

## THE NEW APOLOGETICS.

It is Indispensably Necessary in Our Present Intellectual Condition.

Criticism and apologetics naturally come and go together, writes the Rev. Anthony J. Maes, S.J., in the January Messenger. Not as if criticism were a part of apologetics, nor as if apologetics implied or presupposed criticism; but they are like the concave and the convex sides of the sphere, or like the up-grade and down-grade of a mountain, or like the rise and the fall of the tide. Apologetics puts arguments together, and criticism takes them apart; apologetics shows their strength, criticism points out their weakness; apologetics has a positive tendency, criticism is apt to abound in negative results. Criticism has been in the foreground during the past century, and has delighted or exasperated, or at least occupied, almost every writer and reader. What wonder, then, if we find that apologetics, too, has grown apace, not as noisily and aggravatingly as criticism, but not less solidly and efficiently. Not to delay over names of less renown, Chateaubriand and Lacordaire, Hettlinger and Weiss, Balfour and Mallock, Ward and Newman are household words throughout the world of letters. Comparing our century with those of the past, the growth of apologetics has been simply phenomenal.

Can it be maintained, then, that apologetics has really grown as rapidly and amazingly as criticism? Are the two branches of knowledge inseparably connected throughout the length and breadth of their respective fields? A moment's reflection tells us that criticism extends beyond the limits of apologetics. There is an historical and a literary criticism and a criticism of pure reason, a higher and a lower criticism, an art and a science criticism, so that no branch of human attainments can be said to grow outside the limits of criticism, while apologetics deals with just one little department of theology, or rather, with the propaedeutics of theology. If the system of theology be a magnificent palace, apologetics is the entrance; if theology be a majestic stream, apologetics will be its head. Apologetics does not deal with the Church, but it leads to the Church; it does not open the treasures of revelation, but it proves the existence of a Divine revelation; it does not analyse either the act or the virtue of faith, but it prepares man for the faith. This is the precise end and aim of apologetics, to prepare man for the faith.

Now theologians teach us that faith must be reasonable, and free, and supernatural. Being an assent of the intellect to what God has revealed and because of his authority, faith presupposes a knowledge of the existence of the weight of God's authority; it is reasonable. Again, being free, it depends on man's free will; being supernatural, it implies Divine grace. Apologetics, therefore, to attain its end adequately, must prepare man intellectually, morally or affectively, and, in a way, supernaturally for the act of faith.

The older classical apologetical writers, such as St. Thomas, Melchior Cano, Bellarmine and Suarez, in fact all the apologetes who lived before the latter part of the last century, are not so much concerned about the act of faith as about the existence of the object of faith, i. e., of the true religion embracing all the divinely revealed truths. It is true that they thus emphasize mainly the intellectual preparation for faith. But if we keep in mind their method of apologetics, as it developed historically, we shall not be able to charge them with pure intellectualism. Their arguments may be divided into three classes: 1. They appealed to external arguments, to prophecies and to miracles, both of the physical and moral order. These proofs appeared to them to be the surest and the easiest. 2. They made use of the so-called internal criteria, i. e., the reasonableness, the consistency, the beauty, the moral decorum, and such like qualities of the revealed truths. 3. Finally, they drew attention to certain marks external to the revealed truths, but internal with regard to the believer. Such are the enlightenment of the intellect, and the inspiration of the will, caused by divine grace in the heart of the believer. It is understood that these latter marks are open to illusion, and are therefore fraught with moral dangers. At the same time, as sober a writer as Suarez grants that they are of objective value when they originate from the good spirit.

What we have described thus far may be briefly called the method of traditional apologetics. As such it is distinguished—whether there be any real opposition we shall determine later on—from the so-called new apologetics. Even conservative writers tell us that the new apologetics has come to stay, that it is quite indispensable to our present intellectual atmosphere, that the method of the traditional apologetics has become unintelligible to the educated man of the present era.

The traditional method is based on the objectivism of Aristotle, while the world at the present day is steeped in the Kantian principles of subjectivism. According to the ancient views, the laws of nature were founded on the character of the external objects; according to Kant's theory the laws of nature are expressions of our own internal forms. In this connection, the reader may recall the words spoken last May by Mgr. Mercier, the eminent Director of the Neo-Thomist School in Louvain. He boldly asserted that the battle of philosophies at the present day must be decided in the main by the issue of the dual between the two great systems of Kant and St. Thomas Aquinas. Balfour doubts whether any metaphysician before Kant has contributed anything to "the theory of science which needs at the present day be taken into account."

Here, again, our reader may be too hasty in his conviction that he now grasps the meaning of the new apologetics. What else can be required, he will ask, than the so-called scientific or historical treatment in order to satisfy the most advanced present-day philosopher? In point of fact, there have sprung up quite recently two systems that may be called scientific apologetics and historical apologetics. M. Duilhé de Saint-Projet, e. g., shows that there is no opposition between the certain results of science and the dogmas of faith; he harmonizes, moreover, the hypotheses of science with the free opinions of philosophers, and theologians; finally, he does away with pseudo-scientific assertions not less than with philosophical and theological sophisms. In other words, M. Duilhé has written a scientific apologetics. Has he then given us an example of the new apologetics? On the other hand, the author considers only the origin and the formation of the universe, the origin and development of life, the origin, nature, history and destiny of man; on the other, he studies these topics not in the Kantian, but in the traditional way. Evidently, scientific apologetics, thus understood, is not identical with the new apologetics we look after.

Quite a different type will be found in the so-called system of transcendence as advocated by the Abbe de Broglie. An historical comparison of all existing religions proves that the Christian religion is the most perfect. The relation of Christianity to the other religions is that of truth to error, of reality to its shadow. What a miracle is in the order of nature, that Christianity is in the historical order: the miracle transcends the laws of nature, Christianity surpasses those of history. Here is the second type of historical apologetics. Can it be said, then, that historical apologetics in either form is identical with the new apologetics? The answer again is a decided No.

Neither the traditional method, therefore, nor the scientific nor again the historical can claim the dignity of being identical with or pertaining to the new apologetics. The latter is said to have an English origin, to be the fruit of an English seed which has germinated in foreign soil. The seed has been found in Newman's Grammar of Assent, and the foreign soil is France. Patrons of the new apologetics direct us to some of the later chapters in Newman's Callista for examples of the kind of problems with which this method essays to deal. Again, they frequently appeal to such writers as Bougaud, Oile-Laprun, Yves le Querdec, Fonsegrive, Balfour, Brunetiere and Mallock, as being representative new apologetics. They add to these all those writers who have produced a class of admirers called Neo-Christians. On closer inspection we find that the first four writers agree in urging the harmony of Christianity with human nature, in praising its intellectual and moral fitness, and its agreement with the laws of life.

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## THE CHURCH ON THE BOWERY

New York Priest Opens Mission in the Slums.

January 1, Rev. Daniel C. Cunnion, of the Church of Our Lady of Lourdes, New York, undertook a new work. With the approbation of Archbishop Farley he opened the Holy Name Mission in the darkest purlieu of the Bowery. It will, says Joseph W. Gavan, in the New York Daily News, be the first religious institution ever established in that quarter by the Catholic Church. The greatest problem which confronts New York evangelists to-day is the question of how to deal successfully with the non-church going man of the Bowery. Sociologists are puzzled over the situation in the Bowery lodging houses, where burdens imposed by ignorance, vice and despair crush to earth a large portion of the population, and where the extremes of despoiling poverty and shiftless sloth meet on the ground of chronic impecuniosity.

Many of the Bowery lodging houses are respectable places in which no man need be ashamed to get a night's rest. Others are hotbeds of disease, where the heat and stench are intolerable and the law against overcrowding is violated outrageously. There are upward of thirty of these houses between Chatham Square and Third street, and almost all possess the same characteristics, viz., cheapness, noise, dreariness, discomfort and dirt. The amount of vice and crime springing from and fostered by the promiscuous herding together of human beings in these lodging houses has been a fruitful source of trouble to the police. In many of them there is an overcrowding of human beings far beyond anything that has ever been known in any civilized country on earth.

The Bowery is naturally the home of fakirs and worse. If these men are not hostile to religion—and few of them are—they will soon find that no man is more ready or willing to show sincere interest in them than Father Cunnion. The religion which he will preach and practice will not be wanting in reality. For the man who has no clothes to go to church Father Cunnion will try to find some. He will make the experiment of a tool store, where the unemployed and penniless mechanic or laborer can get a hammer or a shovel, or a saw, or a plane, to enable him to earn a day's wages. He will mobilize the immense forces of the St. Vincent de Paul Society, the Knights of Columbus, the A. O. H. and other organizations with which he is identified in order to procure work for the unemployed; he will awaken the latent feelings in the soul of the non-religious man, and sharpen his spiritual faculty which has been buried and dulled as a result of years of privation and neglect by proving that he is sincere in his efforts to benefit those to whom kindness and civility are strangers and that the benefits of Catholicity are not confined to the people in the pews or for the rich, the moral and the cultured.

Recognizing the fact that decent men are sometimes in great straits here for weeks and months at a time and that nothing tends to lower a man in tone or self-esteem quicker than life in our horrible cheap lodging houses, Father Cunnion will endeavor to stir up the poor habitues who hide in them at night and induce them to find homes among their friends, or at least in more congenial surroundings, where they will be shown that cleanliness, while next to godliness, costs no money, where they will not be stirred up for public exhibition or disturbed once or maybe twice a night by detectives who come looking for some criminal who is suspected of having a hand in the day's misdeeds. Another popular feature of the mission will be meal tickets, which will be distributed free to the most deserving cases by Father Cunnion.

While giving out a religious atmosphere, the mission will be sufficiently acial in its character to attract the irreligious as well as the non-religious; the lukewarm and the indifferent; a sanctuary where the believing soul can find refuge and solace and human kindness, assistance, and encouragement and everything that enriches and beautifies human nature—Catholic Universe.

## THROUGH FRENCH SPECTACLES

(Boston Pilot.)

Few literary men are more observant than French writers as a class. Some of them unfortunately are smitten with realism, only another name for literary atheism, repellant

and disgusting; when, however, they are free to tell the graces of spiritual things it is difficult to better their work.

M. Firman Roz is one of these last. He has taken a trip through Great Britain and Ireland, and thus describes two places which came under his eyes in the island which everybody loves but the English. Of the first he says:

"Occasionally some nobleman's generosity has paid the expenses of a religion imported by his own race, and which he wishes to honor. An example of this is the Church of Westport, built by Lord Sligo, partly of stone and partly of marble, and set like a jewel in a clasp, just within the entrance to this park.

"On the Sunday evening when I answered the call of its deep-sounding bells, I found everything inside of the utmost warmth and cheerfulness. The lamps showed luxurious decorations, soft carpets, hangings of red silk, frescoes from Bible scenes, wrought iron work and glittering candelabra.

"Only a few faithful were present, a little selection of rich people dotted about the high-backed pews. In the first row sat a distinguished-looking man, with some youths in irreproachable English clothes, and several tall girls in pretty blouses, with their hair hanging down their backs.

"A clergyman in a white surplice, so white and so clean the starch was still in it, read a long philosophical-theological sermon. With his hands resting on the velvet ledge of a low pulpit, he delivered, in the heavy rhythm of the English language, some fine but unimpassioned prose.

"I had before me a perfect type of the educated, serious, respectable Protestant clergyman. After the sermon he gave out the number of a hymn, and the men's and women's voices, joining together, made a very effective and solemn choir.

"The twenty or thirty members of the congregation—I imagine, all the Anglican population of the town—then passed out with that air of dignity and peace which any regular observance of religious practice seems to give."

Cold, respectable, luxurious! Nothing wanting but life and warmth of feeling. And the English, who are always mildly surprised when anyone's taste differs from theirs, wonder why the impulsive, warm-blooded, enthusiastic Irish people almost unanimously stay away. Englishmen and women, especially those who preach continuity, thinking that would settle the trifling matter between the Protestant and Catholic churches, have hoped that what attracted them would also attract the Irish, if they, the English, only waited patiently and long enough. Their stolen churches and comfortable chapels are still empty of all save the members of the English garrison, and the Catholic chapels, no matter what their physical condition, are as M. Roz thus tells:

"Out in the cold and rainy street the recollection of another church came to my mind—doubtless by contrast. That same morning, in the island of Achill, I had gone into the bleak and bare-looking building where the peasants were waiting for Mass.

"This huge, barn-like interior, destitute of decorations, had no other pretensions but to shelter the altar, the priest and the congregation: the latter was so large that I was never able to get much further than the door. The women, in their best skirts and shawls, but with bare feet, knelt upon the stone floor. The men stood with their arms crossed, or leant on one knee, and the humble devotion that permeated the whole building was all the more touching for its silence.

"They had come from every part of the island, some on foot, some on horseback, some crowded together in

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donkey-carts. All along the roads I had passed picturesque groups of pedestrians of vehicles and of riders with wife or child on a crupper behind.

"They were the poorest of poor Catholic Ireland, and as they knelt the tragedy of their condition came forcibly home to me, these dispossessed and conquered people, still free and proud of soul, and still unquenchably faithful to the spiritual ideals of their forefathers.

"Where do they hide their money? For everywhere in Ireland, as if in revenge of a faith long oppressed but never destroyed, and in defiance of the religion of their former conquerors, they, in their turn, have erected everywhere magnificent temples, whose splendor seems like a song of victory sung above the city.

"At Queenstown rises a superb new cathedral, which cost twenty years of labor and four millions of money. It is built of blue-grey limestone and brilliant red marble. The effect is huge, luminous, triumphant, and serene.

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## SOLIT

By REV.

## CHAPTER IV.—(Cont)

Florian had reason to be over the prospect of losing loved the truth, and seemed little trouble in following often smiled as he thought gentle but final persistence would push him and the world aside if they stood for the truth. So it was she took up the study of Catholic faith when Florian made his proposal for her traditions of Clayburgh spite of her neighbors who aside like cobwebs. In the way her study not having satisfactory and convincing, ready to give up Florian a steadfast in her former ten. Such a nature may at the glance, but though it is quite consistent with tenderness and the strict.

Florian thinking of those he rowed across the bay grew more troubled, and encouraged. He would not pre a final decision that night strategy and tact ought to even with so sincere a woman soft wind was rising, and that floated on the river was apart to let the stars shine like silver ornaments. stronger it made great rem mist, which remained enough to show the dark mainland or the lights on shore.

"I am so glad you have cried a soft voice from the most before he touched it, ed out, drew up the boat, ed the hand outstretched "You are always so, Ruth, with some reserve in h "What is the trouble?" "Come inside and I'll And they went into the st together.

"I have heard from my she said when they were s "And his head is on his still, and no one has the murmured Florian regretfu "O! what silliness!" and went to the window. "I find the house from mor night. I wouldn't like to hear us."

"Spies!" shouted Flori with a resolution in his far as if he had spoken it. "Oh! no, you mustn't," Ruth. "Wait till you hear be done, and then you may the spies if you want to."

"Spies! In this country pested, with hot indignati Ruth, I shall not wait an "But remember, you im father's liberty by interfe help Ruth; "and it was to help in saving him that I you to-night."

"Oh!" said Florian. "Scott; that queer hunta me after sundown." Ruth b told me that my father was a cave among the islands anxious that I should send money. Scott was to bri I told him—

"That you would get m Instead," Florian interrupt bring him some news and to get out of the country. "Not at all," said Ruth, I would go myself, for I wishes to see me; but I help to rid myself of those

"That is it," said Flori rising color and spark "That is pleasant. You general, Ruth; you know lect your means and how of them. What execution do!"

He held out his stout w he smiled. "I think we shall need more than wrist-work." "One shall supplement t said Florian. "When are gin?"

"At once, of course," she "Oh! it is to be a m ture," murmured Florian sudden dash towards pr he walked to the window. was gone and the wind w rising rapidly. Dull clouds the sky, but the faint star ing down in broken beam ugly whitecaps playing black waters.

"It will be a rough nigh "Ah! but we shall not night," said Ruth; "and this wind will be no stre we must not delay, and I over to-night."