

Christ in His Poor Still Pleads for Help

My dear People:

For fourteen years I have asked you at Thanksgiving time to share your usable clothing with the needy of the world. Your response has been most generous: since the first appeal in 1949 you have donated nearly 2,000 tons of clothing and shoes.

I am deeply grateful to you for this excellent record of your charity. I wish, too, that I could tell you that no further need remains. It does, though, as we are painfully aware, and Christ in His poor still pleads with us for help.

Now I ask, then, that again this year you give your gift of usable clothing to your own parish collection center at the time and place designated by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more sincere.

With a blessing, I am

Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

Chestnuts or Censorship

The age-old chestnuts were thrown into the fire during hearings held recently in Rochester by the New York State Joint Legislative Committee to Study the Publication of Offensive and Obscene Material.

The camel's nose of censorship, who's to say what obscenity is, America's heritage of free speech, constitutional guarantees, even the Bible might be banned — these were the repeated themes of those who object to any efforts at smut control.

And while the camel pokes his nose under the tent, the mountains of foul films and publications soar higher and young lives are warped and ruined.

One spokesman for unlimited freedom for such material said he didn't think they affected the minds and habits of youngsters anyway. He said he had never seen any evidence from psychologists or sociologists to convince him of any such link between reading and action.

If he is right, then all the vast sums the taxpayers give for public school textbooks and visual aids in education is money down the drain.

Common sense, however, tells us what a person reads he thinks about and what a person thinks about he will ultimately do — it's all related like grandmother, mother and daughter.

These distracting chestnuts of the seeming champions of freedom would be mere pebbles, however, if other citizens would also speak their minds on this thorny subject.

Here at the Courier office, we got frequent calls telling us "something should be done" about objectionable films and magazines easily available to youngsters.

At these hearings was a chance to "do something" but how many Catholics did actually show up to speak — four priests, three lay people from parish organizations and a spokesman for the Knights of Columbus. Numerically there were just about as many against smut control as there were speaking for it.

Publishers and distributors of this material didn't need to speak a word — they just keep on publishing and distributing it because they know most people are either too ignorant or too lazy to stop them.

Those who are willing at long last to do something to stem some of this tide of obscenity have a recently enacted law to rely on.

The new law, designated 484-b, says that any person who "willfully or knowingly sells, renders, gives away, shows, advertises for sale, or distributes commercially to any person under the age of eighteen years any pornographic motion picture or any still picture or photograph or any book, pocketbook, pamphlet or magazine, the cover or content of which exploits, is devoted to, or is principally made up of, descriptions of illicit sex or sexual immorality or which is obscene, lewd, lascivious, filthy, indecent or disgusting . . ." shall be guilty of a misdemeanor and subject to legal penalties.

This law gives law enforcement officials at least some power to protect youngsters from this mounting avalanche of objectionable publications. Parents and other interested adults can aid in this control by informing officials where such material is available to young people.

We are convinced that continued widespread apathy on this subject threatens to destroy all freedom — turning our nation into a lawless jungle. Reasonable control through constant vigilance will assure the greater freedom of communities whose young citizens read, think and act with the virtues which made our nation great.

And we can be grateful that our legislators are alert to the problem and are trying — with such little help from the public — to "do something" in a practical way both to preserve freedom and at the same time protect young people from movies and publications which endanger their moral life.

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Civil War Album of Local Warriors

By FATHER ROBERT F.
MCNAMARA

The Reverend's Commentary

Many a story you could tell about the Catholic boys from the Rochester area who fought in the Civil War. Gallant fighting, touching stories, amusing stories.

Today I want to introduce a few of these men to you, and recount a story or two about their military careers.

You may pretend, if you will, that I am turning over the pages of an album of Civil War portraits, and making a few comments as I go along.

Let's start with Thomas Crosson, who spent his latter years as a lawyer on the Rochester city staff. The picture we reproduce was taken late in life, of course.

Tom Crosson enlisted in the 67th Regiment of New York State Volunteers, Captain Andrew Meade's Co. "C," on September 30, 1861. He was officially discharged on September 29, 1862, on the expiration of his three-year term. Actually, he didn't leave the army even then. The 67th was so reduced by that date that the officers invited him to stay on until a new enlistment could be engineered.

Tom went through a lot for his native land. He was at Antietam, spent almost a year as a "guest" of clammy Libby Prison, and in the battle of Gettysburg lost his lower leg, the tip of an ear, and the tips of some fingers. He wore a wooden leg the rest of his life, but scarcely anybody knew the difference. And it didn't keep him from serving later as a mounted constable in the Michigan lumbering forests, a constable and contractor at Kane, Pa., and a lawyer in Rochester.

Most of the old Civil War soldiers kept a few relics of the war. Those left by Lawyer Crosson, which are now in the possession of his daughter Mrs. Paul E. Bailey, are especially touching. There are a couple of knives. There are two musical instruments: a crushed and twisted fife, and a fiddle underfoot at the Battle of Gettysburg, and a mouth organ that survived the war. And finally there is a small ebony crucifix which he wore about his neck throughout the conflict.

A small kit of possessions, but it summarizes the hardships, the fugitive joys, and the faith of the patriot who left them.

Speaking of relics, Joseph Delevau of the 108th Infantry also had an interesting one, but he did not bequeath it to anybody.

Delevau was wounded in the thigh at Antietam, and for some time was quite sick from the injury. Gradually he recovered, but they never found the bullet. So he went about the rest of his life, a sort of walking museum, with a bit of Antietam still in him.

Patrick James Dowling was born in Rochester in 1835, the son of one of the city's oldest Irish pioneers, James Dowling of "Dublin." In what subsequently became St. Bridget's parish, Patrick was a grocer and a member of the board of supervisors in 1862, when a new



PVT. THOMAS CROSSON
gave much to the cause

call for volunteers was issued. He organized Co. "K" of the 140th regiment, and led his company away to the front. He would doubtless have made a good record as a soldier, had he not been stricken with typhoid fever, which made his resignation imperative of their only a few months in the armed forces. Thereafter he became a contractor, and in 1876 was appointed the first superintendent of streets ever named to the Rochester municipal government. He died in 1879.

Sergeant James Plunkett of the 108th was no doubt a good soldier, but what his regimental companions remembered most about him was the story of the turkey. At one of their reunions a member of the regiment "immortalized" Plunkett's escapade in verse.

During the War, as everybody knows, soldiers used to go out foraging for supplies in enemy country in order to add to their own meager food. One day Sergeant Plunkett brought back a fine turkey to share with his companions. Unfortunately, the Colonel learned of the prize and confiscated it. Next day when Plunkett passed by the Colonel's headquarters his nostrils were tempted by the delicate odor of roasting turkey. The Colonel's cook was preparing it for dinner in a portable oven outside the officer's lodgings. Furthermore, the cook had gone off for the moment. The temptation was too strong to resist. The sergeant once more made off with the turkey, this time oven and all.

His buddies got a chance to eat it after all. Then, out of sheer devotion, they deposited the bones behind the chaplain's tent.

Of course the crime could not be long concealed. The Colonel no doubt mourned his turkey dinner. But he had enough sense of humor to enjoy the joke.

Speaking of chaplains, there is no record of any Catholic priest from the area of the Rochester diocese who served as a chaplain during the Civil War. Father Daniel Moore, the pious and highly intelligent pastor of St. Mary's Church, Rochester, resigned his post to become chaplain to Rochester's 11th Infantry Brigade, which formed in 1862, but when the first muster roll already signed up were on order consolidated with the 10th Regiment on March 31, 1862, he was apparently automatically excluded from the job.

One priest-chaplain who did serve, and served well, in the Rochester diocese area was Father Thomas M. Brady. Father Brady was pastor at St. John's Falls from 1851 to 1864. A highly intelligent man, he had also proved to be a valuable leader in his parish, striving to educate and better his poor immigrant flock. But by the time the War broke out he had transferred to Michigan.

It was as a chaplain of the 15th Michigan Infantry that he served in the thick of battle for three years. He died soon after the end of the war as a result of hardships suffered in the service.

William F. Howe of Macedon joined the 100th Volunteer Infantry in the fall of 1862. The 100th fought in the Quilt Campaign, then was transferred to the Department of Virginia. He was at Winchester and Cedar Creek, where General Philip Sheridan won special laurels.

Bill Howe had a bright companion in Bill Gann, who came from Palmyra and apparently served in the same company as Howe for the three years of its term. According to Bill Howe's daughter, Mrs. Gertrude McFarland of Rochester (the mother of Father Eugene McFarland, well-known CVO director) Howe and Gann came back from the wars with a pack of good stories about their adventures, gay and grim.

The two Bills shared one other thing: a great admiration for General Sheridan. Bill Howe never wearied of telling how Sheridan had ridden from Winchester to Cedar Creek on October 19, 1864, and turned a retreat into a stunning and successful victory. Sheridan's black horse "Rienzi," he recalled, was white with foam as the general galloped up, crying "Turn, boys, turn! We're going back!"

Bill Howe and Bill Gann made a joint resolution thereafter that when they returned home and got married, they name their first boys Philip, in honor of the dashing victor of Cedar Creek.

But the beautiful plans "flew off a gale." Bill Gann couldn't live up to his pledge because all his sons were daughters. Bill Howe did have a boy, so at his birth he announced to his wife his intention of christening the lad "Philip." But Mrs. Howe heartily disagreed. She didn't like the name Philip, she said. They had had a horse by that name. So Bill Howe had to come around. The baby was baptized Bartholomew.

Rochester's most modest general was John McMahon. He never used the title of brevet brigadier general which was bestowed on him at the close of the war.



COL. JAMES PLUNKETT — he loved real turkey

McMahon, a Chicagoan, made when the War broke out. He was also captain of the Flower City Cadets. None the less, he entered the 108th Regiment in 1861 as a private soldier. But he had already been promoted to the rank of captain of Company "G" by March 25, 1862, and a year after the 108th was consolidated with



GENERAL JOHN MCMAHON
he preferred "colonel"

the 94th in March, 1863, he was raised to major.

McMahon had been presented a sword before he left Rochester with the admonition "not to let the Johnnies have it." At Gettysburg he obeyed the admonition literally. When the enemy captured him on July 1, 1863, his captors ordered him to hand over his sword. Rather than obey them he broke it over a stump. One of them threatened to shoot him for his boldness.

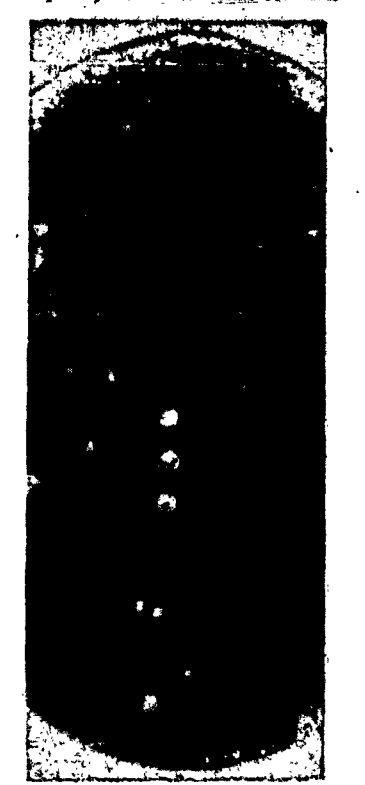
Six months and eight days imprisonment in Libby Prison did McMahon's health little good, and on release he had to return to Rochester to recuperate. The City Fathers, having learned of the sword incident from one of his lieutenants, formally gave the brave veteran a new sword to replace the old.

Not long after his return to the 94th, his brother Michael McMahon of Rochester raised

the 188th Regiment. John McMahon was appointed its colonel on October 12, 1864. He was mustered in on March 31, 1865, and mustered out of service on July 1, 1865.

On release from the service in which he had served so well, McMahon was given the brevet rank of brigadier general, to date from June 30, 1865. It was honorary, it was still a genuine title, but John McMahon preferred to be called "Colonel," if anything.

After his death in 1891, however, McMahon no longer had any say in the matter. His



PVT. WILLIAM T. HOWE
admired Gen. Sherman

tombstone in Holy Sepulchre is inscribed "General." It was apparently the highest rank attained by any Catholic Civil War soldier in the Rochester district.

There are other pictures in our local Civil War album. But this is enough for now.

Chasm Still Divides Catholics, Orthodox

By CLAUD D. NELSON

Special Correspondent

Vatican City — (RNS) — In spite of evident and abundant goodwill and a sincere desire for unity on the part of both Roman Catholics and Eastern Orthodox, their relations at this stage of the Second Vatican Council must be regarded as unhappy though not without hope.

This is due to conflicting notions as to the role of observers at the Council, divergent interpretations of Pope Paul VI's September 8 speeches, traditionally different ideas of ecclesiastical unity, and sharply contrasting views of the significance and role of the Eastern Rite Catholics in union with Rome.

The situation is further complicated by the political "curtain" which separates the majority of the Orthodox not only from Catholics but from their own brethren in Greece, the Near East, and the dispersion, and from their Ecumenical Patriarchate. These conclusions are based not only on my studies of the past three years, but on a series of recent conversations here, all under promise of reporting my impressions without attribution.

Since the Pan-Orthodox Conference in Rhodes last September which decided that each patriarchate was free to send, or not to send, delegates to Vatican II, no official word has come to the Secretariat for Promoting Christian Unity of any addition to the corps of Orthodox observers. It was thought for

a time that some more of the patriarchs beyond the Iron Curtain might send observers to the second session, but that the Serbian Patriarch would not. Some may do so for the third session.

Canonically, the Orthodox in Greece and in Russia agree that their bishops cannot be observers at an ecumenical council. If a council is ecumenical, the Orthodox — no more schismatic, they claim, than the Latin Catholics — are members by right, and their bishops can be present only as Council Fathers. The Greeks might insist that priests are not canonically free to be here, but Russian and some other Orthodox priests are here as official observers. Of course it is not priests, but bishops who can be Council members.

The Rhodes meeting also voted to engage in dialogue with Catholics "on equal terms," and the press reports that the Orthodox of Greece, who were not represented at Rhodes, have since decided to participate.

Catholics suggest that there is no better opportunity available to prepare for dialogue, to initiate it, than that which is afforded the delegates-observers. In post-Council dialogue, it seems certain that those participants with intimate experience of the Council will have an advantage over the others. Furthermore, many of the bishops hear what observers are saying, both informally and through the semi-official weekly meetings arranged by the Secretariat, and have been known to echo their suggestions on the Council floor.

As to "equal terms" for the proposed dialogue, no difficulty need be anticipated as far as individual participants are concerned. However, if "equal terms" implies equal, "sister" Churches, Catholics might ask if that is not one of the principal questions to be discussed, and nearer the end of the dialogue than at its beginning. Some Orthodox do not feel that there should be any such question in their case. It is there might be with some Protestant bodies, and they marvel that Pope Paul, in his opening address on Sept. 26, seemingly could not, if they put it, bring himself to speak of other Christian "ecclesiastical" as Churches.

A frequent writer in Orthodox newspapers, *Nezavisimaya Mysl*, attacked in a recent article spokes of the Church as "a true supernatural and universal (atherland) (patria)" and said its name has no parallels in Rome.

To many Orthodox, who turn the ancient schism into a kind of excommunication. In their interpretation of the long series of events culminating in 1054, there was a Rome split from the East. While finding hope in such that Pope John XXIII and Paul VI have said, they find one hand seeming to offer, while the other seems to withhold.

It will be recalled that Pope John used the Greek rite and language in the spring of 1961 when he consecrated a Melkite Rite priest as Titular Archbishop of Hierapolis. (He was Father Gabriel Accia, abbot of the

Sacred Congregation for the Oriental Church, who was subsequently made a cardinal but died in 1962).

The West tended to regard this as a friendly overture. But not so the Orthodox, many of whom have been critical of the Catholic Church on one particular score: its alleged stress for proselytizing purposes on similarity of Orthodox and Eastern Catholic rites, meaning, in effect, that "in accepting papal supremacy, the Orthodox would lose nothing of the rituals and practices he has learned as a Christian."

Sharp divergence of interpretation was noted on the Orthodox side also when Pope Paul, shortly before the Vatican Council's second session opened, delivered an address at the Basilian Abbey of Grottole, near Rome. In this talk, the Pope said: "We do not wish either to abolish or modify the great flowering of the Eastern Churches, but we wish it to be regarded on the one true tree of the unity of Christ."

In a talk last April, Richard Cardinal Cushing, Archbishop of Boston, urged Roman Catholicism and Eastern Orthodoxy to end the division that has separated them for nine centuries. But in doing so he reminded Catholics that the Orthodox object to the terminology sometimes used in connection with unity proposals. He cited such references as "Orthodox must be led back; must 'submit' and must 'return to obedience.'" Catholics, he said, must now up

proach the Orthodox "to ask forgiveness and to come with us to lay together our gifts upon God's altar."

Much of the uneasiness arising from Catholic-Orthodox tension is unquestionably based on with the so-called "Uniat" — Catholics practicing the Greek Rite and closely resembling the Orthodox in other respects. Some of them remained with Rome after the schism; others have been "converted" or "captured" — the term depending on one's stance in West or East.

For the Latin Church, they are Catholics: why should they be disowned or suppressed? Why should they not be mediators, negotiators, representatives, just the same as Catholics of the Latin Rite?

But for the Eastern Orthodox, the existence of the Uniat is a stumbling block and a possible model for their absorption of the Orthodox. "Does Rome really miss us?" some of them can't avoid asking. "Or is she planning to profit by our divisions, and gradually gather us in?" Two highly-placed Catholics, experts in this matter, have assured me that such is not the attitude of Rome; one of them testified that Pope Paul is not a "divide and conquer" strategist.

The Uniat — or Catholics of the Eastern Rite, as they prefer to be called — are said to number ten million, over 80,000 of them are in America. They have close fraternal relations with Eastern Orthodox at some points in the United States, and efforts have been made, and well received, to develop similar re-

lations with the ancient monastic communities in Greece. Like the Orthodox, the Eastern Rite priests, below the episcopal level, may be married before taking orders. They enjoy the freedom to use the vernacular that is being sought now for Catholics of the Latin Rite. Their ecumenical hopes follow the lines, and the spirit of, Augustin Cardinal Bea, President of the Secretariat for Promoting Christian Unity: "Scripture, study, the common Bible, the Holy Spirit — these are our needs."

There was a period during the preparations for Vatican II when the Orthodox felt that they had no chance for conversation with Rome concerning the Council except through the Commission for the Oriental Churches. But now they have the Secretariat headed by Cardinal Bea, where the prospect of dialogue decided upon at Rhodes is most welcome, and where hope has not been abandoned that there will yet arrive other Orthodox delegate observers.

The relative freedom of the Orthodox in Russia, and the suffering of Eastern and Latin Rite prelates in Communist countries, have been thrown into bold relief by the speeches of Archbishop Joseph Slipyi of Lvov, recently liberated from Soviet imprisonment, and his warm welcome when he appeared among the Council Fathers.

A probably helpful gesture was the recent seating of patriarchs of the Eastern Rite opposite the cardinals and Latin Rite patriarchs at the Vatican Council. This was interpreted as an assurance to the Orthodox that in any reunion with the Latins, their role and dignity would have to be respected.