

Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society -
Diocese of Columbus

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December, A.D. 1999

Why Father Zahm was Silenced

by Donald M. Schlegel

In the biographical sketch of Father John A. Zahm that was published in the *Bulletin* in January and February, 1998, the question was posed, why was Father Zahm's effort to reconcile "evolutionary science" and theology censured by the Sacred Congregation of the Index in 1898. Only one possible answer was suggested there, namely that the censure was "one part of the growing anti-Americanist sentiment which was percolating in Rome at this time," sparked in part by the Spanish-American War and culminating in *Testem Benevolentiae*, the encyclical in which Pope Leo XIII condemned "Americanism."

A recent discovery¹ by Rev. Brian W. Harrison, O.S., of a relevant statement in an unexpected place, points out a more probable cause. That is, the Pope and the Congregation saw part of Zahm's 1896 *Evolution and Dogma*² as incompatible with Catholic teaching.

Almost nineteen years before Zahm's censure, on February 10, 1880 Pope Leo XIII had issued an encyclical on Christian Marriage, titled *Arcanum Divinae Sapientiae*. It was part of the Church's losing battle to keep all civil legislation concerning marriage conformed to Church doctrine and authority, free of the grip of the godless state. In this encyclical the Pope wrote as follows:

What is the true origin of marriage? That, Venerable Brethren, is a matter of common knowledge. For although the detractors of the Christian faith shrink from

acknowledging the Church's permanent doctrine on this matter, and persist in their long-standing efforts to erase the history of all nations and all ages, they have nonetheless been unable to extinguish, or even to weaken, the strength and light of the truth. We call to mind facts well known to all and doubtful to no-one: after he formed man from the slime of the earth on the sixth day of creation, and breathed into his face the breath of life, God willed to give him a female companion, whom He drew forth wondrously from the man's side as he slept. In bringing this about, God, in His supreme Providence, willed that this spousal couple should be the natural origin of all men: in other words, that from this pair the human race should be propagated and preserved in every age by a succession of procreative acts which would never be interrupted. And so that this union of man and woman might correspond more aptly to the most wise counsels of God, it has manifested from that time onward, deeply impressed or engraved, as it were, within itself, two preeminent and most noble properties: unity and perpetuity.

Father Harrison breaks this passage into five points of Catholic truth and a sixth (the first in the following list) which is presupposed or implied as the necessary foundation of the others: (1) the historical character of chapters 1-3 of Genesis; (2) the creation of Adam by God on the sixth day (whatever a day may mean), including the formation of his body from the slime (or dust) of the earth (be it organic or inorganic); (3) the formation of Eve's body from the side of Adam; (4) monogenism -- the doctrine that the entire human race has been propagated from this

original couple alone; (5) the unity of marriage; and (6) the life-long character of marriage.

Pope Leo wrote not from any ignorance of the research of his time. He was fully aware that learned men for many years had been producing scholarly arguments in opposition to what he was now teaching. For a century or more doubts had been expressed about the historical character of the creation narrative. Darwin's *Origin of Species* had been published in 1859 and his *Descent of Man* in 1874. Champions of Darwinism had become prominent worldwide.

The view of most Catholics was voiced by the Provincial Council of Cologne in 1860 which condemned the theory of human evolution, the thesis of man's natural bodily descent from ape-like creatures, at least in the form of natural transformation. The First Vatican Council proposed a statement closely paralleled by the above statement from Pope Leo's 1880 encyclical, but the Council was cut short in 1870 and the statement was not promulgated. The statement in *Arcanum* can be seen as Leo's effort to complete the work of the Council and its almost word-for-word quotation of Genesis 2:7 could have been understood by the reader only as an emphatic confirmation of the existing consensus of Catholics. The Pope, as Peter's successor, clearly was bearing witness to the fact that the enunciated doctrines had been so constantly and firmly taught by the popes and bishops, throughout the world and the ages, that there could be no question of their ever being changed.

In his article, Father Harrison examines the range of evolutionary theories and concludes that the only types of theory that might be compatible with *Arcanum* are "theistic, monogenist versions holding that Adam's body as well as Eve's must have required a supernatural intervention, i.e., that purely natural, physical processes could never have produced a body apt for, and hence

requiring, a rational soul." With regard to Eve, "If anything this is even more obvious than the case of man, because the notion of being taken from the side of an adult man while he sleeps is much less malleable, less open to metaphorical readings, than the notion of being formed from dust or slime. ...any attempt to harmonize the text with the theory that the female human body evolved naturally must be discarded as a strained and feeble exercise in concordism."

Father Zahm's statements in his 1896 work present no problems with regard to monogenism or direct creation of the human soul. However, they do not accord with the 1880 encyclical and its implications with regard to the body. Zahm's work in large part is a review and commentary on the history of the philosophical and scientific explorations, discussions, and hypotheses concerning evolution. On page 290, however, he expresses his own opinion, "After this primordial creation, God continued and sustained His work by His Providence. Matter was then under the action of secondary causes, under what science calls the reign of law, and under the action of these secondary causes, under the influence of forces and laws imposed on it by God in the beginning, it still remains, and shall remain, until time is no more." On the surface this leaves no room for God's intervention in the creation of Adam. As is made clear subsequently, at this point Zahm intended no conclusion concerning Adam, but the reader is left on his own to infer that it *should* apply to Adam.

In Chapter 6, "The Simian Origin of Man" (pages 340-368), Zahm confirms the reader's perhaps premature inference by making clear his preference for the idea of creation of Adam's body by God only indirectly, by operation of secondary causes alone. Of Eve, Zahm writes not a word, leaving the reader to infer that her body also evolved via secondary causes.

In reaching this conclusion, Zahm relies on

(among others) statements of St. Augustine that God "created the manifold forms of terrestrial life, not directly but in germ; potentially and causally." However, he ignores entirely the saint's statement regarding man, described by Father Harrison, "that in Adam's case the 'seed-causes' of his being themselves were such as to require an extraordinary divine action. He [Augustine] says the first man 'had to be formed not by birth from parents, for none preceded him, but from the dust, according to the causal relation in which he was made.' He [Augustine] also says man's first appearance occurred not from generation of parents, 'but the man from slime and the woman from his side.'" (*De Genesi ad Litteram*, vi, 6 and 15)

Father Zahm's preferences clearly are in conflict with the teaching of Leo XIII in *Arcanum Divinae Sapientiae*. Unless some other motive can be proven, the silencing of Father Zahm with regard to evolution must be ascribed to this conflict of ideas and teaching, not to any motive related to politics or old-world envy of America.

1) Harrison, Brian W., O.S., "A Forgotten Papal Declaration on Human Origins", *The Latin Mass*, Summer 1999, 106-117.

2) Zahm, Rev. J. A., Ph.D., C.S.C., *Evolution and Dogma*; Chicago: D. H. McBride & Co., 1896.



Ozark Immaculate Conception Razed

Long-time readers of the *Bulletin* may remember that ten years ago, in the December, 1989 issue we ran a story on Immaculate Conception Church in Sunbury Township, Monroe County, since 1945 part of the Diocese of Steubenville. The September 17, 1999 *Steubenville Register* noted that the church, closed in 1992, was razed this year.

Abstracts from *The Catholic Telegraph* (Continued, from Vol. XXIV, No. 11)

January 25, 1849

Extracts of parish statistics for 1848;
Parish, Marriages, Baptisms, Deaths:
St. Mary's, Lancaster & adjoining cos: 6, 28, 20
-----, Zanesville 11, 56, --
-----, Zanesville 7, 47, 9
Danville & Mt. Vernon 9, 53, 14
Holy Cross, Columbus 20, 95, 37
St. Mary's Marietta & adjoining dists. 9, 59, 4
-----, Chillicothe 15, 118, 30
St. Pius, Steubenville 6, 33, 2
St. John's Monro Co. and missions 12, 90, 8

Feb. 8, 1849

Subscriptions:
John Lynch, Zanesville; Miss Clark, Columbus;
Edward Carville, Chillicothe; George Arnold,
Lancaster.

Feb. 15, 1849

[Pastoral appointments made since publication
of the Catholic Almanac:
Holy Cross, Columbus, Rev. Caspar H. Borgess
Holy Trinity, Cin'ti, Rev. Wm. Schonat
St. Francis de Sales, Newark, Rev. Joseph Brunnemann
St. Francis of Assissium, Sunday Creek, and the other
churches in the vicinity, Rev. Cornelius Daly
St. Pius, Steubenville, Rev. T. Farrell]

March 8, 1849

[Contains a full column obituary for James
McSherry, of Littlestown, Pa., who died on
February 4.]

March 15, 1849

(For the Catholic Telegraph)

MR. EDITOR:-- I am a resident of Muskingum
County and far enough removed from town or
city, to escape the excitements of the busy world;
and yet so near the post-office that an hour's ride

will supply me with the few newspapers for which I can afford to subscribe the pay. I have a small farm and a comfortable house, and children who are "doing as well as can be expected!" I cultivate the land for a livelihood, which I consider the most independent life a man can lead. When I read of the distress in large cities, of crowds mingling together in cellars and garrets, of impure air and unwholesome food, I walk out into the field, and though I am a poor man, I bless God that I am a farmer. This is the life for a free man, who wants no office, and votes as he pleases. Every season finds me employed like my father before me (God be merciful to him -- he was a good man), in preparing the ground, or trimming the trees, propping or replacing the fences, reaping, thrashing, and such like. There are no deep holes or bad places in the roads near my farm, because I would consider it a heavy blow on my character, if a neighbor's team was to be stalled near my dwelling. ...

What I wished to say when I began this communication, was to call your attention to the effect which modern education, politics, philosophy, &c., produce in the minds of our youth of both sexes. My opinion of things of this character is not important, but I thought you would like to know, what a man, living in the country and judging from a few newspapers and a limited acquaintance, would be likely to say of the world in general and the United States in particular.

I cant tell you all at once, so I will begin with the characteristic of the age and if that is worth printing, I will give you some more of my experience--and so on--until you are satisfied... Veneration is not taught amongst the branches of a modern education--the tree of knowledge on which that branch depends, is of slow growth in this climate--and they say moreover, that it begins to decay in Europe. there is a free and easy system in the world at present, continually suggesting ideas of self importance to the young, so that great vigilance is required or great mistakes may occur in the best of families. I have

a boy 15 years old, and a Phrenologist examined his head and made me feel with my finger, what he called a "beautiful exemplification of the science"; it was nothing more or less than an extraordinary development of "veneration." I was pleased; thinks I to myself there may be something in it--the boy will grow up in respect--he will be obedient, thoughtful, studious and, I doubt not, religious. On the next day I was standing behind the door when this same youth coming in with a spring and seeing his mother in the hall, cried out with considerable animation--"where's the old man?" Here he is, said I, giving him at the same moment a clip, whereby a bump was raised, which was far more expressive of veneration, than all the bumps in the phrenological catechism.

...Many people will say that I should have taken that boy of mine aside and reasoned with him, in such a style as this--My son you ought to have more respect for your father than to call him "old man"; the commandments say honor thy father and thy mother--they are your superiors in age and knowledge and it is just, and proper that you should respect them." This is the latest modern style for bringing up a youth and the world exhibits an example of its effects Parents ridiculed or despised; homes abandoned, foolish marriages contracted, innumerable divorces granted, fortunes dissipated and families divided.

We have no reason to expect any different result from the system. The absence of all veneration from what should be the most sacred of subjects, Religion, is one mark of the new civilization. Who can have veneration for the scriptures? Who can respect the author, since he has no respect for his own word? The child is taught as soon as he is able to comprehend that he is to judge for himself, that he is free and independent to believe what he pleases, that he is to allow no one to think for him, that he may study the Bible, when he grows up, accept this doctrine and refuse that one, and without any regard to God's mind trust only to his own mind! How can there be any thing like veneration in a

person so educated? The poor preacher is subjected to the same treatment. If there be no corresponding feeling in the hearts of his hearers, they will treat his discourse with coldness, or give him a hint to seek elsewhere another mission. It is according to this modern plan, that veneration is taught up in "Oxford University," where, as I perceive from the papers, they have been treating the faculty with such contempt, and forcing the reverend trustees to fly for refuge to the "tall timber." It is also a very remarkable sign of the effect of modern education in awakening a religious sense, and a proper veneration for holy things, that you will hear very often, and in many places, well dressed men saying--go to hell--and I never yet met with any one who was in the habit of saying "*go to heaven.*" So highly do we exceed all former ages, thanks to the Reformation and a free Bible!

In the meeting houses there is little or no veneration. We Catholics are the only People who take off our hats in the Churches, and kneel with attention in time of prayer; but we are an ignorant people [they say!] and have no Bibles. In the Squire's office, and in our county Court House, I have seen strange sights; but as the Judges say nothing, I don't know why I should make a fuss.

In a political sense, as long as the continent is not crowded, this want of veneration may not do any immediate harm. It serves to fill up the ranks of the Army, California, the Navy. The young citizen expatriates, he spreads himself like the American Eagle, he has a phraseology appropriate to the superior times in which we live. This will do for the present, but how will it do when there is no elbow room? If the same disregard of authority, the same contempt for the Bible, the same blind attachment to this world, and the same indifference about the future, should continue to grow as heretofore, infidelity will be captain in America; and so rapid is the progress of things under our system, that boys and girls, when they become of age, will take the places and possessions of their parents, without

waiting for the slow process of mortality.

I have to spend much time in the fields, and woods, without any companion. My thoughts are busy at such times, and they help me in my labor. When I am hoeing and happen to turn my mind on the hypocrisy and humbug, which are now so prevalent, under the name of Liberty, Progress, Mind, &c, I make the earth fly, and if any weeds come in my way, I root them out, as if I had a personal quarrel to gratify. So when I think of the oppression of those British Landlords, and rascality of the Red Republicans, the cheating of the poor, and the cant of religious knaves, I labor with double energy, and cut down an oak, whilst you can read a column of your newspaper.

Here I will conclude, for fear, in account of my lengthy letter, that you should lose all respect for your correspondent.

Yours respectfully, I.M.

April 5, 1849

CELEBRATION OF ST. PATRICK'S DAY.

ZANESVILLE MUSKINGUM CO. OHIO.

...Indeed we had a glorious day of it. It was easy to see that the children of St. Patrick, though exiled from their Fatherland, have neither forgotten their country nor her glorious Apostle.... Our church [St. Thomas], though unfinished, as it is large and of the Gothic style, reminded us of those beautiful churches built by our ancestors in olden catholic times, in the ages of faith, before the ruthless hand of Cromwell had disfigured the once lovely face of that isle, too holy for his sacrilegious feet to press. In the sanctuary waved a beautiful silken banner, on which the Apostle of Ireland was neatly painted, by an Irish artist, the same banner that for several years past, has so exultingly floated over the heads of the disciples of Father Mathew as they were formed in procession, for nearly every member of this congregation is a Teetotaler.

At ten o'clock, A.M. the congregation composed of the children of St. Patrick, from every county in Ireland, from the age of near four-score, those who could tell a doleful but true

tale of dire persecutions, which they, as well as their forefathers, suffered on account of their religion, ...down to the joyous youth, who can only begin to imagine what the aged have bitterly experienced. All on this 17th of March assembled around one altar in this land of freedom, to assist without fear of that penal code, at the solemn sacrifice under the patronage of the Glorious Apostle of Ireland. ...Rev. N. D. Young, of Somerset, sang the High Mass. ...What an association of reflections it must excite in the minds of the children of St. Patrick, who for three centuries had suffered so much for that God whom they here adore in this mystic Sacrifice! ...After Mass, Rev. G. A. J. Wilson ascended the pulpit, clothed in the white habit and flowing black mantle of his Order, and delivered the panegyric of the Apostle if Ireland...

After the conclusion of the discourse, as many of the congregation as wished, went down into the spacious basement of the church, in as quiet a manner as if they were going into the church, and partook of a sumptuous, but strictly lenten dinner, which the ladies of the congregation, had prepared for those who came from the country, as well as for those living in town. I think upwards of 250 partook of this repast, men, women and children, and though there was neither fish, eggs nor meat, all were satisfied -- all were quiet -- all were cheerful. ...A handsome collection was made on the occasion to help to defray the expenses of the school, and to pay part of the debt on the church... J.L.

April 13, 1849

[This issue contains the full text, in Latin and in English translation, of the Encyclical of Pope Pius IX concerning the Immaculate Conception of the Blessed Virgin Mary.]

April 19, 1849

EMPLOYMENT

It is distressing to see the great number of strong healthy immigrants trooping about this city, and

asking for alms, while there is such a demand for laborers all around us. ...[Refers mainly to the Irish.] Under such circumstances the best charity for them, it seems to us, is to direct them where they can get employment, and refuse them pecuniary alms if they will not at once *go to work*. Now we are authorized to say that one hundred men are still wanted, where they can have work all summer, at 75 cents a day and board at \$1.50 per week, on the rail-road, near Plainfield... There are also laborers still wanted on the Indiana Turnpike...and better still, at the Furnaces in Lawrence and Scioto counties, which can be reached in one day from Cincinnati, by taking the Pittsburgh packets at 10A.M. and landing at Hanging Rock, some thirty or forty miles above Portsmouth.

We already published months ago, the inducements which these neighborhoods offered to industrious immigrants, single men and families, on the faith of one of the proprietors; we can now add that we have seen a pretty large handful of gold sent by one of the workmen at those furnaces, Mr. Patrick Kilfoyle for his family, ninety dollars of which he made, clear of his expenses, during the hard months of December, January, and February. He asks us to direct laborers seeking employment to him, Patrick Kilfoyle, 8 miles from Hanging Rock, and assures us that one hundred and fifty men can without difficulty find employment there...

[This issue also contains a long letter from "a young American, a native of Ohio, and a convert to our Faith," concerning the true condition of Rome. It is signed only "R." and no doubt was penned by seminarian Sylvester H. Rosecrans, the future first Bishop of Columbus. Because of its length, and lack of interest for the local historian, it will not be reproduced here. The reader is, however, referred to the *Bulletin*, January through October, 1976, where a large part of "The 'Journal' of Sylvester H. Rosecrans" was published, covering the years 1847-1852.]

(To be continued)

**St. John the Evangelist Church,
Zanesville: Baptisms, 1828-1842**
(Continued, from Vol. XXIV, No. 9)

1834, continued

page 9

March 23 Winefrid daughter of Francis Monahan and Catherine Knight; spon. James Kinsloe. C. P. Montgomery, O.S.D.

March 30 Joseph, son of Martin Jobes(?) and Babella Jubel; spon. Joseph Schessisser and Elizabeth Jubec.

same day William, son of William Barry and Margaret Curly; spon. Bertholomew McDonnel and Catherine Hynes. CPM

April 2 Cyntha Ann Wine; spon. Mrs. Hasket. CPM

April 5 Elizabeth Catherine Hauk, daughter of Jacob Hauk and Zae M. Reed; spon. Elizabeth D. Reed. CPM

April 10 Francis, son of Owen Martin and Brigid McMahan; spon. Patrick and Ann Gory.

same day John, son of James Devine and Mary McDonough; and

same day Mary, daughter of same; spon. Owen Martin and Ann Shearlock. CPM

April 13 James William, son of Henry Orndo[r]ff and Catherine C. Harkins; spon. Robert Harkins and Margaret Barret. CPM

May 4 Thomas Denny

same day Patrick Denny, both sons of Michael Denny and Elizabeth Carry; spon. Richard Magher and Mary Backer. T.J. VanDenBroek

May 18 Mary Jane Fitzpatrick

same day Elizabeth Fitzpatrick, both daughters of Edward Fitzpatrick and Clara; spon. Bartholomew McDonald and Ellen Dowlen. CPM

May 19 Michael, son of Bartholomew McDonald and Ann Rork; spon. Edward Fitzpatrick and Jane McDonough. CPM

May 21 Sarah R., daughter of Patrick O'Neil and Louise Ann Metzger; spon. Peter and Catherine Cassilly. CPM

May 25 Margaret, daughter of Michael Wellstone and Helen Duffy; spon. Francis Fitzsimmons and Mary Logan. CPM

same day William, son of Walter Smith and Mary Dillon; spon. George and Mary Smith. CPM

June 8 Sarah Ann, daughter of Patrick Slevin and Mary McKeen; spon. Ann Friel. J. Thomas Martin, O.S.D.

June 23 John, son of John S. Chenet and Barbara Foster(?); spon. John and Mary Lecker. CPM

July 6 Ann, daughter of Richard Magher and Catherine Cantwell; spon. Thomas Hughs and Ann Rogers. CPM

July 18 John, son of John Leek and Mary Cahoe; spon. Teresa Hasket. CPM

July 22 Sara, daughter of Joseph Eakman and Elizabeth Murphy; spon. Ann Murphy. CPM

same day William, son of James Debold and Mary Kelt; godmother B. C. Tayler.

same day Thomas, son of James Curran and Elizabeth Dugan; godmother C. Frances Dugan.

same day Elizabeth, daughter of Joseph Rolls and Mary Keltz; spon. James Debold. CPM

July 23 Ann, daughter of Elizabeth Sheals; spon. Helen Friez.

same day Augustine, son of John Geraspach and Ann Wongler; spon. Thomas Cassilly and Mary Wongler. CPM

August 15 Mary Sharkly

same day Ann Elizabeth, both daughters of Nathaniel Sharkly and Mary Riggan; spon. Ann Hasket and Rosana Clark. CPM

August 27 Martha, daughter of James Messer and Mary Dilehay; spon. Ann Low. CPM

page 10

August 27 Charles, son of Joseph McLaskey and Mary McCormick; spon. N. [for *nomen*] Carr and Sarah Carr. CPM

Sept. 2 James Devore, spon. Elizabeth Osmand. CPM

October 6 William son of James Devore and Allison Hopkins; spon. Mary Durbin. CPM

October 11 Joseph Rosh, son of Joseph Rosh and Mary B. Weaver; spon. John and Ann Gaspach. CPM

October 12 Frances Kealty; spon. Ann Rogers.

same day Victoria, daughter of Robert Kealty and Frances Brown; spon. James Heenan. CPM

October 12 Ann, daughter of same; spon. Margaret Dugan.

same day Mary, daughter of same; spon. Andrew Dugan. CPM

October 14 Ann R. King, daughter of John King and Sarah Hays; spon. John Farrell. CPM

October 18 Barbara, daughter of Michael Till and Barbara Simon; spon. James Debold.

same day John, son of Fidelis Hindley and Victoria Buder; spon. Joseph Buder.

same day Nicolaus, son of Joseph Buder and Anastasia Hyme; spon. Fidelis Hindley. CPM

(To be continued)

+ + +

Correction -- Philip J. Worley

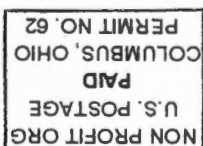
The date of death of Philip John Worley was transcribed incorrectly onto page 287 in last month's Bulletin. He died, according to his tombstone in Bolivar St. Stephen Cemetery, on February 9, 1983.

Catholic Record Society -- Diocese of Columbus

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Donald M. Schlegel, editor



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