

ERNST HAECKEL AS A MAN OF SCIENCE.

Deceased Founder of Monistic System Convicted Unscientific Methods And Ignorance.
Dangerous Tendency of His Teachings.

I.
Press reports advise us of the death, at Jena, on August 10, of Ernest Haeckel, founder of the monistic system of philosophy, for many years professor at the University of that city. Haeckel is considered one of the foremost among the disciples of Darwin, whose theories he popularized, and extended in their application to the descent of man from the brute. For a number of years a bitter fight has been waged for and against the philosopher of Jena, the author of the Natural History of Creation, the World Riddles (Weltratsel) and other writings advocating the teachings of Darwin and preaching materialistic Monism. Haeckel's own peculiar philosophy and Weltanschauung. While his friends and admirers praised him as a light of first magnitude on the firmament of Science, as the founder of a new system and as the great liberator of a benighted world from the folly of antiquated traditional views concerning the creation of man and man's responsibility to his Creator, others attacked him most bitterly, robbed him of his cheaply earned laurels and convicted him of forging scientific proofs to support his theses, and proved his ignorance, not only of scientific methods, but of his own principles. Non-Catholics as well as Catholic men of science have subjected his teachings and methods to the keenest criticism, with the result that the famous "Man of Science" long since has been discredited in the eyes of objectively thinking men.

The Judgment of an American.
An utterly disparaging scientific opinion on Haeckel and his work has been passed some seventeen years ago by an American, Professor Frank Thilly, one-time member of the Staff of the University of Missouri. In 1902 Thilly delivered a lecture on Haeckel before the Sage Philosophical Club at Cornell University in the State of New York. His treatise covers some nineteen pages of argument, from which we quote only the concluding summary:

"We have examined Haeckel's philosophy and have pointed out its inconsistency and inadequateness. It violates the fundamental requirements of scientific hypothesis; it is not consistent with itself, and it does not explain the facts. It is so full of contradictions that its opponents will have no difficulty in citing passages from the 'World Riddles' convicting the author of almost any philosophical heresy under the sun, while its defenders will be equally successful in proving by means of other quotations that the charges are unfounded. There is a great deal of truth in what von Hartmann says with respect to Haeckel's philosophy in his 'Geschichte der Metaphysik':

"Haeckel is therefore an ontological pluralist, since he considers nature as a plurality of separate substances (atoms); a metaphysical dualist, since he assumes two metaphysical principles (force and matter) in every single substance; a phenomenal dualist, since he recognizes two different fields of phenomena; . . . a hylozoist, . . . a philosopher of identity; a cosmopolitan monist . . . and a mechanist. . . ."

"The fact is, Haeckel's philosophy is no system at all, but a conglomeration of different systems, a metaphysical potpourri, a thing of shreds and patches. Perhaps this is one of the reasons of its popularity: Wer vieles bringt, wird jedem etwas bringen!

"Haeckel's 'World Riddles' proves conclusively that no man can neglect philosophy with impunity."

No Further Claims to Reputation as Scientist.
The criticism of Haeckel and the monistic system offered by the Protestant Biologist Reinke, Professor at the University of Kiel, is no less bitter or just. In his treatise on Haeckel's Monism and Its Friends, the Kiel scientist presents the unscientific nature and the unwarranted claims of the system in their true light, and repeats his statement, made in the upper Chamber of the Prussian Diet: "Gentlemen: The preservation of the old world-view with its honest progress in knowledge guarantees the continuation of our intellectual culture, while Haeckel's materialistic Monism seems to imply naught but a relapse into barbarism". Nor is Reinke more sparing of Haeckel's claims as a scientist. Referring to his utter lack of objective criticism this author says: "Through his lack of critical judgment Haeckel, in the eyes of many, drops out of the ranks of the biologists who have a right to demand serious consideration for their work; naught is left but Haeckel the fanatic, who seeks to gain by force, through the Monistenband, mastery over the minds of men. There is no longer any trace left of science or of scientific methods."

"Terrible! Makes One's Hair Stand on End!"
Numerous non-Catholic scientists agree with Reinke in their estimate of Haeckel as Biologist and Philosopher,—such men as v. Baer, Driesch, Steinmann, Paulsen, Branco, and others. O. D. Chwolson, a Russian, Professor at the Imperial University at St. Petersburg, after a thorough investigation of the World Riddles sums up his opinion thus:

"The result of our investigation is terrible,—one might say it makes one's hair stand on end! Everything, absolutely everything Haeckel says in connection with questions of physical research, is false, is based on misconceptions or betrays an almost incredible ignorance of the most fundamental questions. Even of the law which he himself has made the lodestar of his Philosophy he does not possess the most rudimentary knowledge. Equipped with such utter ignorance, however, he considers it possible to declare the foundation of modern Physical Science, 'the Kinetic Theory of Substances, as untenable, and to assert that one of the grandest, perhaps

the grandest achievement of the human mind, the Entropic Law, or the second basic principle of Thermodynamics, must be relinquished. Can it be possible that Haeckel has maintained this attitude only as regards Physics? We may well assert—and with perfect safety,—that he has observed the same attitude towards the many other branches of science which he has treated of or only touched upon in his book. Haeckel's World Riddles are typical of those writings, whose authors ignore and despise the Twelfth Commandment: Thou shalt never write about anything thou dost not understand. . . .

"Normal Scientific Conscience Lacking."
The Protestant Church Historian Loofs also denies Haeckel's scientific claims and his aspirations to honor as a biologist. I believe, he writes, "that I have proven that Professor Haeckel, in the (theological) chapter of his book investigated by me, by drawing from the most despicable literary trash, by passing the most disparaging judgment on things of which he is most egregiously ignorant, and by the employment of a style and bearing unsuited for scientific discussion, yea, for any occasion,—that by these things he has shown that he lacks a normal scientific conscience. . . . A man who is capable of judging and of scolding with such an absence of conscience in one branch of knowledge, which is attainable by scientific study, can not be trusted to be careful and to display sincere love of truth in any field of scientific effort. . . ."

C. B. of the C. V.

Catholic Summer School at Cliff Haven, N. Y.

CLIFF HAVEN, N. Y., AUGUST 21

A new epoch was reached in the musical and dramatic hit of the Catholic Summer School last Saturday evening when Gilbert & Sullivan's famous opera, "The Mikado" was presented by an amateur company under the direction of Paul Martin of Brooklyn, head of the Summer School's Department of Music.

The splendid ceremonies in honor of the Blessed Virgin took place as usual on the Feast of the Assumption last Friday.

Four lecture courses were given during the past week the sociological class, which has been going on for two weeks was continued by the Rev. John O'Grady, Ph. D., Catholic University of America and Secretary of the Committee on Re-construction, the National Catholic War Council, Washington, who spoke on "Poverty and Relief". At 11 each morning Arthur F. J. Remy, Ph. D., Prof. at Columbia University and lecturer in Fordham University, gave "Studies on Medieval Literatures. At 12 the Rev. Joseph M. Corrigan, D. D., Prof. of Dogmatic Theology at St. Charles Seminary, Overbrook, Pa., spoke on "Phases of Catholic Life and the Present Opportunities", and in the evening the Rev. Michael J. Mahoney, S. J., gave four lectures on the "State and Civil Authority."

The keynote of the sermon preached at the High Mass last Sunday by the Rev. J. I. Corrigan, S. J. of Boston, was the influence of the Blessed Mother.

The Rev. Michael F. McGuinness of Paterson was the presiding officer at the family gathering; the Rt. Rev. Mgr. Michael J. Lavelle, of New York and the Rev. Bernard Bogan of Plainfield, N. J. were the speakers.

A Chinese Opinion of Americans.

The New York World printed recently a letter from a Chinaman, Li Moy Foo, of New York City, that is worthy of some thought. Here are a few extracts.

"If a Chinaman may be permitted to suggest, would it not be possible to found a better and more lasting peace upon the Ten Commandments than upon the Fourteen Points? . . . Why does not the West now, after 1900 years, try the experiment of founding a state upon the teachings of its Christ?"

"We Chinamen believe that trade restrictions beget war. The West had been at war for and because of its markets ever since your modern civilization was created."

"When the guns of Germany worked destruction upon the cathedrals of France, we heard you weeping aloud in your market-places because of the loss of the architectural beauties of Rheims and Louvain. Not one voice was raised in honest protest because of the desecration of the Inner Tabernacle."

"I attack not your Christian religion, nor would I compare it unfavorably with our Confucianism. You, however, do not practice your religion. With you a commercial relation comes first in all things; the moral relation is forgotten."

"Lasting peace will come only when you accept honestly the teachings of the Christ whom you now only pretend to worship."

The above opinion of Western standards is held by more than one of our Chinese correspondents' countrymen. An evangelical worker in China declares that many of the hundreds of coolies returning to that country after their war-time work in France are taking back unfavorable reports of the nobility and sincerity of Western ideals as exemplified in Western life. Now is the time, if ever, for implanting in the Chinese mind the right conception of the true ideals of Western civilization, the ideals of the Gospel of Jesus Christ. The mind of China is opening for impressions; American Catholics have before them the magnificent opportunity to make these impressions embrace the saving truths of the teachings of Our Lord and Savior, Jesus Christ.

King Albert of Belgium conferred upon Mrs. Thomas F. Ryan, of New York, the medal of Queen Elizabeth.

The sixth convention of the Central Verein will take place September 14-16 in Chicago. This great and constantly active society has done much to better and remedy the evils of the times.

In the House of Representatives, Hon. James A. Gallivan, of Massachusetts, embodied in his remarks the "Social Construction" article of the National Catholic War Council, by its committee on special war activities.

Mgr. Cleary, Bishop of Auckland, visits his diocese of many islands, in a sea-plane.

The Bishop of Covington has issued an order strictly enforcing the legislation concerning sacred Church music.

Rev. Dr. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, has been appointed Domestic Prelate.

The Roll Call of Nations.

From Friends of Irish Freedom
280 Broadway, New York.

Call the roll of those small nations which long languished in the dungeons of great Empires.

Finland!—and Finland answers "I am free!"

Poland!—and Poland answers "I am free!"

Czecho-Slovakia!—and Czecho-Slovakia gives the same glad response.

Belgium!—and Belgium arises from her ashes to proclaim her liberation.

Jugo-Slovenia!—and Jugo-Slovenia cries "I am free!"

Ukrainia!—and Ukrainia swells the glad chorus.

But turn to the small nations which have long rotted in the dungeons of the British Empire, lifting manacled hands and anguished voices in unheeded supplication. Not one of them can join that joyful chorus—not one of them can answer "I am free."

Instead the British Empire today displays itself in its true colors, shooting down the goaded peasantry of Egypt, making India one vast grave of 32 millions slaughtered by starvation within a year, occupying Ireland as an armed camp with 180,000 soldiers including Sikhs and Gurkhas, equipped with machine guns, tanks, airplanes, bombs, hand grenades, flame throwers and every refinement of modern militarism! Yet between the small nations which have recently been liberated amid the applause of the world and the small nations still suffering continuous martyrdom under the heel of British militarism, the only difference is the purely material one that the oppressors of those liberated nations were vanquished in the war, while the British Empire has emerged not merely victorious but with its territory, the number of its helpless subjects and its power vastly increased. In principle, according to any standard of right or justice, there is no difference whatever. Yet the English Empire robes itself in virtue and assumes the leadership of the concert of civilization, even assuming the title of protector of small nations!

But in every quarter of England's mighty Empire her slaves are rising. The Irish people, veterans in the cause of human liberty for 700 years, lead the revolt and are determined that the mask shall be torn from Britain and the truth be shown to all men and nations. It is particularly the task of that major portion of the Irish Race which has found homes and liberties in America, and which has paid America for them by toil in peace and devotion in war, to wage this battle of truth against falsehood till the aroused opinion of mankind makes England a pariah among nations unless she ceases from her iniquities and grants freedom to her slaves.

This is the work for the Irish Race in America today, a work requiring devotion, unremitting effort and money. The money must be supplied through the Irish Victory Fund, and the most pressing and immediate duty lying before every Irishman who would vindicate his right to that title is to give, give to the limit of his own resources, and work unceasingly to secure the assistance of all Americans to swell the Irish Victory Fund to double the two millions asked.

The National Treasurer, Michael B. McGreal, 280 Broadway, New York, awaits the response of your city and State!

Late News of Ireland

Carlow
Married—At the Church of the Holy Family, Anghrim street, Dublin, by the Rev. Father Farrington, C. C., Edward, son of Thomas Dowling, Baginbatoona, to Margaret Mary, daughter of Thomas O'Flaherty, Dublin.
Cook

At Cork, in the Munster hurling semi-final, Cork defeated Tipperary by two goals four points to two goals three points.

Midleton U. D. C. passed a vote of condolence with the relatives of the late Rev. C. S. O'Connell, P. P., Canter, who was for many years a curate in the town.
Dublin

Most Rev. Dr. Miller, O. M. I., Bishop of Johannesburg, administered Confirmation to close on 200 children in Killiney and Ballybrack.

The inaugural address at the coming Catholic Truth Conference to be held in Dublin, on usual in October, will be delivered by Lord Killanin, a most distinguished representative Catholic layman.

Kerry
A memorial cross erected to the late Capt. J. Roche, who was killed in France, was blown up with dynamite in Killarney burial ground, Cahirciveen.

The Aeridheacht at Kenmare was largely attended. Father Courtney and others spoke and several interesting songs, etc. were given to a large audience.

Married—At St. Paul's Catholic Church, Dover, by the Rev. G. W. Grady, P. P., chaplain to the Forces, George Gilbert, M. E. S. S., son of Mr. and Mrs. G. S. Timpon, Hornsey lane, London, to Fanny, daughter of Mr. and Mrs. Maurice Neillgan, Strand, Dingle.

Limerick
Very Rev. John Canon Power, P. P., Kiltully, has died at an advanced age. He was a native of Tipperary and was a brother of W. Power, V. S., Tipperary, and of L. Power, V. S., Cahel. In his early days he was C. C. of Doon and Cappanore, and later for a considerable time in Ballyhead, where he was appointed P. P. of Kiltully, where he spent 15 years. Three years ago he celebrated the golden jubilee of his ordination. He was a prominent figure in the Land League and National League movements, and was a personal friend of Patrick Davitt, Redmond and other leaders.—He was a strong temperance advocate.

Maye
Very Rev. J. P. Canon Conry is on a visit from Rome to his father, J. M. Conry, Ballyhauna.

Tipperary
The annual anniversary requiem Mass for the repose of the soul of the late Most Rev. Dr. Croke, Archbishop of Cashel and Emly, was sung in Thurles Cathedral, His Grace, the Most Rev. Dr. Harty, Archbishop, was the celebrant.

Lieut. M. J. McKenna has resumed his duties as clerk of the Borriskane Guardians and Council after four years on active service.

Died—At Lisduff, Thurles, Thomas, Conroy, aged 80, Buried at Loughmore.

Waterford
Sister M. Catherine of the Blessed Virgin Trinity, died at the Assumption Convent, Bedford, Cape Province, aged 27. She was the eldest daughter of Mr. and Mrs. Maurice Ahearne, Clonsilla.

The Rev. P. Veale, who belongs to a well known Waterford family, was ordained at All Hallows College.