the letter which Premier Nikolai Bulganin of Soviet Russia sent to President Eisenhower last June. An official translation of this correspondence has been



PRESIDENT EISENHOWER Geneva Promises?

PREMIER BULGANIN "Not Our Fault"

made public by the White House in connection with President Eisenhower's reply, which was delayed because the President underwent an operation a very short time after the Bulganin note was received here.

The correspondence from Moscow consists of a personal letter from Premier Bulganin and a "statement of the government of the USSR on the problem of disarmament." In one place the statement accuses the West of continually inventing pretexts to block the reduction of armaments, and adds this sentence:

"It is not the fault, either, of the Soviet Union that the German, as well as a number of other international problems, have not been settled."

THE GERMAN PROBLEM is the reunification of Germany, and it will certainly come as a surprise to the people of that country to learn that Soviet Russia has not been preventing the realization of this dream.

In another place the statement says the Soviet Union "favors the removal of artificial barriers of every kind which have been set up by some countries and which act as brakes on the development of trade among nations."

Has anyone ever heard of the Iron Curtain?

ONE MUST CONCLUDE THAT Moscow foresaw three kinds of reaction to this and other statements contained in the correspondence. One, they would be scoffed at in many parts of the world. Two, in some places they would be believed, or the people would profess to believe them, because they have been taught to believe such things. Three, a great many people would not know what to think.

Moscow seemingly was willing to suffer the scoffs of the first group, if it could sway some or all of the third class to the side of the Red world against the Free. It did not have to care about the middle group.

PRESIDENT EISENHOWER'S REPLY was held by some observers here to be pretty vigorous and straightforward. He called upon the Russian Reds to live up to the promises they made at Geneva.

But what could the President possibly hope for, in the light of the correspondence to which he was replying? By the very cynical and callous manner in which they pretended to be for them the Russian Reds seem to have dashed the hopes for an early reunification of Germany and for a raising of the Iron Curtain.

BOOK SHELF The Presence Of Grace

By Sister Margaret Teresa Nazareth College

The worm's-eye view again—but too bad we cannot switch the titles calling this newer collection of stories PRINCE OF DARKNESS and Mr. Powers' first book THE PRESENCE OF GRACE, for this is a darker book.

The worm spent most of his time tunneling, and almost never lifted his head to the sun. Dangerous to come above ground, perhaps, when all you have is a worm's eye for things.

My, my—how rash it is not to admire Mr. Powers. These stories out of the New Yorker, this praise from Evelyn Waugh, this jacket-design from a rug by Jean Lurcat in the Museum Art—and Doubleday calling it a privilege to publish so rare and original a short story craftsman, and one's picture above the praise, pipe in mouth.

WELL THE FIRST book was admirable—an apostolate of smartness, and, yes, "quiet humor," a real drawing-card among the worldly, making them feel at home in the Catholic rectory. Intimate with Catholic clergy and their little faults, "on the inside" and at times close to that which is the center and the greatness of the priest, Christ in His Sacrament.

PRINCE OF DARKNESS, we thought, could provide a way for many a cultured man of the world to draw near to Christ's priests, and so to him.

This second collection exhibits all the old skills—but only once or twice the clear light from the Center. As if success brought a cloud; here is a chancellor of a diocese with a tiny mind and a gigantic human respect. It cannot happen that way.

HERE ARE TWO priests who in the absence of the pastor get together to cur and abuse his cat, and rub its face upon a crucifix. It cannot happen, it does not.

In the Russian zone of Berlin the door of a parrot's cage was accidentally left open and the bird escaped.

The owner immediately inserted an advertisement in the local paper. "If anyone finds my parrot," it read, "I wish it to be definitely understood that I do not share the bird's political opinions."

NEVER LOST A FATHER YET—IT'S A REAL HOLLOW LAUGH

Professor Sheds Tear For Waiting-To-Be-Fathers

NOTE DAME, Ind. — (Special) — You can take it from a U.S. University of Notre Dame professor that fathers suffer plenty while waiting for their child to be born.

In fact, says sociologist John J. Kane, the average expectant father is in such condition that if he were found anywhere except in the maternity section, "he would be mistaken for a madman."

Instead, said Prof. Kane in an article for Ave Maria magazine, published here, all he gets is that same wisecrack: "How nervous? We've never

With a twinkle in his eye, Prof. Kane came to the rescue, with some suggestions.

The wife, he said, should break the news gently to hubby.

The husband should put his foot down and demand a jolly doctor. "The kind who will not human even in the hospital," he said.

The reason: "The meeting smile he will give you on 'D' day, I.e., delivery day, if the nurse isn't looking will certainly be the only assurance you will get there."

When the time comes to go to a hospital, Prof. Kane said,

the husband should pack a big bag for himself.

Inside should be cigars, lots of matches, and aspirin.

Nurses, remarked Prof. Kane, won't give you an aspirin without "doctor's orders"—and the

hardest place to find a physician is in a hospital.

The bag should contain ear plugs, too, Prof. Kane said that unless the husband plugs his ears in the hospital, he'll become a nervous wreck from listening to the public address system paging doctors. Each time, he'll think he himself is being paged. Eventually he'll collapse.

For this reason, the husband's bag also should contain a small bottle of brandy. "If other expectant fathers notice you've slid to the floor, they may tip the bottle to your mouth. Otherwise you will remain in-

nored."

Prof. Kane concluded gloomily: "Father is fast becoming the forgotten man in American life, but he is never more conscious of his inferior status than during those anxious hours in the maternity section."