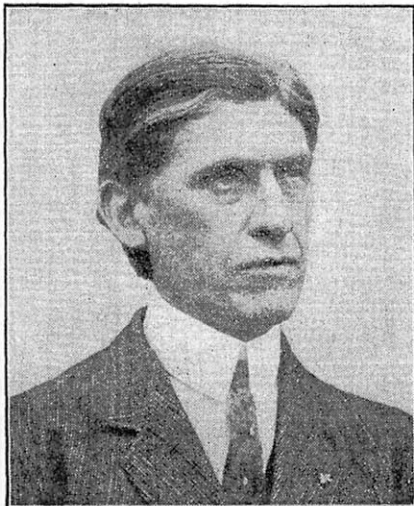




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Members of K. of C. Commission on Religious Prejudices

Conquering Religious Prejudice

By Benedict Elder

THE work of the Commission on Religious Prejudices is greater than was anticipated. And it is increasing. It seems likely to become the biggest work as yet undertaken by the Order. Conquering the religious prejudice of one man is no mean task; what, then, must it be when a nation is contemplated!

To discover the sources of prejudice, to determine its causes, to measure its extent, to weigh its consequences,—is part of the Commission's work, but only a preliminary part. The sources must be reached, the causes must be removed, the consequences, where they cannot be averted, must be counteracted. The means to these ends are many and various. Those fitting in one instance probably are unfit in another. Those suitable for one community are not applicable universally. The intangible character of the quantities to be dealt with does not simplify the problem. In handling them, system proves workable only to a limited extent and hard-and-fast rules of action are found to hinder, probably quite as much as they help.

In a general way, certain fundamentals of policy are unmistakably correct. They are broadly indicated by the Chairman's initial article on the Commission, which appeared in the February COLUMBIAD. Thus: "We heartily welcome encouragement from those of other faiths. We would not suppress free speech. We would not disarm any honest criticism of ourselves or our faith. But with stern purpose we condemn the unlicensed propaganda which libels a whole people and leaves them without redress in courts of justice." And thus: "It would be folly to enter on this work without clean hands. We must be careful not only to refrain from any act or word that would belie our claim to Christian charity, but also, to search our hearts for traces of any feelings or instincts that are not compatible with charity."

In more detail, these fundamentals of action are set forth in the correspondence of the Commission, particularly that with the Knights. As, for instance: "We cannot find fault with the general run of non-Catholic papers for carrying prejudiced articles about us, if our own papers are conducted in the same manner, and while this is not generally the case, some instances are sadly to the contrary, and they warrant the caution here given: we cannot be too careful to the end that the Catholic press reflect only the cardinal virtues of our religion,—truth and charity." And again: "The fundamental governing our Commission is, that tolerance begets tolerance, whereas intolerance begets only intoler-

ance. We have members who seem to think there is no prejudice on our part, but this is not altogether correct. We must cultivate the gift, as the Scot puts it, "to sae oursel as ithers sae us." This is but another way of expressing a recent utterance of one of our priests: "God save us from the bone-headed Catholic!", which is not much different from the suggestion tendered by the editor of a widely known daily paper, that "each side should muzzle its own fools."

The following, to a Knight who reported that no



P. H. Callahan
Chairman of Commission

prejudice existed in his community because it is almost wholly Catholic, illustrates the enduring spirit of the Commission's high purpose: "In such cases, Catholics have a duty to perform. They should see that perfect tolerance for others exists among themselves, and, especially, that none shall suffer, in a business, professional, political or social sense, on account of not being a Catholic." That this is the correct thing to do is known on high authority,—the first Encyclical letter of our beloved Pontiff Benedict XV, in which, with the grace of God, he proclaims the chief object of his pontificate to be the restoration among men of that love for one another which our Blessed Savior, living and dying, by word and example, enjoined His disciples unremittently to observe.

In keeping with the salient policy of the Commission thus indicated, suggestions coming to it of plans that have a tendency to draw lines of denominationalism in business, politics or social life, are not considered favorably. "If we are to have peace, we must study the things that make for peace." This calls for sacrifices; but what is not worth a sacrifice is not worth anything. We need not say; indeed, we must not say; "Peace! Peace at any price!" but we must be willing to give for peace, the utmost that is consonant with our self-respect, our Catholic manhood, our free and sovereign citizenship. Who demand more than this, put themselves beyond the reach almost even of charity. The line of demarcation in this particular is well expressed in a letter from the Commission to a Brother Knight, who had referred to the project in hand as a "fight": "We prefer to call it a movement for peace. It is not a fight, but peace, that we wish to bring about. Our attitude is one of conciliation and charity toward all honest, liberal and fair-minded men; with an unbending purpose, however, energetically to expose everything of a false, malicious, or scurrilous character."

Let it not be thought, therefore, that because the Commission is not favorably disposed toward "Catholic" insurance, real estate or manufacturing com-

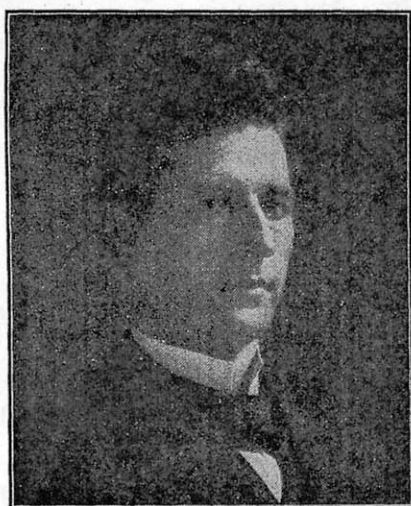
panies, or to other "Catholic" enterprises to be conducted for individual profit or advantage, or because it considers that to vote for a candidate for no other reason than that he is a Catholic, is sternly reprehensible, or because it opposes adding fuel to the flame of prejudice by stirring up deeper prejudice, by "hitting back," or by "starting something," and, instead of all this, counsels charity, patience and long-suffering,—let it not be thought, therefore, that its members are lukewarm or afraid. Could they be lukewarm when all that they hold dearest in this world or the next is being outrageously and shamelessly maligned? Could they be afraid when they know that "Thrice is he armed who hath his quarrel just?" No; when conciliatory tactics fail, when pleas and prayers fall on deaf ears and Christian forbearance is construed as evidence of guilt or cowardice, the attitude of the Commission will become vigorously aggressive. There is a limit to human endurance in all things. Even Our Lord, though He "sat daily teaching in the Temple" and in patience heard the slurs and insults flung at Him, lashed to scorn the hypocrites and Pharisees, and when He found thieves in the Temple, He drove them out with whip-cords.

And so, imitating our divine Exemplar, when honest though misguided men "revile you and persecute you and say all manner of evil of you, remember that your reward is exceeding great in heaven" and bear it in patience, for "they know not what they do." But with the "liars, hypocrites, scandal-mongers, who are like unto whitened sepulchers,"—the matter is different. They will be exposed, prosecuted, "lashed out of the Temple." Their pernicious practices in concocting and circulating calumny will be made so expensive, they probably will be glad to stop them.

As the Knights probably know, action already begun along these lines has resulted very satisfactorily. The fake fourth degree "oath" has been exposed in three separate criminal prosecutions, which resulted in the conviction of the offenders. In the civil suit of Father Rossman of West Virginia against the "Menace," a verdict of \$1500 in favor of the plaintiff was recently returned by a jury of Joplin, Mo., the defendant's own "bailiwick." Recently also, four officers of the "Menace" company were indicted in the United States court at Joplin for sending obscene matter through the mails.

Everyone who fulminates rancid indecency by relating anti-Catholic nightmares, whether from the platform or through the press, will receive the compliments of the Commission, tendered "in manner and form as sayeth the law." Those not

(Continued on next page)



Benedict Elder
Assistant to Chairman



Robt. G. Wulf
Secretary

Sidelights on Religious Prejudice

(NOTE: Under this caption, from time to time, the Commission on Religion Prejudices will publish for COLUMBIAD readers such matters of special interest as are local in character but may be of general application. P. H. Callahan, Chairman.)

The Church and the Bible

already known to be hopelessly set in their perversity will be given every opportunity to correct misinformation. As in a case that comes from eastern Kentucky, where a scurrilous editorial was circulated. A letter was written to the editor, couched in these terms: "While your paper at times shows a strong prejudice, or anti-Catholic feeling, nevertheless, it is our opinion that it materially differs from the papers whose existence is for the sole purpose of, and depends upon, exclusively conducting a malicious and scurrilous campaign against Catholics." This editor was given an opportunity, and was urged, to learn the truth. He did not try. His constituency has been circularized with copies of "A Plea for Peace." If this does not prove effective, further developments may be expected.

Taken all in all, our campaign is one of education,—to educate ourselves to greater patience and charity and our honest neighbours to the scheming, lying, villainous trickery of the dishonest ones. Already the work is promising well. The encouragement and assistance so willingly given by the Knights surpass all expectations, and the good-will expressed in hundreds of letters from non-Catholics,—not a few of which are from Protestant clergymen,—is an inspiration that gives greater impetus to the work in hand.

Many suggestions have come to the Commission, but they have not been considered sufficiently to report on them now. The work of organization has occupied much of the time to the present, and the details of this are too dry and tedious to be of interest to the Knights generally. THE COLUMBIAD monthly will carry articles informing the membership of the vital steps and salient features in this great work. And it is suggested that these articles be passed on by Brothers to their friends and neighbors.

In persistence, patience and prayer, we shall conquer.

A "Danger-Scale" for Athletics

(From The Journal of the American Medical Association.)

Inasmuch as the fundamental aim of athletics is, or at any rate ought to be, health, it is not unreasonable to ask in what degree each type of game or sport approaches this ideal of contributing to a sound body and the enjoyment of its physical resources. It will probably be found difficult to compare the health-giving virtues of tennis and cricket, of skating and basket-ball, of rowing and tug-of-war. The factors of enjoyment, of the special participation of definite organs of the body, of opportunity, season, environment, etc., are too complicated to permit a very critical analysis. But Dr. Bartsch of Heidelberg has wisely suggested that it may become feasible to correlate the dangers attending the various athletic sports and to furnish a sort of "scale"—*Gefahrenskala*, as he naively terms it—whereby one could determine the relative likelihood of damage or injury to be encountered in the prominent athletic pastimes. This is not unlike the conditions in industrial occupations, for many of which the incidence of accident and harm is known. If the statistics of accidents in athletics, and the personal harm known to result all too often, could be gathered in some way for purposes of public contrast, the physician and physical culture teacher could advise more intelligently regarding the desirability of participation. We believe, however, that the greatest advantage of this suggestion would lie in the reforms which the facts thus elicited would inevitably promote. A few well-attested data regarding the undoubted dangers of crew races, of football and some other much-vaunted sports might serve to direct public attention to the abuses of athletics. The promoters are then usually quick to respond.

The Little Town o' Carrick

By Denis A. McCarthy

Author of "A Round of Rimes," and "Voices from Erin."

IN the little town o' Carrick, sure, there isn't much to see;

If you're wantin' style an' splendor, faith, you'd better go elsewhere;

But the pleasant face will meet you,

An' the cheery word will greet you,

An' a bigger-hearted people you will never find than there.

In the little town o' Carrick, sure, there isn't much to do;

The attractions of the city, 'tis in vain for them you'll seek;

But the people there would pity

What is laughed at in the city,

An' there's naught to thrip the trav'ler there, an' naught to wound the weak.

In the little town o' Carrick, sure, the houses aren't high;

They don't build them forty stories (more or less), as they do here;

But 'tis not the height of houses

That the exiled spirit rouses,

An' the low gray walls o' Carrick to her distant ones are dear.

An' the old Main Street o' Carrick, sure, it isn't like Broadway;

'Tisn't choked with thrucks of thrack an' with limousines of pride;

You can cross it at your leisure,

An' you'll always find with pleasure

That, whichever way you cross it, there's a friend on either side.

Ah, the little town o' Carrick, sure, it isn't much compared

With the mighty marts of commerce filled with every kind of art;

But I'm tellin' you this minute

That there's something noble in it,

An' the little town o' Carrick will be always near my heart!

In a recent edition of *The Christian Observer*, a Presbyterian organ published at Louisville, Ky., there appeared an editorial to the effect that the reading of the Bible by the Catholic laity was discouraged if it was not forbidden by the Church. Col. P. H. Callahan, Chairman of the Commission, in keeping with its settled policy to give all who attack the Church an opportunity to show that they are not hopelessly perverse by correcting their flagrant misstatements, wrote the editor. In reply, the latter said he was open to correction, but it had long been his impression that the Church at least discouraged the reading of the Scriptures by the laity, and furthermore, that the Church did not admit the truth of the King James' or "Authorized Version." This reply was communicated to Brother Dillon E. Mapother, of Louisville, an exceptionally well-informed and scholarly layman, who prepared an article for publication in *The Observer*. In this article, and the communication accompanying it, many items of interest appear, and many more are suggested, which, for the information of the Knights in general, are here briefly collated.

The Church does not forbid, nor does she discourage the reading of the Scriptures by the laity. On the contrary, numerous papal bulls, allocutions and encyclical letters have encouraged and enjoined, not only the reading of the Scriptures by the laity, but also their explanation to the laity. Among the latest of these authoritative admonitions is that of Pope Benedict XV., who in a recent letter to the Cardinal President of the Society of St. Jerome, the purpose of which is to promote the distribution of the Books of the Gospel, says: "We have every reason to congratulate the members of the Society, not only for the undertaking, excellent in itself and most pleasing to us, but also for the zeal with which you have striven to spread the Holy Books in greater numbers and more accurate form, so that the faithful may accustom themselves to read the Holy Gospels and commentaries thereon every day."

That the Church does not admit the correctness of the so-called Authorized (King James') Version is true. By what authority did King James act in approving this Version? It is not claimed he had, nor did he pretend to have, any authority from God to translate His Word. Then, disregarding authoritative character, which it could not have, is the King James' translation, or Version, correct? We know it is not. Scholarly Protestants no longer claim it is correct or nearly so. The revised editions prepared by Protestant men of learning since the King James' translation, notably the editions of 1881, 1885, and 1901, discover thousands of errors in the "Authorized" Version, and it is not to the credit of Bible readers that they continue to use a translation so unmistakably incorrect as even Protestant research has shown this Version to be. If a garbled translation is acceptable, then why not accept the version recently published by Professor Vankataraatnam of Rajamundry, which, though revised down to 158 pages, is claimed by its learned author to be "the only form in which the Bible should be circulated for the benefit of the masses." If King James' compilers had authority to leave out the 14 Books of the Apocrypha, if Luther had authority to leave out epistles of Apostles who "walked with the Lord," why has not the professor of Rajamundry authority to leave out the portions left out by him? If it is a question of authority, then must we decide among these and numerous other compilers as to which of them has authority. If it is a question of verity, then must we decide that a version demonstrably untrue is of no account. In either case the King James' Version must be shelved among other antiques, for it is admittedly not authorized, and proven not correct.

From the time of the Apostles, the Church has been untiringly solicitous to the end that only accurate translations of the Scriptures will receive her approval, and repeatedly she has warned her children against unauthorized and garbled editions. As witness her condemnation of the Wyclif Version in English, the Luther Edition in German, the Erasmus Latin Edition, and many other garbled or expurgated rescripts from time to time issued by would-be critics of the Word of God, and which now are found only among collections of curios. Instead of indicating a purpose to discourage the spread of the Bible, as her enemies would teach, this evidence of her unremitting watchfulness over the purity of the Word marks the Church as its most zealous and intrepid defender. And her own authorized versions, published in the vernacular of every civilized country, show that she not only protects the Scriptures from distortion, but also, without stint of effort, provides the best possible translations in the language of her children. With this end in view, Catholic English scholars, exiled from their native land on account of their religion, prepared the New Testament version published at Rheims, 1582. The

Old Testament was published at Douai about thirty years later, and these two make up the version of the Bible in English authorized by the Church, and popularly known as the Douay Version. The literary elegance of this version is not so pronounced as that of some other English versions, but its literal accuracy surpasses all others; so much so, indeed, that Englishmen of learning, bearing in mind the early period, are at a loss to know how such scholarly precision was secured in Sixteenth Century translation into English. Non-Catholics, true to their theory of the right of private judgment of the Scripture, are more indifferent to the accuracy of translations than to their literary form, and hence, even the Revised Editions, though they correct several thousand errors of the King James', are not yet correct, not even as correct as they ought to be, much less as they might be, because in some instances they sacrifice the literal for the literary. It is not claimed that the Douay Version is unerringly correct in the translation, but it is as correct as it was possible to make it three centuries ago, which is not true of other versions, where it is quite certain some changes were purposely made for the same reason that Luther discarded St. James the Apostle's Epistle, to bolster up some pet theory which contravened the Scripture "as it was written."

The Church is now engaged in producing an English version of the Bible that will correct the errors which on account of the crude and undeveloped condition of our language were unavoidable in the Sixteenth Century. This great undertaking is under the direction of one of the most eminent English scholars of his generation, Msgr. Gasquet, who last year visited America in the interests of the project. No well-informed person is unaware that the Church today, as in the past, is foremost of all in the effort to secure and put before her children and the world, a true and literally accurate version of the Scriptures. And who is better fitted to this end than the Church? Did not she gather the Gospels from the four ends of the earth and pronounce upon their inspired character? Did not she with the patience of one that never dies, distinguish the genuine from the spurious, the copy from the original, the author's text from the commentator's marginal note? Did not she after four hundred years of tireless research publish the Bible as one book for the first time? Did not she, when Vandal and Hun, Goth and Ostro-Goth pillaged Europe again and again, destroying schools and libraries with a barbaric recklessness that threatened the extinction of all knowledge of the past,—did not she preserve that same book of Scriptures?

And does not she today, from every one of her pulpits throughout the land, through her priests expound those same Scriptures to the people after first reading them? Indeed, it is so. Catholics are bound to attend Mass every Sunday. Priests are directed to preach on the Gospel every Sunday. In the matter of distributing Bibles to both the learned and the unlearned, the Church is not painfully zealous, unless at the same time she can explain them so that they will "not be blown about by every wind of doctrine." It is related that the Queen's Eunuch (a man of exceptional literary parts as Court etiquette required) told Philip he could not understand the Scripture "unless someone show him." So, the Church stands ready to show her children, even as Philip showed the Eunuch, the meaning of Scriptures which they might themselves, as Peter say, "wrest to their own destruction." To her were the words of Christ addressed: "To you it is given to know and understand, but to the rest in parables, that seeing they may not see and hearing they may not understand."

The following article was sent *The Christian Observer* (Presbyterian) to be published in their next issue:

Catholic Church and the Bible

A Catholic friend of ours, having called our attention to a sentence in one of our recent editorials, intimating that the reading of the Bible, by the laity, was discouraged by that Church, claims that this is a misconception, quite prevalent with Protestants.

He quotes from a recent letter of Pope Benedict XV to Cardinal Cassatta, President of the Society of St. Jerome, a Roman organization for dissemination of the Sacred Books of the Gospel, as follows:

"There can not be the slightest doubt, then that a work in the highest degree advantageous for the leading of souls towards Christian perfection, is being done by those who strive, as you are striving, for the spreading of the Divine Gospels; and we have every reason to congratulate all the members of the Society, and especially you, venerable brother, not only for the undertaking, excellent in itself and most pleasing to us, but also for the zeal with which, as we ourself have seen, you have striven during these years to spread the Holy Books in greater numbers and more accurate form . . . so that the faithful may accustom themselves to read the Holy Gospels and commentaries thereon every day, learning thus to lead holy lives in every way conformable to the Divine will."

This, he claims, only expresses the spirit that has always animated the Catholic Church, and has constantly found expression from popes and doctors of previous ages.

Our friend states that he believes that an opportunity to learn the true attitude of the Catholic Church towards the Bible, would be welcomed by most Protestants; and he assures us that any one who will write to "Knights of Columbus, 816 South Fourth Street, Louisville, Ky." will be sent, free of cost, a brief pamphlet on this subject.

