

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, JULY 4, 1914

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THE KNIGHTS OF COLUMBUS

Time was when mailed knight kept his heart in purity and gave the service of his hands to the poor and oppressed. To guard his honor from stain and to die mayhap in the field of battle, in harness and unafraid, dominated his life. To-day we have their descendants—the Catholic laymen—who do battle for State and Church in the lists of life. They are recruited from almost all ranks of society. Business and professional men, they who stand above their fellows as well as they who sit in the seats of the lowly, are fused into a great organization which is ever increasing the sphere of its usefulness and winning daily-merited commendation and respect. We refer to the Knights of Columbus who are unwearied in manifestations of devotion to the Church. To their honor be it said that they recognize the importance and necessity of the higher education of our people. They lose no time in waxing eloquent about the educational glories of the past. They warm themselves at the fire of their own making and are adding to our achievements in the cause of education. Their splendid benefactions to the Catholic University indicate not only their generosity but also their sagacity. For one great hall of learning, guided by our best and brightest, speaking the language of our times and taking from the world all that can minister to truth, generates influence, enthusiasm and endeavor. Hence the Knights by their support of the Catholic University have placed us all under an obligation whose magnitude we can see but dimly. They have capable laymen lecturing here and there on Socialism and the doctrines of the Church. Deeds, not words, is their watchword. In Canada this great Catholic order is growing apace and yielding an abundant harvest of zeal and self-sacrifice. Here also it is devoting its attention to education. Scholarship in colleges for the children of the poor, a determined and persistent crusade against indolence and apathy and encouragement to show us that we should contribute our quota to the formation of public opinion are on their programme. Some preachers who have no respect for either scholarship or veracity express in their own peculiar way their disapproval of the Knights, but happily the average citizen knows how to appraise these individuals.

THE GRADUATE

This is the glad month of the graduates. Diplomas will be given and their recipients will step into the world that will give them a joyous welcome. The fanmakers of the public prints weave many a chaplet of weird humour for the graduates, thinking, we presume, that self-conceit is their inalienable heritage. Some of the graduates may be self-opinionated and consequently in for a drubbing by experience; but we should prefer to back them for a place in life's race rather than those who bend before every breeze of opinion and who are but of the crowd.

HARD WORK

The average graduate, however, is a believer in the gospel of hard work. Its necessity has been impressed upon him. Whatsoever his dreams and hopes he knows that going up the heights means toil unremitting and taking toll of every energy. To get out of the ruck, where the easily tired, the incompetent and dawdlers fight for a livelihood, entails keeping up acquaintance with his books and stern refusal to have aught to do with the things which conduce to physical and moral degeneration. He must pay the price for success in any department of human activity. He may not amass money, and the prizes of life may elude his grasp. But if work and love and purity accompany him he cannot be a failure.

OUR WISHES

We wish his dreams to be transmuted into actualities. We rejoice with him because he goes forth so gallantly to do battle. His is the courage of the adventure—the vision that

sees every bush afire with God—the trust that wraps him around and makes him front the world with never a suspicion of disillusionment. And may he be always so. Stress and storm may shake him; his sky may be lowering at times; they, perchance, in whom he rested may crumble and disappear, but he may keep his soul in peace and be mellowed as years pass by a wise and comprehensive charity. And then as the shadows lengthen he may have a sheet of holy remembrances—a canticle of gratitude for mercies and favours, a kindly heart, waiting unafraid for his ship to come in.

FOR THE PARENTS

We presume that parents look upon the commencements as red-letter days. The mothers will crowd the halls of graduation and be aglow with excitement at seeing their darlings under the fire of recitation or piano-playing. Every word of praise for the entertainment will fall like a blessing upon the maternal soul. Their daughters may be world-captivating song birds or exponents of the drama—who knows what the future holds for these fair young things who sing so sweetly and speak so wisely? It sometimes happens that during the gray years after graduation they never touch a piano save to extract ragtime from it. The skillful fingers that put wondrous things on the canvas have lost their cunning and are strangely idle. Some of them, it must be confessed, sit down at home waiting for their prince to come and meanwhile are devoting attention to the vagaries of fashion and the excitements of bridge-whist. A good dose of work might keep their accomplishments in good condition and be a deterrent to encroachments in the family check-book. But some people are attracted by even the idle ones who, we presume, are entitled by some right beyond our ken to a place in the world.

A SUGGESTION

May we say, however, that if a part of the money spent in the acquisition of piano-playing, etc., were given to the boy's education we might have more representatives in the professions and fewer in unskilled labor circles. All work is good and can, we know, be lifted up to the heights. But this principle can govern all kinds of work—statesmanship as well as that which depends on thews and muscles. We say this because we have been reproached with inciting the young to have ambition. These good reproachers would have us in the rearward of progress or mere onlookers at the prosperity of other citizens. Ambition is the tonic which many of us need. We are surfeited with odds and ends of advice which may seem sacrosanct to some, but which in our opinion are blood-thinning. We need the impulse of effort, the joy of striving and the satisfaction of knowing that we are wearing and not rusting out. Old talk, but always timely, and consequently we don't understand why so much attention is devoted to the sweet girl graduate. It seems to us that her brother is entitled to some education that will enable him to get a grip on life. He should have a square deal. The money invested in him may often do good yield rich dividends. But to send him into the world with mind unformed, with heart undisciplined, as a rule, to doom him to the lowest ranks and to rob him of rights which are truly his.

VACATION TIME

Vacation time is a period of relaxation, but there is no vacation from the service of God. There is the obligation of hearing Mass on Sundays and holy days, there are the same duties to ourselves and to our neighbors. Yet some of us forget these things and are only too ready to ignore the strict observance of the law of God. Parents especially should see that opportunities for hearing Mass on Sunday are included among the other requisites of the summer trip. Early impressions are stamped upon the soul of the child by just such examples of fidelity to religious duty. Children accustomed to see the neighborhood of the Church included in the summer outing will grow up with the true sense of its necessity. The leisure of the summer

resort is indeed very refreshing, but there is a corner in true devotion more restful. The short time of the Sunday Mass gives rest to one's soul and soothes the mind with the reflection of duty performed in the spirit of loyalty to God. And yet we have heard pastors pray to be delivered from the trippers who put themselves in the first and God in the second place. During the week they toil at amusing themselves with the result that Sunday finds them too wearied to obey the law. The children who scamper around in all kinds of weather during the week are kept at the hotel on Sunday because a rain or fog might blight the darling's health. To the parishioners these people are object lessons of what Catholics should not be. They give scandal, provoke the derision of the outsider and are regarded as spineless individuals who have either no conception of their duty or no desire to be faithful to it. Their departure is hailed with delight and with the prayer that they may reserve their godless manners for other regions.

A VERY SERIOUS MENACE

At the Commencement exercises of the Manhattan College held recently Mr. T. W. Churchill, President of the New York City Board of Education delivered an address in which he used plain language in dealing with a very important subject. He denounced vigorously what he described as an attempt to bribe the educational institutions of the land into abandoning religion in return for the payment of so much cash. Mr. Churchill voiced the sentiments of thousands when he declared that "it makes one's blood boil with shame to think that in this generation and in this Republic any body of men would so brazenly employ the tremendous power of great wealth as to permit it to buy the abandonment of religion."

He was dealing with the practical effects of the Carnegie Foundation for the pensioning of college professors. He pointed out that millions of dollars, ostensibly appropriated for a provision for the old age of college professors, were really intended to buy out colleges, which, for the sake of lucre, are willing to bolt their doors against Christian teachings in any shape or form.

The head of the New York Board of Education thus describes how Carnegie's money is employed to de-Christianize American colleges: "It soon became apparent that what had been hailed as a provision for the old age of professors was in reality a corporation to buy the control of such colleges as were willing to sell their birthright and carry on college teaching and management according to the pattern prescribed by it."

"The Foundation has deliberately and conspicuously made a mark of the religious colleges—particularly of the small institutions which in their own field carried on a great Samaritan work with limited equipment but a splendid spirit, and one after another many religious colleges have been seduced by great wealth to give up the independence that should be found in a college if nowhere else, and to forsake the faith of their founders."

It was a curious coincidence that a press dispatch, which appeared in the daily paper after Mr. Churchill made this exposure of the Carnegie Foundation, confirmed what the head of the Board of Education had said the night before. Under the heading "Bar out the Methodist Episcopal Church," the press dispatch dealt with how the Methodist Church had lost control over the Vanderbilt University of Nashville, Tenn. It reads: "Nashville, Tenn., June 16.—By resolution passed to-day the board of trustees of Vanderbilt University declared that that body has complete control of that institution and that the Methodist Church South has none. The board of trustees of the University will elect trustees without having them confirmed by the Church."

Then follows this very significant statement: "The board also formally accepted the gift of \$1,000,000 made to the University by Andrew Carnegie for the benefit of the Medical department."

We have here a clear case of barter and sale. The Vanderbilt University was offered \$1,000,000 if it severed all connections with the Methodist Church. The prescribed conditions were complied with and the bribe was handed over promptly. The *Freeman's Journal*, on two or three occasions, adverted to the case of the Vanderbilt University as illustrating the methods employed by the Carnegie Foundation to effect a cleavage between religion and education.

And who is the person who assumes the right to dictate what shall be, and what shall not be, taught in our institutions of higher learning? Whence does he derive his authority

to do so? Mr. Churchill makes this answer:

"By reason of the imperfection of our labor laws a lucky iron master skims the cream of their wages until he amasses through them a fortune that makes that of Croesus look like a little pile. And to these men who work before the furnaces the heap of wealth stands in the way, blocking the entrance of their own sons into institutions which the public had expected to throw the light of education into wider and wider strata of society. For the Carnegie Foundation by its requirements excludes from the colleges which it aids with money such youths as do not meet the requirements which the foundation sees fit to establish."

It is well that attention is called to a very threatening and insidious danger. The millions set apart by Carnegie for indirectly assailing Christianity, under the guidance of helping on the cause of education, are a positive menace that cannot be ignored with safety. It is time that the country should be aroused to the character of the attempt to eliminate every trace of Christian teaching from the collegiate curriculum.—*N. Y. Freeman's Journal*.

ABOUT NEW RELIGIONS

We are living in an age of "new religions." Dr. Eliot, President emeritus of Harvard, evolved one some time ago and modestly labeled it "The Religion of the Future." And now another member of a New England University comes forward with his contribution to the stock of new religions, Dean Charles R. Brown of the Yale School of Religion has scant regard for the religious sanctions which in the past played so important a part in the upbuilding of character. The higher criticism doubtless has taught him to place little value on teachings his Protestant forbears held to be of vital importance. Fifty years ago he would not have been a member in good standing in most Protestant churches if he publicly gave expression to the views which make up the interview with him published in last Sunday's *New York Times*. He has ill conceived contempt for orthodoxy of any sort. He would sweep all dogma away and make the "new religion of service not of ceremony." In other words he would have Dives be solicitous about the poor man at his gate, even though the spiritual motives for the dispensing of charity, which in the past were strong incentives to make men and women extend a helping hand to those less favored than themselves in the struggle for existence, should be non-existent.

Dean Brown is of the opinion that the falling off in the matter of Church attendance is of comparative little importance, provided men manifest a disposition to relieve the material needs of their fellow men. In this belief one can detect the placing of the physical above spiritual well being. This is the natural result of the fast diminishing influence of religious denominations that are drifting away from their former moorings. Referring to this drifting, the head of the Yale School of Religion says: "Modern thought has had its definite effect upon all creeds. From each creed, except the Catholic, much has been taken; and to each creed, except the Catholic, something has been added by modern life."

After enumerating the changes in the doctrinal teachings of the various Protestant sects, the Dean thus adverts to the transformation wrought in the Presbyterian Church: "Presbyterians do not require assent to the Westminster Confession from all ruling elders and ministers, and they are showing also a more tolerant attitude toward the Unitarian Theological Seminary (A hotbed of Protestant Modernism or higher criticism.—Ed. F. J.) The General Assembly now would not enter into such a controversy as threw out Dr. Briggs and Henry Preserved Smith."

Such is the change brought about in what was once considered the strictest of Protestant sects. It is indicative of the doctrinal disintegration taking place in all the Protestant sects. This is the real explanation of the decreasing attendance at Protestant Churches. Dean Brown, in trying to explain this unquestionable fact, assigns it to many causes. He tells us that "in these days there are more social virtues open. Church service once was almost the only occasion when the better people gathered together." In other words, social clubs have supplanted churches. But why have they?

Surely it was not for social intercourse alone that Protestants of another generation filled to overflowing churches in which to-day are very many empty pews. Dean Brown indirectly explains this state of things when he states that the former deep sense of responsibility for sins committed virtually has disappeared. He scoffs at rewards and punishments meted out after death for deeds done in the flesh. He says: "The idea of an arbitrary judgment of a fixed supernatural punishment for sin, was a human device." Heaven fares no better at the hands of the Dean. Here is what he has

to say about it: "And as to heaven, I should say that the rewards of righteousness also are found on earth in peace and in the sense of a more complete self-realization. The highly developed righteous man of modern days does not think much about the bliss of transportation into a celestial paradise where he will forever abide after the toil and turmoil of his earthly life. That seems to have been held out by the ancients as sort of pay for being good. In these days of advancing thought no bribe is necessary for sensible men."

It would be useless to quote the Bible in refuting these views. The higher criticism, of which Dean Brown is an exponent, has reduced the Protestant rule of faith to the status of a mere historical record of an Eastern people. According to this view the Bible is no more the inspired word of God than are the annals of the numerous nations with which history deals. Is it any wonder that Protestants holding that view prefer remaining at home on Sundays and leaving ministers to preach to empty pews?

The head of the Yale School of Religion is not disposed to criticize adversely these church-absentees. We quote his own words: "It may not be a bad sign even if it be true that fewer go to worship in the pews. The essentials of religious life are more fully met by worship expressed in terms of service through the working days. Decreasing church attendance may be regarded without terror if an increasing Christian spirit marks the conduct of our routine existence."

We have given the views of Dean Brown because they are typical of those entertained by many leaders in the Protestant sects, who are busily engaged in removing the ancient landmarks of Protestantism. When they shall have finished their work of destruction, there will remain very little of the Christian belief Protestantism took over from the Catholic Church when Christian Unitism was broken by the Lutheran revolt.—*N. Y. Freeman's Journal*.

MODERNISM AND KANT

In his work "Modernism and Modern Thought" (Herder) the learned Jesuit, Father I. M. Bampton, points out that the initial error of Modernism is the error of Kant, namely, that God and the supernatural are unattainable by our intellectual knowledge. This theory of Kant (and also of Spence) whose agnosticism was in sharp contrast to the deism of Kant) appears at every step in Modernist teachings, and is fatal to the Catholic doctrine of faith which teaches that faith is intellectual assent to supernatural revealed truth. Thus Modernism differs from all other heresies inasmuch as it strikes at the very roots of faith and is not confined to religion alone, but also attacks other processes of contemporary thought and action. Modernism bears the same relation to what is modern that liberalism bears to liberal, or capitalism to capital, or militarism to military, and appropriately enough describes the spirit which exalts the modern at the expense of the ancient, which extols the new because it is new and depreciates the old because it is old, and which so far is a revolt of the present against the past. As the *Freeman's Journal* has already pointed out, nearly every creed in the world, including Judaism, is at present subject to Modernistic attacks by members within their folds.

The object of Modernism, says the Jesuit, is not ostensibly to set up a brand new form of Catholicity, but to reconstruct the old on new lines. As Modernists put it, they want to "re-adjust Catholicity to the mind or spirit of the age; to reinter-pret Catholicity in terms of modern thought." This sounds right enough, says the Jesuit; but the question is—what kind of modern thought? There is sound thought and unsound thought and it is of capital importance to know which form of thought is to be our basis. In seeking to provide an answer to this question, Father Bampton takes us back to the thinker who lived and wrote over one hundred years ago, to wit Kant. He is the man whose impress as a thinker has largely affected the modern world of thinkers, his influence (says the Jesuit) being clearly discernible in modern thought. Kant is a nationalist and modern thought is mainly nationalistic; though he does not deny the supernatural, he puts it outside the field of things knowable, and modern thought, so far as the supernatural is concerned, is distinctly agnostic or know-nothing.

Like the Modernist, Kant makes a matter of inward personal experience, independent of any external authority, and modern thought is distinctly impatient of authority. Indeed, says the Jesuit in effect, even those who have never studied philosophy or even heard the name of Kant are influenced by his way of thinking. And the Catholic Church, with a vigilant eye has seized upon the inspirations of modern thought (i. e. of Modernism) and found that they lie in the whole corpus of teachings created by Kant in his "Critique." The question then for solution is: Can Catholicity be reconciled with that form

of modern thought which is imbued with the teaching of Kant, and which is consequently tainted with rationalism?

Modernism (replies the Jesuit) is not only an attempt to accommodate Catholicity to modern ideas as infected with Kant's spirit; but more important, it is an attempt to accommodate Catholicity to Kant's very system. Kant lays it down in his "Critique of Pure Reason" that the human mind cannot have true knowledge of anything outside the facts of sense experience, that is, of what has been seen, heard, or felt. Without the senses the mind, (says Kant) would be a blank, without judgment memory or other inferential faculty. We can only know phenomena, says the philosopher. Underneath the appearances, there may be reality—what he calls noumena (noumena), or things in themselves. The human mind may hold the existence of a thing in itself, a noumenon, and give it the name of God and act for all practical purposes as if this noumenon actually did exist. Man would do this in order to hold his possibly existing noumenon as a regulation of his principles of conduct. But (says Kant) the mind cannot know this noumenon for the reason that the noumenon operates outside the scope or purview of our senses. We cannot feel, or see, or hear it; we can only surmise its existence and be guided by what is good in its promptings. Those who have studied their theory of "vital immanence" "Lat. in. and maneo, to inhale in" will have no difficulty in realizing the proximity of the Kantian idea to that of "natural inherency."

Catholic philosophy agrees with Kant up to the point in which he postulates knowledge through the senses. But whereas Kant says that human knowledge ends with the powers of the senses, the Catholic Church teaches that human knowledge does not necessarily end here. Catholic philosophy holds that the mind recognizes that the objects presented to the senses are real things and that its knowledge regarding them is true knowledge. Kant would say: We know the phenomenon only but as to its inmost nature (the thing in itself) we can only surmise its existence as occasioning the phenomenon. The Catholic teacher would say: We know the phenomenon and through the phenomenon we know the thing; for the phenomenon is but the creation of our senses, but the thing itself is manifest to us.

Kant, to do him justice, says the Jesuit, was not minded to be an agnostic in the strict sense. A German would call him a pietist; we Catholics should term him a kind of Methodist. Yet (says Fr. Bampton) his premises show the way to agnosticism. Our pure reason cannot attain to God, and we can only postulate (i. e. ask to be allowed to assume) a God through our practical reason and for the purposes of basing a constructive morality on that postulate. Our pure reason says: We cannot indicate or demonstrate a God. It may be of interest to those who take an interest in what is called the psychology of thought to reflect upon the fact that Kant was of Scottish grandparentage and that his method of reasoning bears a close enough analogy to that of the Presbyterians, the almost entire doctrine of whose religion is contained in the words of Christ: "The Kingdom of God is within you."—*N. Y. Freeman's Journal*.

CHEATING THE TRUTH

The numberless converts that every day literally break into the Church, despite their prejudices, have received a splendid exemplification in the case of a recent distinguished convert. In the Chicago Examiner, he tells us, "I began my inquiry as an enemy," but, like many others, he ended it as a devoted friend. There are men who are really afraid that the truth will force them into the Church and to the sacrificial road leading heavenward. They would deem the discovery of Christ's truth a misfortune. They humbug themselves with their own shallow sophistry. They go through life in a state of religious coma induced by nervous indifference. They lull their consciences into a sickly quietude and think they are all right since they do not know and believe they have not time to find out the truth. Such men are living in a state of mortal sin, for they are daring to trifle with God Himself in playing hopscotch with eternal verities.

He who reasonably doubts of his Protestantism and does not investigate his doubts can no longer be said to be in good faith; his mental condition is essentially the outcome of bad faith. A baptized man who does not doubt of his false faith is in error, but not in sin. Quite different is it with the coward who fears to learn the truth lest he might lose the comforts of the world and the prestige to which thoughtless friends exalt him. He lives in a "fool's paradise" and runs to hide himself when Wisdom shines in a stray ray. He is a coward, a liar and a cheat—deceiving himself and daring to believe that his silly trickery deceives his God. Such men are the worst of fools inasmuch as they fear to be wise.—*Buffalo Union and Times*.

CATHOLIC NOTES

At Namosi, in the mountains of Fiji, four thousand feet above sea level, Father Guinard, S. M., is building a mission residence.

Word has been received in New York City that Mgr. Patrick J. Hayes, president of the Cathedral college, had been appointed Auxiliary Bishop of New York.

Mother Janet Stuart, mother-general of the Society of the Sacred Heart, is now in this country, to make a visitation of the houses of her order. Mother Stuart is a granddaughter of the late Earl of Castle Stuart, a lineal descendant of the royal Stuarts.

A Spanish paper, cited by our esteemed contemporary, *La Revista Catolica de Las Vegas, N. M.*, chronicles the conversion and reception into the Church by the Archbishop of Granada, Spain, of the British vice-consul of that city.

The preparations for the Eucharistic Congress, which will open in Lourdes on the 22nd of July, are now practically complete. It will be a stupendous demonstration of the faith. Since the war on the Church began, no Eucharistic Congress has been held in France, though that country has contributed more than any other to these great assemblies.

Prince Max of Saxony is the only royal priest in the world. He is a brother of Frederick August, King of Saxony, and is a scion of a house among the oldest in Europe, which gave an Emperor to Germany in the beginning of the tenth century. Prince Max is now preaching in Paris and was formerly a missionary in the slums of London.

Shortly after the death of Cardinal Vaughan a committee of prominent ecclesiastics and laymen was formed under the presidency of the Archbishop of Westminster to discuss the question of raising a suitable memorial, and it was unanimously decided to found in his honor a secondary school for boys, to be known as the "Cardinal Vaughan Memorial School." In accordance with this decision an appeal was made, and so prompt was the response that within less than a year the sum of £20,000 was raised for this purpose.

The Rev. J. K. McDowell, B. A., until recently Vicar of Barrington, England, was recently received into the Catholic Church at the Church of Our Lady and the English Martyrs, Cambridge, by the Very Rev. Monsignor Barnes. Mr. McDowell was educated at Trinity College, Cambridge, and at Ely Theological College. He was ordained in 1894 by the Protestant Bishop of Liverpool, and has served in the following curacies: St. John Baptist, Tuebrook, Liverpool; St. Matthew, Sheffield; St. Andrew, Holborn. Since 1910 Mr. McDowell has been Vicar of Barrington.

In the heart of the Campagna, fifteen miles to the north of Rome and not far from the interesting remains of the great Etruscan city of Veii, which was taken by Camillus in 396 B. C., traces of human life much more ancient still are now being unearthed. These relics, said to date back to the pre Etruscan civilization of nine centuries before Christ, consist of a number of tombs in which bodies were evidently buried extended at full length, although in consequence of their extreme antiquity all traces of the skeletons even had disappeared. Beside each grave a smaller receptacle was dug out to hold the vases which were always buried with the dead.

Fifteen hundred Catholic men and women marched down one of London's busiest thoroughfares Sunday, May 3, telling the Rosary publicly, to commemorate the days when their ancestors passed over that painful road to their death for celebrating Mass, attending the sublime Sacrifice, or even harboring a priest in their houses. No banners or lights were carried; only the crucifix went before; for this was the Ransomers' procession in honor of the English martyrs, hanged, drawn and quartered at Tyburn after being dragged over two miles of road on hurdles between lines of jeering populace. What a change to-day, when the spiritual descendants of these martyrs were watched with interest and respect by the passers by!

A late issue of the *Osservatore Romano* contains an account of recent discoveries in the Tuscania Cathedral in Rome, which seem to establish the fact that it was founded at an earlier period than was at first imagined—the third century instead of the fourth. Most interesting inscriptions have been found in it, one of them recording the name of a certain Faustice, who is described as an "Exorcist"—one of the minor orders. Another bears the name of Januarus who is mentioned as "Deacon." A fragment of a marble inscription bears only one word: "Presbyter"—Priest. These are valuable documents which show that the various grades of the sacerdotal order were in existence in this little country village, whose dead were placed to rest in this simple Catacomb, between the third and fourth centuries of the Christian era.