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MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

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## St. Patrick

Fifteen hundred years have gone by since St. Patrick entered Ireland as a Bishop of God's Church, as a missionary to the Irish race, as one of the great churchmen of all time. Long was the life span God gave him, and he lived to see a pagan country won over to the faith by God's grace and his own preaching. His work was a work of charity, a work of love for our neighbor, a benediction unto all whom it should contact.

The work of Christ in His Church never ends. New missionary countries call for new St. Patricks even to today. New missionary fields shall call for their heaven-appointed apostles even to the end of time. While the earth remains, new nations must be won for Christ.

The Irish are proud of their Patron Saint. They are grateful to him for what he has brought them, their faith in Christ, their membership in the Church of Christ. That faith and that membership in the Church has gone with them into all parts of the earth. In England and America and Australia, in the schools of continental Europe, in recent years and in years gone by, the sons of St. Patrick have made a name for themselves in civic and religious life. Surely they have in the great war just closed "upheld the way in every country save their own," in numbers and in spirit giving the force of a brave soldiery in the cause of freedom.

America rejoices with Ireland today in celebrating the glories of St. Patrick. America rejoices in all that the sons of St. Patrick have done for her. The spirit of a great Apostle lives on in the lives of so many thousands who are descendants of the first converts of St. Patrick, who are a splendid contribution to the best that we have in American citizenship today.

...to the world of today, torn by war, beset by paganism, victim of the hatred and greed and worldliness of would-be permanent dictators, new St. Patricks to bear a message of enduring peace based on love of God and of our neighbor! The influence of the dictators has been destroyed, the gaudy plans of triumph for the next two thousand years have been laid in the dust with their authors. But the influence of St. Patrick lives on, his work remains in the hearts of millions, his faith is a prized and permanent possession of the people of earth. May his prayers be with the children of Erin and of all nations, to enable us to live in peace freed from any further diabolical assaults by the enemies of God and the enemies of mankind!

## John Cardinal Glennon

Faithful to the end, a great prelate of the Church answered in obedience the call of the Holy Father to come to Rome and accept the highest honors of the Church. The labor of a lifetime, the weight of the years, the marks of advancing age, could not subdue the spirit of one who was always a brave soldier of God. The voice of command was heard, the decision to obey was immediate, the trip was undertaken. Rome was visited, the Holy Father was called on, the plans of the Church were carried out with the creation of thirty-two new Princes of the Church. Not the least among them was John Cardinal Glennon.

Back to his native Ireland travelled the new Cardinal on his way home. There on the holy soil he loved so much, he received another call, the final call home! Son of a faithful father and mother, born and bred in humble surroundings, he left Ireland as a very young man to labor for souls in far away America. More than half a century of service saw him rise from the lower ranks of God's Priesthood to the dignity of a Bishop, an Archbishop, in one of the greater sees of the middle west. Blessing millions through his ministry as priest and Bishop, he became one of the greatest churchmen America has known. He returned to Ireland as a very old man, as one raised to the dignity of Cardinal, as a world-leader in the Church he loved.

## Ember Days

They come four times a year. The present set is with us following the 1st Sunday in Lent. They are days of prayer, of fast and abstinence. There is a penitential favor to them. They are a tribute to the understanding of the Church of the importance of the priesthood of Christ as multiplied in the individual members of her clergy. Christ lives in His Church through His priesthood and His priests. Through His priesthood He ministers to His people the blessings of grace and the word. Grace and doctrine for the individual soul, and through them sanctification and salvation.

The fast and abstinence on the Ember Days go along with the understanding of the Church and her children send up their prayers to the throne of God for the ministry for such growth of the Church and her children as will bring new blessings on the world.

Summary Code - By Rev. James M. Gills, C.S.P.

## Bertrand Russell Thinks Alone

Some weeks ago in this space I had a contribution entitled, "Cancel to Zero." It had to do with a review of Bertrand Russell's, "History of Western Philosophy." In that book Lord Russell summons the thinkers of all time to speak their piece, as it were, and rejects whatever they have to say which does not coincide with his own thought. I tried to make the point that his only standard of judgment is his own mind.



One friendly reader reports having shown the article to some admirers of Bertrand Russell. "They didn't like it. For two reasons. First: It indicated that I had read only a review of Russell's, 'History of Western Philosophy,' and not the book itself. Second: I had put words into Lord Russell's mouth which he had not used. The friendly reader asks a reply.

So let's reply in order. First: I have not read that particular book of Russell's. I do not need to. When I wish to learn what a philosopher thinks, I do not read what he says about philosophers. I read what he says about himself. It might be interesting to know what Russell thinks about Plato and Aristotle and Aquinas and Descartes and Leibnitz and Schopenhauer and Herbert Spencer and John Dewey. But what I want is what Russell says about Russell. For at least 30 years I have been reading Russell on Russell. I have read all I could lay my hands on. I mean precisely what he has said about his own philosophy. I have specialized on what he has said about ethics. I have even attempted to underlay what he has written about mathematics and "relativity." Have my critics done as much?

Second objection: I have put into Lord Russell's mouth words which he did not use. True, but would the critics disallow what rhetorical device? The question is not whether I have used his own very words, but whether I have accurately reproduced his thought. Have I done so? Here is what I said:

"As I claim," he would say, "is that what seems true to me is my truth, and what seems true to some other man is his truth. There is not and in the very nature of things there cannot be a standard of truth by which my truth and the other man's truth could be measured to see which truth is the better."

The entire philosophy of Bertrand Russell is an exemplification of that statement. He doesn't say it in just those words. He takes it for granted. It is his primary postulate. He does say that even the axioms of Euclid must not be accepted as surely true. All is to be investigated and re-investigated. But there is one axiom that he himself assumes. His fundamental contention is that there does not exist upon the earth any intellectual or scientific authority to which he, Bertrand Russell, or any other man must give credence.

What could that external authority be? The Church? He rejects the Church. The State? He used to be an admirer of Russia but he turned against Russia because the Communists deny the right of a man to do his own thinking. Furthermore he is a pacifist. As such he antagonized the British State and the American State in regard to World Wars I and II. He it said to his credit that he didn't dodge the issue when it came. Right or wrong he was for Bertrand Russell against the State.

Well, what then? Would he accept the authority of a body of learned men as a standard of truth? His whole life has been a protest against the acceptance of the authority of any group, no matter how learned. Even if the learned men were scientists and mathematicians, not philosophers, he insists that they must submit to correction. Einstein corrects Euclid and Newton. Long before Einstein, Russell himself, was as a boy, had rejected Euclid, and with Euclid every mathematician that ever lived.

Russell admits no authority even in the world of morals. This phase of his thought I have read and studied - and as a matter of fact - written upon and lectured upon - for a great many years. To Russell the Ten Commandments have no authority. They are no standard. He holds that they served their purpose in a pastoral age such as that of Abraham, and in the agricultural ages which followed the pastoral, but that now we have come to the age of personal morality, in which every man makes his own code and unless restrained by society, he follows that code. Society may be wrong, and generally is wrong, he says.

I suggest that the critics read Russell before they accuse someone else of not having read him. If they read him they will find that what I have said about his rejection of all intellectual and moral authority is implicit in all his writing. Also it might occur to these critics that if every man proceeded on the Russell plan the result would be mental and moral anarchy.

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It is better to play the role of an assassin than that of a cannibal; the assassin inflicts death but once, the other a thousand times. - Chinese Proverb

## Three Tents

It was after the first part of the transfiguration that Peter made the suggestion that three tents be set up there on the mountain, one for Christ, one for Moses, one for Elias. Christ's face glowed like the sun. His garments became white as snow. Moses and Elias appeared talking with him. Joy was in the hearts of the three Apostles, and Peter spoke their joy. They would have a lasting shrine to commemorate the transfiguration in the same locale they would set up here: three churches, so do honor to Christ and His companions. Note that the Apostles went up to new heaven only with joy at the glory of Christ thus transfigured.

But now comes the second part of the transfiguration. Even as Peter was speaking, the bright cloud overshadowed them, and a voice out of the cloud said: "This is My beloved Son in Whom I am well pleased; hear Him." Now hear of the voice of the Father overcomes the Apostles and they fall prone on the ground. Then Jesus bids them not to fear, and they opened their eyes to see only Jesus. The Transfiguration was over. But the memory of it remained first in the hearts of the three Apostles, and after Christ's resurrection in the hearts of all to whom they told the story.

Three tents! Churches and chapel and churches for Christ and His friends were to be the memorial of the transfiguration of all the Apostles and their successors. Memorial of the glory of Christ as the Son of God, memorial of His abiding presence with us in the Blessed Sacrament. Christ's Church has erected in every place tabernacles in which He may dwell. The three tents suggested by Peter have, indeed, been multiplied. Churches for Christ our great High Priest: cathedrals for Moses and the ten commandments, for Elias and the Apostles Peter, Paul, and John the Apostles of the Transfiguration.

## Agitation Over Franco Puzzling

By J. J. GILBERT

Washington - (NC) - The agitation that recently has flared up in certain quarters in this country in an effort to force the fall of the regime of Generalissimo Franco in Spain has produced very pronounced reaction. It is only to be hoped that, after everything has been said, this extraordinary phenomenon will have helped this country and its people to take a more sober and more characteristic view of world affairs.

A long-standing strategem of those who have inspired the present wave of anti-Franco agitation has been to link the Church with Franco's cause and Franco's cause with the Church. But the Church is not dependent upon, attached to or in favor of any form of government, and much less any one regime, as opposed to another - so long as the question of faith and morality is not involved.

On the other hand, it is easy to understand why Catholics individually have shown a preference for the Franco government over the Leftist regime which it displaced. Franco has not been killing the Catholics - clergy and lay - in Spain, whereas the Leftists did, and in large numbers, and also burned many churches. It seems justifiable to prefer someone who is not killing you to someone who is. And there are many who honestly believe that the present, almost frenzied, attempt to overthrow Franco has as its first purpose the restoration of the Catholic-killing order that he ousted.

But, while Catholics have this individual interest - not so much in the support of Franco as in frustrating the return of the horrendous regime that went before him - the present issue is by no means a Catholic one. It is something that concerns all the people of the United States, and very vitally.

This latest propaganda effort was brought about a situation that seems practically without precedent. Our Government - at least our State Department - has been beguiled into taking an attitude toward Spain which we did not care to take even against Hitler before war broke out. It seems unnecessary to say that, if Spain had shown toward us the same attitude which we have shown toward Spain, we would long since have broken off relations. But, of course, it is impossible to think of Spain going to war with us.

What, then, Americans are asking themselves, is the reason for this attitude? Is it because we are opposed to totalitarian governments? If so, why have we not taken far more truculent attitudes toward Russia and Yugoslavia, against Stalin and Tito? Surely, then, that cannot be the reason. And besides, it is our inherent national policy that the internal affairs of other nations are in general no concern of ours.

It has been said that the Franco regime was pro-Axis. It has not been brought out that Spain had anything like the tight-binding pact that Stalin had with Hitler. On the record, Russia was far more pro-Axis until Hitler attacked the Reds. And it cannot be argued against Franco that he did not go to war with Hitler. Neither did Stalin. Hitler went to war with him.

American, as a consequence, are properly asking themselves what is the source of all this agitation? What is its justification? Why has our State Department been led so far along this strange path of policy? Is it they are asking, because some parties simply want Franco ousted (and is that our concern?), or is it that these parties want a communist regime of the type

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