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LONDON, SATURDAY, NOVEMBER, 28,1914

"K. OF C. RITUAL APPROVED BY THE FREEMASONS"

The Fortnightly Review (St. Louis) Nov. 15, contains the following article which though somewhat lengthy we think worth reproducing here in

We notice from The Tidings, the official organ of the diocese of Los Angeles (edition of Oct. 16,) that the Knights of Columbus have obtained the formal approbation of a com-mittee of California Freemasons for work, ceremonies, and pledges," which, if we understand the phrase rightly, means their famous ritual that has hitherto been kept so secret. It is not quite clear from The Tidings' account why the ritual was divulged to the Masons; but the official appro bation of the Masonic committee speaks for itself and is such an interesting document that we give

"We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instruc-tions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we care fully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a cer-tain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order and whether if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of culiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurcilons, wicked and libelous and must be the invention of an implous and venomous mind. We find that the Order of Knights of Columbus, as shown by its ritual, is dedicated to the Catholic religion, charity and n, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or in-directly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and

and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order. We can find nothing in the entire ceremonials of the Order that to our minds could be objected to by

DANA REID WELLER, 82nd degree Past Grand Master of Masons of

California. WM. RHODES HERVEY, 33rd degree. Past Master and Master Scottish Rite Lodge. SAMUEL E. BURKE, 32nd degree. Past Master and Inspector of

Masonic District." "We have held back this remarkable document in order to see how the Catholic press would comment on it. But the Catholic press as a has been strangely silent The only comment we have noticed is this by the Sacred Heart Review

(Vol. 52, No. 21): Of course Catholics did not require at the hands of Freemasons any testimony as to the innocence of the Knights of Columbus of the foul charge leveled against them; and so the republication of this incident and the reproduction of these find ings in a Catholic paper will seem rather superfluous. But the Sacred Heart Review, in common with most Catholic papers goes into the officer of Protestant newspapers and mag-azines, and it is with the hope that this striking refutation of the bogus oath (which so many of our Protest-

ant contemporaries have reterred to, and in the genuineness of which several of them have expressed their belief) may be seen and possibly copied, that we reproduce it here."

Everyone is familiar with the

malignant forgery which received such wide circulation and which imposed itself upon the easy credulity of anti-Catholic prejudice as the Knights of Columbus Oath. It was but a part of a continent-wide cam paign of unscrupulous slander of the Catholic Church and of every thing Catholic.

In a controversy with the editor of the American Freemason, Father Kenny, S. J., in America-whose nasterly arrangement of facts and cogent reasoning loses nothing by the dignified, courteous and straightforward tone of the controversycites from his opponent thus:

He again repudiates "the scurrilous papers, that have prated much of Masonry" in the hope of leading "the ignorant ones among Masons in their dirty train" and thus defends himself for not denouncing those

Masonic claimants by name We have held that any alliance. real or implied, between American Freemasonry and these vendors of filth cannot but work harm to our institution. We have refused give these reeking sheets the direct advertisement that might come from use of their titles in these pages. Our quarrel with Catholicism is one of principle; we can not allow the waters of legitimate controversy to be thickened and befouled those who have no more in view by those who have no increase than the arousing of ignorant pasions and prejudices.'

We quote this because it is here admitted that Masons have actively participated in the campaign of anti-Catholic slander.

What course more natural and direct could the K. of C. take to set those misguided Masons right if in good faith, to curtail their power for evil if dishonest, than the one actually taken?

In the impossible supposition that a harmless Protestant fraternal association were so maligned and slandered by Catholics that its members in consequence suffered in business in politics, and in many other ways et us suppose that leading members of the association submitted say to Cardinal Gibbons and Archbishop Ireland their constitution, their work, ceremonies and pledges," their 'famous secret ritual," in order to secure from these eminent . Catholics who enjoyed the confidence and respect of their co-religionists a refutation of the aforesaid calumnies; then if Cardinal Gibbons and Archbishop Ireland stated the facts as they found them it is reasonable to believe that their statement would go far to set the calumnies at rest so far as Catholics were concerned.

It would be what the straightforward and Catholic Sacred Heart Review might call "a striking refutation"; but doubtless there would be ound some Protestant sheet unfriendly to the supposed association that would call it "the formal and official approbation of the Catholic Church."

The following is not a supposititious the Maukato Journal, printed an article in which E. M. Lawless of the Waterville Sentinel (Minn.) was charged with having taken a treasonable oath when he was given the fourth degree in the order of the Knights of Columbus. The fourth degree obligations of the Society were submitted in full to the district court and the Morrisons were found guilty of criminal libel.

"The famous ritual that has hitherto been kept so secret," has also been submitted to Bishops, Cardinals and Papal Delegates. Good MOTLEY HEWES FLINT, 23rd degree. easy men they all approved of it! Will they sleep less easy when they Past Grand Master of Masons of find that it has been "divulged to the Masons" and that " a striking refutation of the bogus oath" is also" the official approbation of the Masonic committee ?"

> A USEFUL LESSON KINDLY TAUGHT

We venture to take the liberty of publishing this extract from the letter of an esteemed subscriber who is at the same time a Presbyterian minister :

" I suppose my opinion is a matter of almost complete indifference to you but I would like to express my appreciation of the general courteousness and dignity of your paper. Even when flaying most mercilessly what is to you the utter illogicalness of Protestants and Protestantism there has been as a rule an absence of sneering and a self-restraint that is not always too much in evidence in some other papers that I see occasionally."

We desire to assure our friendly and evidently honest Presbyterian reader that his generous appreciation

is very far from being a matter of indifference to us. We value it very highly; and we are glad that he yielded to the kindly impulse of Christian charity which prompted him to express it. He will be glad to learn that one of the chief reasons why the CATHOLIC RECORD is growing in the affection and esteem of the Catholics of Canada is precisely that indicated in his letter. There are other reasons-but that is another story.

Primarily and chiefly the CATHOLIC RECORD is for Catholic readers; we know that they will be better Catholics as well as better citizens if from religious conviction all trace and taint of bitterness and religious prejudice be removed.

Then in so far as a Catholic paper may hope to give Protestants a better understanding of the Catholic position there is no possible excuse for the boorish tone or language which in personal intercourse Protestants as well as Catholics or agnostics would very properly resent.

Catholics will be no worse Catho lics if they bear in mind the fact that Catholic Theology teaches that their Protestant fellow-Christians and fellow countrymen in good faith are included in the soul even though separated from the visible body of the Church of Christ. Only God. the Searcher of hearts, knows who is and who is not in good faith; whether Catholic or Protestant who is and who is not living in all sincerity according to the light and grace vouchsafed him. It is not for us to judge. -

Precisely because we Catholics hold the Faith above all earthly considerations, because we glory in the divine pledges that fill our hearts with Hope, we should remember in all humility that "the greatest of these is Charity."

Newman somewhere says that it is the mark of an educated mind to be able to discuss subjects on which we may hold the most widely divergent views without personal considerations obtruding themselves. The more untrained the mind the more personal — the more egotistically personal-will be the point of view Such persons are apt to prove their doctrine orthodox by apostolic blows and knocks; but they make no con-

Our Presbyterian friend has, in cidentally and indirectly perhaps, but none the less effectively, preached sermon if not on the virtue of Christian charity at least on Christian courtesy and the amenities of discussion, a sermon that we ourselves and useful and encouraging. If under the influence of a transient emotion or in the stress of work in difficult circumstances we have merited the qualifying phrase " as a rule " we hope that we may yet deserve to word "invariably." We have taken the liberty of giving a wider audience to his kind words of appreciation than the writer intended because we believe they have a message

NIETZSCHE AND THE NEWS-

for everybody who may read them.

PAPERS Though references to Nietzsche are frequent enough in the newspapers our readers will have ac quired very little knowledge of him or his philosophy from that source. We find in the Christian Guardian a good article by Dr. Workman on the subject from which we clip this paragraph :

He describes Christlanity as "the greatest of all conceivable corrup-tions," partly because he thinks it counteracts the law of natural selection and partly because he considers it a religion of dogma, but principally cause it has been called the religion of pity; for, much as he disliked dogma, he disliked pity or sympathy more, regarding it as a waste of feeling and as the greatest impediment ing and as the greatest impediment to a full development of life. "Pity thwarts the law of development which is the law of selection," he says, referring to natural selection," he says, referring to natural selection, or the theory of the survival of the fittest. He says also, "A man loses power when he pities," and he goes so far as to declare that "the weak and the botched shall perish," and that "they ought even to be helped to perish." Such sentiments are revolting, and indicate a disordered Perhaps the man who exmind. pressed them should be pitied rather than blamed, as he went hopelessly mad at the age of forty five, and con tinued insane for the remainder of

his days. Nevertheless while he did not create the anti-Christian philosophy which pervades non · Christian thought, this lunatic-genius did carry 'evolutionary principles in ethics to their logical conclusion." The Rev. H. H. Williams in the Encyclopædia Britannica while finding Nietzsche "extraordinarily chaotic" says : "Yet

it has been a true instinct which has led popular opinion as testified to in current literature to find in Nietzsche the most orthodox exponent of Darwinian ideals in their application to ethics."

"Science" prepared the way; the disintegration of Christian faith outside of the Catholic Church called for a system of ethics to replace Christian standards. Nietzsche simply gave form and expression to what was generally held by those who had discarded Christianity. English writers and thinkers, even those who retained Christian forms and terms, were deeply tainted with what we now call Neitzscheism. But we stand aghast at Germany's more virile even if more brutal trans-

lation of it into action. The occasion of this brief intro duction to the famous mad philosopher is this. At a recent clerical gathering in this city a serious and scholarly Anglican clergyman read a paper giving the results of his study of Nietzsche. Next morning the news papers briefly mentioned this fact without giving any inkling as to how the subject was treated. Not for lack of space however. For they recorded "a mild sensation" created by brother Anglican clergyman who announced himself as a disciple of Nietzsche. " They also recorded some sonorous sentences of the reverend mild sensationalist. "Christianity is too much afraid of the rich results of science" for instance. The bearing of this obserwation lies in the application on it, we presume, as another profound thinker has observed. Again, "perhaps if Christianity was without taint Nietzsche would not have been lost to it." "The individual has a right to pursue the best as the individual sees the best." And this: "Men of to-day need something more virile than old-fashioned Christian sentiment." And so oh through half a column.

It is only fair to add that the disciple was curtly and bluntly told by a level headed brother clergyman that his master's writings were blasphemous nonsense.

But the point. The reporters gave a bare sentence to the same and scholarly gentleman's paper on a subject of great present interest, and a half column to the vague and irrelevant inanities of the mild sensationalist.

The mind of the great reading public, uncontaminated by Christian obscurantism, is thus left open to the rich results of science.

Later the disciple of Nietzsche saved the Christian minister's face by writing a brief note to the papers explaining that "his super men were all in Christ." While this may not be easily understood it is quite as have substituted for it the single clear as most of the other sayings attributed to him in the newspaper report of the paper on Nietzsche.

> RELIGIOUS INSTRUCTION IN SCHOOLS

"The idea is gaining ground in far in eliminating all religious teaching from our schools. It has been ione in this country and in others in order to meet the objection of the Roman Catholic authorities that their children must not be taught even the Lord's Prayer or the Ten Commandments, for fear they would be indoctrinated with the virus of Protestantism. But when all relig-ious teaching has been eliminated, the same persons coolly turn around less.' And it is becoming apparent to many that we have listened with too great deference to our Roman Catholic friends, and efforts are being made to introduce religious teaching in some form."—The Chrisian Guardian.

The Catholic Church has always and everywhere stood for religion as a vital and indispensable element of education. Where a system of purely secular schools from which all religion is eliminated has been imposed by the State, Catholics have borne the burden of a double school tax when necessary that their children might receive a religious education. And here we are coolly denounced as the cause of that state of things against which we have always protested, and which wherever possible we have taken effective means to remedy. Neutral schools from which all religion is eliminated are not our ideal; but where they are imposed by the State and citizens of all religions and of no religion are compelled to support them, then we object to Protestants, Jews, agnostics, Mohammedans or others foisting on us their particular brand of religion and thus violating the fundamental principle and only justification of the neutral public school.

We Catholics have not the slight-

est objection to Protestants teaching all the religion they like to Protestant children; we think they do too little of it to counteract the effect of the atmosphere of religious indifferance surrounding the neutral school. But the attempt to graft Protestant ism on the public school system is not only radically unjust to all other forms of religion but subversive of the principle on which such system

The Bible in the schools? What Bible? The Protestant version? How long would Protestants tolerate the attempt to impose the Catholic version of the whole Bible on public schools? or any part of it? Would they consent to have the Ten Commandments even numbered as Catholics number them?

The Guardian continues

"In Austin, Texas, the school board as inaugurated a plan which provides that credit be granted toward high school graduation to all regularly en rolled students who pass an examination upon a course of study which is practically the same as that of the Graded Lessons for the Intermediate Department published by the Inter-national Sunday-school Association."

Oh, quite so: eminently fair. Now if Catholic authorities prescribed the course for Protestant children it would be quite a different thing altogether.

"The Churches are to do the teach ing, and they can teach what they like; but the examination will only deal with the historical, geographical or biographical features sons. The examiners will be perities. Something like this was proposed for Ontario schools, but so far we do not think definite action has been taken on it. The plan is worth considering, and a good deal of interest will be taken in its outworking." Starting out with the regrettable

elimination of religion from the schools by those unreasonable Catholics, we come by way of Texas back to Ontario schools. Had these ob stinately unreasonable Roman Catholics anything to do with postponing definite action on Dr. Seath's plan to encourage Scripture study by school children? It was a fair prop osition, fair to Protestants, Catholics. Jews and to those who objected to the Bible altogether; nor was it limited to the "historical, geographical or biographical features of the lessons.' We recall that the Superintendent of Education referred to the " phenomenal ignorance of Holy Scriptures in this province; a Protestant inspector amended the expression by substituting "appalling" for "phenomanal."

Are we Catholics also responsible

for this state of affairs ? If definite action has not been taken on Dr. Seath's plan does not the condition to which he referred suggest the reason? It might take more moral courage and greater effort if our Methodist contemporary were to face the facts of the situa tion and endeavor to move its read. ers to action in the premises without having recourse to the weak suggestion that the Roman Catholics won't let us do anything. But would it more manly, more straightforward and more Christian?

IRELAND, THE EMPIRE, AND THE CHURCH

The student of Irish history finds ompelling evidence of the guiding hand of God writ large across its every page. And never is the mysterious design of an All seeing Providence so manifest as during the long night of Ireland's penal suffering. As during the noon-day splendor of her golden age she was God's instrument for the evangelization of Europe, so through her many and bitter chapters of sorrows He elected her to be His messenger to new races and climes. It is only by recognizing this design of God that new civilization? A separate and in-Irish history can be understood at dependent Ireland might, and prob-

Had Ireland never passed under the yoke Irish ideals could never have had such influence English thought. Had the Irish people not felt the full weight of oppression they would never have gone forth to the ends of the world. and without the children of Ireland where would there be found apostles to lay broad and deep the founds. tions of the Church in the English. speaking world of to-day? Truly God moulded for His own wise ends

the destiny of Ireland. An independent Ireland would have remained an Irish speaking Ireland. And much as we love the Irish language, and sincerely as we sympathize with the efforts for its revival, we cannot blind ourselves to the fact that an Irish speaking Ireland could How

never have gathered for the Church the same rich harvest garnered by her English speaking children. As the great military roads of the Roman Empire were utilized by the missionaries who went forth in the name of the Prince of Peace, so the English language, reaching out to the ends of the earth, had to be made serve God's purpose by the identifying of Ireland with the British Empire. Ireland suffered materially. But Ireland and the Church gained abundantly from her subjugation by Britain. And which of us, realizing that man does not live by bread alone, would re-write her history otherwise even if we could?

There are those who will question this reading of Irish history. Let them consult the diary of a man whom popular opinion has long canonized as a pure souled Irish patriot When, towards the close of 1796. Hoche's expedition, with Wolfe Tone on board, lay off the Irish coast, this so-called deliverer of a nation in chains recorded in his journal his plans for the Irish republic that was to be. And he determined not only to root up and destroy English rule in Ireland, but decided that the Church, the enemy of popular liberty, should receive attention at his hands. Had Tone succeeded the history of the Church in Ireland and through. out the English-speaking world might have been different.

From the Catholic point of view the conquest of Ireland by England has had its compensations, to say the least. It made possible the penetrating of the great mass of the British Empire by the leaven of Irish Catholicism. How can we but see the design of God in this? Surely He Who regards the birds of the air and the lillies of the field regarded also His faithful Irish children, and if He allowed them to suffer and be tried it was only because all this was necessary for the vocation to which He had called them. Persecution was the fire that tested their fidelity and made their faith fruitful towards others.

If such was God's design for Ire and suffering, what of Ireland triumphant? Has her vocation passed with the nightmare of her sorrows No, the new era of freedom is even more pregnant with possibilities, and God has still a very special place in His plans for the Irish nation. Well from which they would not readily might the Bishop of Northampton speaking to the Irish Catholic Truth Conference, sound a trumpet call to the people. "To us," he says, "it hundred closely-printed octavo seems not so much an accident as a pages, of books written by Catholic Providence that this moment should have been held in reserve for the States down to the year 1820. So striking off of the last political fetters of your country, and that the first enterprise committed to emancipated Ireland should be to resume, with fresh courage and ampler opportunities, her ancient Apostolate on behalf of faith, morality, and Christian ideals." The time is ripe for a great forward movement of Catholicism. After the present European conflict things can never be again as they grapher. were. New horizons are being revealed, and politicians and socia philosophers are beginning to realise that the reconstruction of European society must be a reconstruction on a new and Christian basis. They are beginning to see that they must go to school to Pius X. and set them-

selves to learn the lesson he taught

so consistently, that there is only one

remedy for the ills of society, and

that "to restore all things in Christ."

It is the sensing of this new horizon that gives Ireland an opportunity to play a great part. In the reconstruction of society that must necessarily follow the European striking tributes to Catholic intelleccataclysm the British Empire must necessarily he in the van. And what Catholic but rejoices that Catholic Ireland is to be identified with the Empire in this upbuilding of the ably would, be just as Catholic, but such an Ireland's potency for good in the present crisis would be very seriously impaired. God willed it our notice is the volume of impresotherwise, and by so willing left us a sions of a Danish physician, Josure hope that the new order of hannes Jorgenson, on Lourdes. things will be established on a truly Christian basis. "Lift up your eyes. then, O Erin, and in the fulness of your gratitude to God, Who has sustained you through your long martyrdom and brought you at length to the fruition of your hopes, look out Lady at the far famed shrine. Dr. upon these new horizons and gird yourself for future campaigns." of Northampton do we pray that the with the avowed intention of re-Isle of Saints may prove faithful to her mighty trust. COLUMBA.

A popular notion of High Ideals

NOTES AND COMMENTS Of the publication of books there is no end. Month after month, week after week, the product of human brains and of the printing press flows with. out ceasing, and the flood seems ever on the increase. And it will probably go on increasing until that great cataclysm which, scientists tell us will one day overtake this planet and the civilization of which it boasts will become not even a memory Then, since man, so far as his terrestrial existence is concerned, will have ceased to be, the printed page will cease with him-the travails of the

> the light of day no more. BUT, TAKING the thing as it is, what of the Catholic share in it? It is a common complaint in some quarters that there are no Catholic books worth reading, and that, saving nothing of quality, such as there are, are entire, ly out of proportion in price and mechanical execution. This utter ance is of course evidence only of ignorance and prejudgment, but it goes down with the unthinking crowd, who are only too glad to avail themselves of an excuse for their own practical illiteracy. For the illiterate man is not necessarily he who cannot read or write, but rather he who, possessing these advantages, knows only how to use them to the perpetuation of his own ignorance as to everything that is elevating and refining, good and true. There have, on the other hand, been men who were illiterate in regard to letters, but who yet in

practical wisdom, intelligence and

true refinement have reached the

upper planes and become benefactors,

both intellectually and spiritually, of

the race. So much by way of sermon.

author, the enterprise of the publis h-

er, the economies of the reviewer,

and the product of all three will have

passed into the fossil state to see

A GENERATION or so ago the publication of Catholic books in English was of comparatively limited range and was mainly confined to the few Catholic publishers who put pecuniary advantage second to the interests of their Faith. Yet it would surprise most people to spend a half hour in the examination of any representative catalogue of Catholic books of recent years, and it would be a shock recover to look through Finotti's "Bibliographica Catholica Americana"—a list running into over three authors and published in the United that the English speaking pioneers of the Faith on this continent were not wholly of the illiterate, nor yet of the sordid, money grubbing class, which some of their so superior descendants would have us believe. If they were, Father Finotti would never have achieved the renown which is his among the initiated of being America's premier biblio-

WE HAVE in recent years into a rather better stage of things. Instead of being confined to isolated Catholic publishers or booksellers, the publication of Catholic books has become an important department of some of the larger publishing houses in both Great Britain and America. This is especially true of the great house of Longmans, Green & Co. The market must be there surely, or nublishers of this class would not cater to it. Longmans' "List of Works mainly by Roman Catholic Writers," is indeed one of the most tual activity that one could wish for. We would recommend any of our readers who may wish to look into the matter for themselves to write to Messrs. Longmans, Green & Co, New York, for this List. It will well repay their perusal.

AMONG RECENT publications from this List which have come under This has been translated into English by Ingeborg Lund, and, with a preface by Hilaire Belloc, goes forth to spread abroad through the English speaking world further knowledge of the wonders worked by Our Jorgenson is an author of repute in his own country, and visited And no less fervently than the Bishop Lourdes with an open mind, and cording his impressions on the spot and of communicating the results to the world. This he has here done in two hundred pages of entertaining and instructive