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The Veillot Centenary

BY ARTHUR PREUSS

The celebration of the centenary of the birth of Louis Veillot, the famous editor of *L'Univers*, reached its climax in a solemn high mass in the Basilica of the Sacred Heart at Montmartre, Paris, Nov. 25th. There were present two cardinals, fifteen bishops, and a multitude of people. The sermon was preached by Bishop Touchet of Orleans. The task he had to perform was extremely delicate because Msgr. Touchet is the successor of Msgr. Dupanloup, who was one of the bitterest opponents of Louis Veillot. The orator did not attempt to conceal those differences or, indeed, the many others which had existed between the great Catholic journalist and many eminent Catholics of his time, but referred to them, mentioning names. Then he exclaimed: "Now Parisis and Montalembert, Pie and Falloux, Dupanloup and Veillot, all folded in the bosom of God, whom they loved, though they differed in their method of defending Him, are consoled for their ephemeral battles by the fraternal contemplation of the same indefectible beauty in the same indefectible peace. Does not my very presence here signify peace?"

Referring to Veillot's marvellous talent as a writer, Msgr. Touchet quoted the words of Cousin, who said: "That deuce of a fellow is always in accord with the Pope and grammar," and then added: "He should have said, also, always in accord with common sense and good humor."

Louis Veillot died on the 7th of April, 1883. Before expiring he wrote in four lines what may be called his spiritual testament:

Placez à mon côté ma plume,
Sur mon coeur le Christ, mon orgueil;
Placez à mes pieds ce volume,
Et clouez en paix mon cercueil.

Place my pen beside me,
And the crucifix, my pride, on my heart;
Place this volume at my feet
And close my coffin in peace.

This was the man of whom Pope Pius X says in a recent brief, to M. François Veillot:

Following the example of the two Popes who have preceded Us in this Apostolic See, and especially that of Pius IX of holy memory, it is a pleasure to Us to bear testimony to that great and worthy man, the unyielding defender of the rights of God and of the Church. Inflamed with the zeal of an apostle, he entered the lists with the precious endowments of a writer, artist and thinker of genius, equalling and surpassing therein the most illustrious masters; for, in his holy battles in defence of sacred principles, his pen was at once a trenchant sword and a luminous torch.

Perhaps no Catholic editor that ever lived encountered such violent antagonism and drew forth so many denunciations from bishops and others, as Louis Veillot. Yet history does him full justice. It is a consolation and an encouragement for those of us who labor in the same exalted profession, though not with equal talent, at least with the same ardor to serve the truth at whatever personal sacrifice and amid constant and oftentimes fierce opposition.

The Boston Mission Congress Again

BY THE RT. REV. VINCENT WEHRLE, O. S. B., BISHOP OF BISMARCK, N. D.

In Vol. XX, No. 23 of this REVIEW a Delegate to the Boston Mission Congress complains that the "Foreign Missions" were more or less neglected there.

The facts are: One session was entirely devoted to the Society of the Propagation of Faith. A resolution was also passed to spread that Society in every diocese of the United States, as much as possible.

The Congress could only make recommendations; it could not command the Ordinaries of the dioceses or the pastors of the parishes. But, if the recommendation mentioned is carried out, much work will be done for the "Foreign Missions," not only by raising funds, but by fostering missionary vocations and by daily prayer for the conversion of the heathen.

The principal duty of the Catholics of the United States in regard to mission work is and for a long time will be to preserve and protect the Faith among the Catholic Mexicans in the

Southern States, among the Catholics of the Philippines, among the immigrants, especially those from the southern and eastern countries of Europe; and to spread the Faith among the Indians and Negroes within the United States, and finally among those non-Catholics who are of good will.

This kind of mission work may not appeal as strongly to the pious sentiments of many people as do the "foreign missions." In the missions at home we see the shortcomings, disappointments, and human frailties common to all work done by men for the kingdom of God. Those who can closely follow the foreign mission work will testify to much the same disappointments of various kinds as we have them at home. Human nature is the same everywhere.

Sometimes God gives a most powerful grace for the conversion of the masses; this seems to be the case now in China and some countries of Africa; but ordinarily people are brought to the true Faith by the patient instruction and conversion of individuals. If we all, priests and laymen, would give such instruction to every man of good will with whom we come in contact, we should have thousands of converts in every State of the Union, and we should not have to deplore the loss of other thousands who bear the mark of baptism upon their soul but go astray because there is no hand to uphold them in their struggles and temptations.

The Mission Congress brought home to all who were present the responsibility for the souls of their fellowmen. This was the main object. Therefore the Congress was a success, though some may have been disappointed in particulars. The meeting also made known the difficulties and successes in the different mission fields and thereby gave new courage and zeal to the missionaries who labor under similar or different conditions. It has broadened the minds of many, which is a great benefit, for particularism is the greatest obstacle to the spread of the Faith.

Some criticism has been made in Catholic papers of the "grand display" at the opening of the Congress at the Cathedral. The whole exterior "display," Sunday, October 19, was nothing

more nor less than carrying out the ceremonial prescribed by the Church for a Pontifical High Mass, assisted by bishops and other dignitaries. A Corpus Christi Procession in many a country parish in Switzerland or Germany has more "display" than there was at the opening of the Mission Congress.

It is to be regretted that the daily papers write long and immoderate articles about the ceremonial of Catholic gatherings, while they have nothing to say about their real purpose. Catholic papers should accept such reports only *cum grano salis*.

Politics and Religion

BY ANTONY BECK, ASSOCIATE EDITOR OF THE "CATHOLIC TRIBUNE," DUBUQUE, IA.

No matter how the Underwood Tariff and the Glass-Owen Currency Law may work out, one of the greatest blessings of the Wilson Administration will be its insistence on the need of Christianity in American politics. President Wilson has made Central and South America better disposed towards the United States by throttling the iniquitous "Dollar Diplomacy," and earned the lasting gratitude of the entire world by clearly acknowledging his dependence, as a statesman as well as a man, on a higher Power. Phrases like these: "To lift everything that concerns our life as a nation to the light that shines from the hearth-fire of every man's conscience"—"God helping me," strike a new and much-needed note in the political life of this country.

For generations a Liberalistic and individualistic system of political economy, the legitimate offspring of the private-interpretation theory of the 16th century Reformers, held almost undisputed sway. Gradually it banned religion from politics. To make matters worse, many Catholic speakers and writers, in their endeavor to oust denominationalism from the political field, advocated a divorce of politics from religion.

Meanwhile office seekers, future "bosses," and first class grafters regularly "checked" their conscience and puny-looking religious convictions while passing through the vestibule into the

political arena. The latter was soon wrapped in a cloud of self-seeking and corruption which very effectively frightened away prospective candidates of ability and moral integrity. In addition there was coming into power a sensation-mongering press which delighted in vilifying candidates whose opponents had little character and a fat purse.

No wonder Col. Watterson, an experienced and shrewd observer of our political arena, can declare:

Politics has become a nasty business. The best men keep out of it. Greed for gain and ignoble self-seeking make a cesspool about the ballot-box.* * * Every State Capitol is the theater of a corrupt and corrupting lobby. He who once went by the name of a claim agent is called a corporation attorney. There is scarcely a city council which is not for sale. (Louisville *Courier-Journal*, April 22nd, 1913.)

Is it astonishing that the editor of the FORTNIGHTLY REVIEW indirectly substantiated this significant indictment:

For years there have been plenty of Irishmen and professed Catholics of other nationalities in Congress, but seldom one that was a credit to his Church. (Vol. XX, No. 4.).

We may consider these statements somewhat pessimistic, but we can deny neither the critical acumen and experience of those making them nor the conditions eliciting such Cassandra-like warnings. Granted that many men of integrity hold office, how insignificant is their number when compared with the hundreds of thousands of official positions, municipal, state, and national! It is only a short space since our country has been spared the ignominy of continual revelations of graft and political corruption. Muckraking magazines undoubtedly exaggerated the actual state of affairs. But look at the long row of convicted "bosses"! Think of the tens of millions expended by Congress on practically useless navy yards and river improvements. Consider that this is the land of the "Almighty Dollar," where venal papers and men readily hush up for a price! Remember that the mismanagement of our cities is proverbial the world over and naturally must be due to "boodle" of all kinds!

Is it a wonder that the public has been aroused and that a refreshing breeze promises to dispel the cloud which has long

hung over our political arena? Public welfare and real government, not partisan expediency, are gradually becoming our watchwords. There is a general clamor for *men*, men of integrity and ability. Fortunately, organized movements, fostered especially by the House of Social Studies in New York, the Social Reform Press, civic leagues, laymen's retreats, the veteran Central Society of German Catholics, etc., promise to direct and facilitate the nation's awakening to the need of Christian statesmanship and government.

Thoughtful men realize that the latter are impossible without honesty and a sense of duty, which, in turn, do *not* characterize the man who acknowledges no higher Power and acts as if his exaggerated ego were a law unto itself. Instead of heeding Ex-President Roosevelt's insistence on the Decalogue, such an individual observes this one commandment: "Do not get caught!" Wrapped up in his personal ambitions, he loses sight of the general welfare, the first and characteristic guiding principle of all great statesmen.

However, as Dr. Gisler shows in his excellent work, *Der Modernismus* (p. 202), this does not imply that every real Christian politician and statesman must view from the denominational standpoint each political problem demanding his attention.

Purely political and economic questions, e. g., the nomination of candidates for parliament [Congress or the State legislatures in our case]; the stand to be taken towards the government and the various ministers; railway, army, and marine questions; new taxes; new laws concerning sanitation; and matters of public safety.... must not be decided exclusively from the religious standpoint and, consequently, also not in the last instance by ecclesiastical authorities.

This consideration ought to allay the foolish fears of our "Guardians of Liberty," the "Menace" agitators, etc. "Exclusively confessional politics in this sense are as unknown as merely denominational mathematics, medicine, music, or industry."

Still, the politician is also a member of human society and perhaps, a Christian and a Catholic. His actions must be in harmony with one another. He can not profess a double morality

without violating his trust and denying the rights of his Creator. His aims must conform to the hierarchy of purposes which subordinates the material to the mental and spiritual. Religion consisting in the attitude he assumes towards his Creator—irreligion is a form of negative religion—, the statesman can not make a mistake in this matter and act the rebel without being out of joint with the rest of creation, especially mankind.

I reserve a few concluding remarks for the next issue.

The Tenth Annual Report of the Catholic Educational Association

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

“For the first time in the history of the Association, an annual meeting was held in the South, and the expectations entertained were more than justified in the favor and hospitality with which the delegates were received, in the encouragement and approval of the hierarchy, and in the practical work accomplished.” Thus writes the Rev. Dr. Howard, Secretary-General, in his brief introduction to the volume containing the papers and discussions of the Tenth Annual Meeting of the Catholic Educational Association held in New Orleans, June 30th to July 3rd, 1913.

Those who were present at this meeting will readily endorse Father Howard's statement that “the convention was regarded by all as a success, and that it will lead to valuable practical results in the general work of Catholic education in the United States.” For as regards enthusiasm, genuine and general interest in the proceedings, and the value of the papers and discussions themselves—the tenth annual meeting easily takes first rank among the congresses of the Association.

But enthusiasm shown in large attendance and by fervent resolutions soon passes away. It is the annual reports embodying the declarations of the various committees, the meritorious papers in full, and the discussions thereon in abstract, which present us with the best evidence of the work done at the annual meetings of our Catholic educators. The report of the last

meeting, lately issued,¹ contains papers on subjects of deep importance to those interested in Catholic pedagogy. It is no doubt owing to the soundness of the theories proposed in the papers read by distinguished Catholic teachers at the annual meetings; that "the Association is now well known to all Catholic educators, and is looked upon by non-Catholics as well as an organ for the expression of Catholic opinion on educational problems."

Yet that the work of the Association is not narrow in its scope nor limited to reiteration of platitudes on the importance of the classics for general culture, the necessity of moral training, etc., but embodies discussions of the new features of modern pedagogy, is well shown in the present Report. The keenly debated and closely related topics of Vocational Guidance and Industrial Training in the grade schools, were presented at the New Orleans meeting—the former by P. Albert Muntsch, S. J., of St. Louis University, the latter by the Rev. Michael J. Larkin, S. T. L., Associate Superintendent of Catholic Schools of the Archdiocese of New York. And how the Association aims to keep its members in touch with such timely topics is apparent from the fact that its energetic Secretary-General has already arranged to have these two recent developments of modern pedagogics presented again and in more practical detail at the next meeting.

However, though gladly welcoming the new whenever it commends itself to the wisdom of experienced schoolmen, the Association primarily stands for that system of training and educating which makes for the equal development of man's endowments of mind and heart. We do not embrace the new just because it is new, nor do we reject the old because it bears the sanction of past centuries. Thoughts of this kind must have come to the minds of those who listened to Father Howard's able paper on "The Problem of the Curriculum," and the ensuing discussion. Concerning this policy of the Association in mat-

¹ The Catholic Educational Association Bulletin. Report of the Proceedings and Addresses of the Tenth An-

nual Meeting, New Orleans, La. 1651 E. Main Str., Columbus, Ohio.

ters pedagogical, Fr. Howard states in his minutes of the "Meetings of the Executive Board" (June 30th, 1913):

The Association is gradually centering its attention on a few of our most important problems. One of these is the general problem of the curriculum. The Association is the only medium through which this problem can be studied with any prospect of arriving at unity of opinion. If we follow the secular system in all its changes, our splendid educational work will fall into irreparable confusion. If we can agree on a statement of principles derived from human nature and serving as a broad basis of our system, we may be able to pursue our work with a reasonable measure of independence, and may, in time, by the order and thoroughness of our teaching, be able to exercise a beneficial influence on secular education.

The same note of wise conservatism in the treatment of vital subjects is conspicuous in the paper of Rev. Wm. Power, S.J., on "The Thorough Formation of Our Teachers in the Spirit and the Observances of Their Respective Orders, an Indispensable Condition to Sound and Successful Pedagogics." This paper was prepared especially for those who had responded to the invitation sent out by Archbishop Blenk to the superiors of religious communities of women. His Grace had asked them to attend, or to send representatives, to a meeting to be held under his direction and authority at the time of the New Orleans convention. At the conclusion of Fr. Power's paper the Archbishop expressed the hope that it be read by every teacher in our schools, and it has since been reprinted in pamphlet form for wider distribution.

Other noteworthy papers are those by the Rev. Bede Horsa, O. S. B., on the "The Need of Male Teachers in our Parish Schools," and by the V. Rev. E. A. Pace, of the Catholic University of America, on "The Teaching of Philosophy in the College."

Rev. Dr. Peter C. Yorke's magnificent address on "The World's Desire," which thrilled the auditors when it was delivered, and which contains a message of high hope and inspiration for the Catholic teacher of to-day, is presented in full in the report. The writer of this review has attended meetings of non-Catholic educational bodies and can say that this collection of papers and addresses bears comparison in every respect with papers presented to other organizations.

Estimating Catholic Leakage by a New Method

BY SPECTATOR

Msgr. McFaul, in 1904, estimated the losses of the Church in America at 30 out of 40 millions, that is 75%. Mr. Cahensly, in 1891, had put them at 16 out of 20 millions, that is 66%. The opinion expressed by Mr. Ford, of the *Irish World*, in 1874, that there ought to have been 24 million Catholics in 1871 out of a population of 38 millions, is evidently too high. It would mean 48 million Catholics in 1900 out of 76 million people and would suppose a loss of 38 millions, as we had then only 10 millions. The figures of a Catholic Missionary in this REVIEW, estimating the loss at 20 millions or so out of 30, agree with those of Mr. Cahensly. They are probably reliable, as I shall show by a new method of computation.

The population of the United States consists of two elements, one coming from the 5,308,483 Colonials of 1800, the other from immigration. If we can obtain an accurate estimate of the living posterity of the early colonists, it will be easy to find the sum-total of immigrants, and, since we know the percentage of Catholics in that total, a very simple operation will give us the extent of the leakage.

A careful and attentive study of the decennial census in connection with available historic data shows that the colonists hardly multiplied by more than two, which gives us ten millions and leaves 66 millions as a result of immigration. To prove it let us study the States where immigration was small and the first settlers were left almost to their own increase. We shall be able to infer that the larger increase of the other States was owing to immigration.

	1800	
North and South Carolina:	823,694	1,626,330 in 1861
Connecticut	251,002	537,454 in 1871
Delaware	64,273	125,015 in 1871
Maryland	341,548	687,049 in 1861
New-Hampshire	183,858	376,530 in 1891
Virginia	880,200	1,665,980 in 1891
Vermont	154,465	315,098 in 1861
	2,699,040	5,333,456 71 ³ / ₇ yrs.

These States, therefore, in $71\frac{3}{7}$ years, even with the immigration they may have received, multiplied by less than two. There is no reason to suppose that the other States multiplied in a much larger ratio. As to the increase of the other $28\frac{4}{7}$ years of the century, we must take into account the rapid decline of the birth-rate of the first colonists all through the century, so that the last twenty-five years gave almost no increase. Some, like Massachusetts, ended the century, as we are told by the *Catholic Encyclopedia*, with a death-rate equal to the birth-rate. The increase of these last $28\frac{4}{7}$ years, therefore, may go to make up for the immigration received and to square the multiplication by two of the 5,308,483 of 1800, giving, as we have said, ten millions or so as the offspring of that colonial stock, all Protestants except perhaps 150,000.

There remain, as coming from immigration and the territory, bought, annexed, or conquered by the U. S., 66 millions or so out of the 76 millions of the census of 1901. Of these 66 millions 33 millions ought to have been Catholic. Msgr. Canevin, inconsistently with himself, but forced by the evidence, admits that 55% of the immigrants coming to the United States from 1841 to 1891 were Catholics and 50% from 1891 to 1901. In fact, from 1841 to 1851 they reached 62%. Those who have carefully studied the returns of the Immigration Bureau from 1841 to 1901 will agree that the statement of His Lordship is substantially accurate.

The previous period had not been so favorable to Catholic growth on account of the laws of persecution. Compensation, however, was made by the acquisition, in 1803, of Louisiana with a population of 76,556, mostly Catholic; in 1830, of Florida, with 34,730; later of New Mexico, etc., etc. Add to these factors that race suicide is far less prevalent among Catholics than among non-Catholics and you will agree that 50% of the increase coming from without must have been Catholic. That means 33 millions.

Two minor factors have yet to be reckoned with. One is the negro increase, especially since the emancipation. Colored people multiply more rapidly than the whites. I would, on that

account, deduct from one to two millions from the Catholic percentage. The second factor is that the immigrants of the first half of the century needed twice the time to multiply and Catholics then had not yet perhaps their 50%. Hence it will be prudent to deduct another million. Altogether 20 millions, though perhaps a minimum, may be taken as the most accurate estimate of the real losses of the Church in the United States from 1800 to 1900. No country in Europe has had such a ghastly record during the last century. What is most alarming is the fact that the leakage is still increasing, as its causes are daily gaining in strength and extension.

The Oldest Human Fossil

In No. 593 of the London *Month* Mr. Lewis Watt deals interestingly with the Piltdown skull, recently discovered in England and believed to be the oldest human fossil known to us. We condense his article for our readers.

Several years ago, Mr. Charles Dawson was walking along a farm-road close to Piltdown Common, Fletching (Sussex), not far from Lewes, when his interest was aroused by some peculiar brown flints which had been used to repair the road, and he examined the gravel-pit from which they had been taken. He found a piece of bone, which he recognized as a fragment of a human skull. In the autumn of 1911, Mr. Dawson had the good fortune to pick up another and larger piece of bone, including a portion of the left supra-orbital ridge. He took the fragment to Dr. A. Smith Woodward of the Natural History Museum, South Kensington, who joined in a systematic investigation. Further fragments came to light, and, most important of these, Mr. Dawson found, at a spot which he believes to be the place where the laborers were working at his first visit, the right half of a jawbone. Amongst other fragments were the cusp of the molar of a mastodon, and some flint implements, one being found *in situ* by Father P. Teilhard, S. J., who also discovered part of a tooth of a pliocene

elephant. We now possess, in addition to the jawbone, four pieces (reconstructed from nine fragments) sufficiently well preserved to exhibit the shape and natural relations of the frontal, occipital and temporal bones, and to justify the reconstruction of some other elements by inference.

These skull fragments are, in all probability, early pleistocene or, according to some, even pliocene. The question is still an open one, but for our present purpose comparatively immaterial. In any case, the Piltdown remains *are probably the very oldest human fossils known to us.*

Great then is the importance of the question they suggest—What bearing has their discovery on the evolutionary hypothesis? Do they, or do they not, show traces of monkey descent? To begin with what is undisputed, the forepart of the skull shows nothing of the kind. It is far less simian than the Neanderthal skulls. It has no prominent or thickened supra-orbital ridges, less even than the Galley Hill skull. The forehead is high and well-shaped. So far the skull, by common consent, is quite modern in type. Dr. Woodward, however, claimed that the back of the skull was low and broad, and distinctly reminiscent of the ape. Furthermore, according to his reconstruction of the skull, the cranial capacity was only about 1070 c.c.—much less than that of the crania from Spy and la Chapelle-aux-Saints (1,600 c.c.) This certainly was an anomaly; here was an individual of a far higher frontal development than the Neanderthal type, yet having a far lower cranial capacity. However, Professor Keith at the International Medical Congress exhibited an alternative reconstruction of the skull which had been made at the Royal College of Surgeons, giving a cranial capacity of no less than 1,500 c.c., well up to the modern average. He pointed out the errors which he considered Dr. Woodward had made and confirmed an impression which existed both in England and abroad that the treatment of the skull at South Kensington had been unsatisfactory and unscientific. (A congress of German scientists had already censured British anthropologists on account of it.)

In the meantime, the mere layman must suspend his judgment, though he cannot be blamed if, considering the forepart of the skull, he argues from analogy to the correctness of the opinion of so distinguished an authority as Keith, and inclines to believe that the Piltdown individual possessed a cranium of as modern a type as his own.

The Piltdown mandible presents a difficulty of its own. Put briefly, it is this—the piece of jawbone is thoroughly simian, though Dr. Woodward believes that the molar teeth are at least semi-human: whereas the cranium is undoubtedly human. This difficulty cannot be avoided by the simple plan of imagining an individual possessing a human head, save for an ape-like jaw. Here, again, then, there is a question still to be solved. Did the Piltdown mandible and the Piltdown cranium belong to the same individual? It is extremely doubtful. Until these two vital questions, one as to the cranial reconstruction, the other as to the correlation of cranium and mandible are settled (say, by some expert verdict in the first case, and by further discoveries in the second), the value of the Piltdown skull as evidence rests on the high type of forehead it proves to have existed at the earliest period of the human race known to us.

In short, the remains, far from corroborating the evolutionary hypothesis, raise fresh difficulties in the way of its acceptance.

The Works of Francis Thompson

“Poetry Run Stark-Staring-Mad on the Lines of a Passing Fashion”

In a review of Francis Thompson's complete works, the Rev. Fr. Ernest R. Hull, S. J., editor of the *Bombay Examiner*, sums up his opinion of Thompson, who is a somewhat overrated poet, in an article, from which we quote the salient passages because they express the sentiments of a multitude of readers and go to the root of the matter.

Father Hull begins by admitting that Francis Thompson was a true poet and has written some very fine verses, but he maintains that, taken as it stands, and as a whole, Thompson's

work is "poetry run stark-staring-mad on the lines of a passing fashion which has captivated the aesthetic world for the time, just as high waists and clinging skirts and mammoth hats and dog-kennel sleeves have captivated the social world—a fashion which *may* be the stepping-stone to a new era after passing through a period of crudity, or which may die out and leave the cultured world ashamed of its own aberrations—just as the aforesaid high waists and clinging skirts and mammoth hats and dog-kennel sleeves will pass and become as repulsive and intolerable as they are now considered delightful."

He sums up the faults of Francis Thompson as follows: (1) Reckless lavishness in piling up words; (2) lawless coining of new words; (3) still more lawless use of words already in current use; (4) tricky and frivolous rhyming-feats; (5) incoherence of structure, phrase, and sentence; (6) wild and far-fetched imagery; (7) obscurity of meaning, due to the above mentioned faults.

These glaring faults will be obvious to any one who is sufficiently free from the fanaticism of hero-worship to observe and criticise as he reads. The outcome of these defects is that Francis Thompson is almost habitually unintelligible on first reading.

By surface intelligibility Fr. Hull does not mean that *all* the sense should be on the surface. There may be depths upon depths of sense below, he says, which can only be fathomed by repeated reading and reflection. What I insist upon is that the words should possess on the face of them a clear and coherent significance which is obvious to the reader without effort on his part; and that any deeper meaning below the surface should be an amplification or intensification of this surface sense.

Whether this is a canon of poetic art or not, at least it has been respected in practice by every poet in western literature from Homer down to Tennyson. In many authors there will be occasional obscure lines. But these obscurities can as a rule be accounted for, either by the fact that the language is not our own, or because we have lost the collateral knowledge neces-

sary to understand a local allusion, or possibly because the surviving text is corrupt. In any case, no one would ever have considered the poet a finer poet because of these obscurities. Moreover, they are quite incidental. Taking the run of the stanzas the surface meaning in all the poets of the past is clear, so that each line conveys without ambiguity either a picture or a thought; and the sequence and connection of pictures or thoughts is equally clear.

The reason why this universal practice of all poets, from Homer to Tennyson, deserves to be counted as an essential constituent of true poetic art is obvious. The object of language is the manifestation, not the concealment of thought. In prose, no writer would be considered up to the mark if you required a specially tranquil mind, an easy-chair, a cool veranda, and four times reading over before you could make out what he means. And surely the same law applies to the poetic form—the object of which is not to create obscurity, but to add to a clear expression of thought or feeling the charms of a choice vocabulary, and the music of rhyme and rhythm. Puzzling out what the words mean is all very well in acrostics and conundrums; but the pleasure of this kind of search is quite a different thing from the pleasure which is proper to poetry.

I have spoken of the rampant obscurity which pervades the poems of Francis Thompson as the following out of a fashion in literature. The fashion referred to is not confined to belles lettres, but spreads over the whole field of art. The movement no doubt arose from a revolt against the lifeless conventionalism of the previous century. Its pioneers, chiefly in painting and decorative work, were Dante Gabriel Rossetti and the Preraphaelite brotherhood, and a similar movement soon followed in other countries. The first products were not only refreshing but truly aesthetic; but the craze for unconventionality soon became a mania—with the result that the oddest possible things came to be done—very interesting, I confess, but some of them very mad.

In poetry Browning apparently was the first to regard

“surface intelligibility” as negligible. The result is that his worshippers spend all their time in trying to find out what he meant—Browning himself on one occasion acknowledged that *he* didn’t—and inventing meanings where they cannot find them. How many other poets have followed his example I do not know; but I should say that Francis Thompson was one among them.

I hold that, however unconventional, however original, however metaphysical, and however profound a work may be—let it be a picture, or a wall-decoration, or a symphony, or a poem—still the canon of “surface intelligibility” ought in the midst of all vagaries to be maintained, else how is one to draw the line between art and madness?

There is a good deal of sense in this saying: “The obscurely written is the obscurely thought.” Poets who exhibit the various faults pointed out in Francis Thompson’s works are presumably suffering from a plethora of strong but incoherent emotion—something possibly too strong to take shape, and which can only be aptly expressed in the form of ravings. The ravings may be refined and infinitely clever; but ravings they are, because lawless in vocabulary and phrase and sentence. In one sense they have a surface meaning, though an indirect one. They show that the writer is in a stupendous state of stress, trying to get his feelings out, and managing to do so only in such questionable shape that one hardly knows what to make of them.

The only objection which suggests itself is, that by making the poetry clear on the surface it would be reduced to the commonplace. I answer: If the verses are poetry only because obscure and difficult to understand, then they ought never to have been written. True poetry is surely that which is at once clearest, sublimest, and deepest. To make mystery by means of obscurity is jerry-building and bogus conundrum-work. The true mystery is that which remains mystery still, even when clearly expressed. And as for thought and feeling, what is incoherent must so far be irrational; and I have yet to be convinced that irrationality is any proper constituent of the sublime or of the

beautiful. Even emotion, however intense, must at least be sane; and if it is to be expressed in verse, must also be restrained enough to find its equivalent in intelligible sentences instead of the incoherent slobberings of words.

The Causes of Catholic Defection

BY THE REV. HENRY J. EHR, STEVENS POINT, WIS.

The causes of Catholic defection enumerated by several recent writers in the FORTNIGHTLY REVIEW undeniably all have a share in bringing about the tremendous defection which we all admit ad deplere.

Faith and mother tongue are as a matter of fact intimately bound up. You cannot forcibly suppress the latter without wrecking the former. But this is a truism of every language foreign to the mother-tongue of the faithful entrusted to a pastor's care. The number of "priests who show dislike and contempt for those of their people who cannot speak English," it seems to me, is too small in comparison with the whole number of fallen-off immigrants as to be taken seriously; besides, the loss is keenly felt where zealous pastors make every sacrifice and effort to speak in the tongue of their entrusted flocks.

Indeed, as "Catholic Missionary" claims, foreigners are sensitive, in fact often supersensitive, which unfortunately but too often breeds human respect,—a prolific source of negligence in the fulfilment of religious duties. Add to this the fact that a large percentage of our immigrants, especially from South-Eastern Europe, have an erroneous idea of religious liberty, engendered by an astonishing ignorance of even the rudiments and essentials of faith and Church, and an utter lack of knowledge of the financial needs of the Church in this country, and you have almost invariably what *America* aptly calls "Thunderstorm Christians," who soon become seared spiritually and even forget "their blessed candles."

But when there is question of native-born children of the second generation, especially those of German extraction, I think the English language preferable. Almost nine-tenths of

our immigrants use their own peculiar dialect at home, in consequence of which the children practically know little High German. Again, English is the language of the babbling child, the language of the street and field, of factory and workshop, the language in which our growing-up youth must defend and give an account of the faith within them. Why should the catechism class be a German drill class? It would be, indeed, a grave injustice to the child and its parents to rob it of its parental language, but why make its faith depend upon a language which is in most cases burdensome and irksome for the child? *Salus animarum suprema lex.*

That our catechisms are psychologically defective no one familiar with them will deny, but if Father Klauder can pick out ten Catholic boys and girls in any town, coming out of the high school or the convent school, and wager not two of them could tell us what the words "divine" and "sanctify" mean, you can rest assured it is indicative of a deplorable lack of thorough catechetical explanation and of a wrong method in teaching. Where proper catechetical instruction is missing you will also find that two out of ten will not know what "the last oiling" or "letzte Oelung" means.

Whilst the immense losses of the Church in this country are attributable to a great variety of causes, these causes seem to me to be but outcroppings of one general, universal cause which accommodates itself to every condition and state of life, assuming this or that particular form as circumstances require. *Causa causae est causa causati.* I think it can be generally taken for granted that the so-called "Zeitgeist," the spirit of the age, is at the bottom of it all. This accords with Holy Scripture: "No man can serve two masters. * * * You cannot serve God and mammon." (Matth. 6, 24). It is this unscrupulous pursuit, this feverish thirst, this ceaseless struggle and striving to possess earthly goods to the utter exclusion of God, this constant and untiring effort to accumulate wealth for mere animal gratification that blunts the spirit, breeds religious indifference, and blights every relish for "the things above." It tends of its own nature to subject the soul to the body. The world

is becoming intoxicated with mammon worship; the atmosphere is literally charged with sensuality, which is penetrating into and permeating the masses, entering into the fold and breaking into the very sanctuary of the Church. It is this worldly spirit of luxury, this mammon-worship, that prostitutes one of the noblest faculties of man to invent and devise new ways and means to cater to and stimulate every form and shape of sensual indulgence, the very *raison d'être* of the amusement halls springing up in every town and hamlet like mushrooms. Our extravagant and loose modern fashions, our automobile craze *et id genus omne* are unmistakable earmarks of mammon-worship. Habitual neglect of religious duties, or at best a hurried, routine way of performing them is a direct and immediate consequence of the Zeitgeist. This same worldly spirit, vulture like, feeds on offal, the garbage accumulated in the secular daily papers, worldly magazines to the almost utter exclusion of solid, sound, healthy and elevating Catholic literature.

Now, this anti-Christian spirit of the world, which obtains so generally amongst us, is incompatible with and diametrically opposed to the Catholic faith. "If any man love the world, the love of the Father is not in him." (1 John 2, 15.) "We are not discussing the quality of our Catholics, but their number," Catholic Missionary will object. True, but the spirit of indifference is by no means a fossilized state. "Because you are neither cold nor warm I begin to vomit thee out of my mouth," or, as Catholic Missionary rightly puts it, "defection from the faith is prepared by slow process."

Mixed marriages are another fruit of the Zeitgeist of mammon-worship and indifferentism under the guise of "broad-mindedness and social prestige." You may watch over your lambs with a lynx-eye and talk until you are blue in the face in your effort to nip a mixed marriage in the bud, and you will be out-manuevered and out-witted 99 times when there is question of those "doubly born in sin." True and sad enough there are priests who permit mixed marriages too easily, but

they are tainted with the same spirit of indifferentism despite the fact that they resent the accusation.

Religious indifferentism is dry-rot. Those affected by it have no stamina to weather the storm of temptation. And the storm is raging, assuming the proportions and characteristics of a veritable cyclone. We have not yet reached the crisis. "Religio Depopulata" seems to be in the future. The signs of the times forbode no immediate reaction or swinging back of the pendulum to *Fides Intrepida*.

In the mean time surely we must not rest on our oars, but conjointly row and pull together against the tidal wave of the worldly spirit prevalent on all sides in our days, by leading an exemplary, faithful and fervent Catholic life. Above all those to whom the fold of Christ has been entrusted must stand shoulder to shoulder under the paternal guidance of the Chief Shepherd, a true *Ignis Ardens*, and labor to "restore all things in Christ," not only by an exemplary life of virtue, labor, and learning, but above all by an unbounded spirit of self-denial, true and solid piety, devout and earnest prayer.

FLOTSAM AND JETSAM

The New Code of Pius X

The Cardinals of the Commission for the Codification of Canon Law resumed their meetings in the Vatican towards the close of November. Our excellent contemporary *Rome* (Vol. XIV, No. 22) reports on the present status of this great work as follows:

When will this new Code of Pius X be completed and promulgated? It is now almost ten years ago (March 19, 1904) since the Pontifical Commission was appointed, and the Holy Father hoped that the work might be completed in five. That, however, was on the hypothesis that a number of cardinals might be able to give a

large part of their time to the task. But though there are at present thirteen cardinals on the Commission they are all so over-burdened with work on the Roman Congregations, Offices and Tribunals, that the labors of codification have fallen on the shoulders of one man: Cardinal Gasparri, one of the greatest of modern canonists. He has now completed the first draft of the new Code in three volumes dealing with Persons, Things, Judgments, and he is at present engaged in collating and studying the observations of the bishops on the material which has been submitted to them. But for the moment it is quite impossible to say when the whole work will be completed.

How the Rooster Became the Democratic Emblem

The rooster was first adopted as the Democratic emblem in Indiana. As told in the *Journal of American History*, this event occurred in the campaign of 1840, and was due to the rhetorical powers of one Joseph Chapman. Not that Chapman actually had skill in imitating the crowing of a rooster, as some will have it. His crowing was figurative, but none the less effective. In the "hard-cider" campaign the Democrats were in need of all the encouragement they could get. Finally the editor of a Democratic newspaper published in Indianapolis wrote a letter to the postmaster of Chapman's home town, saying: "Do, for heaven's sake, stir up the Democracy. See Chapman; tell him not to do as he did heretofore. He used to create unnecessary alarms; he must crow. We have much to crow over." The letter, left upon the table in the post office, was copied by a Whig leader, and printed in the chief Whig newspaper in the State. Whig articles began to appear, ridiculing the idea of crowing to keep up Democratic courage, and jeeringly using the phrase, "Crow, Chapman, crow!" Contrary to the Whig expectations, the notion of gameness involved in the appeal caught the fancy of the Democratic voters, who seized upon the phrase as one of compliment to their associate. In spite of the defeat in the nation, Chapman was elected to

the legislature; the cry became popular throughout the State, and Democratic newspapers commenced to employ the rooster as an emblem. The conspicuousness of Indiana in this campaign advertised the development widely, and other States followed. It was not the first time, nor the last, that a jeer of an enemy had been appropriated and made a battle cry.

Saloons too Numerous

It is not expedient, even if it were possible, to introduce prohibitive liquor legislation until public opinion is more strongly on the side of temperance. But, in regard to the licensing of new saloons and the facilities afforded for drunkenness, there is, it seems to us, no reason for any delay in legislation. State and city authorities have done much to lessen this evil, but there is vast room for further improvement. On certain streets in our larger cities are multitudes of saloons, within a stone's throw of one another, which are quite unnecessary for any purposes of legitimate traffic. Two or more saloons may be passed by, but the number of these places of temptation is too great for many men of weak will.

The present system, too, of licensing saloons in defiance of the wishes of the respectable people of a neighborhood, and under influences that dare not be avowed, is a distinct hindrance to social progress.—D. J. SCANNELL O'NEILL.

An Ominous Sign of the Times

A most demoralizing offense of some magazines and newspapers, says the *Outlook* (No. 2), is the exploitation of woman on the physical side, the growing use of half-clothed figures. The emphasis on the physical grows more emphatic and audacious, and its object is unmistakable: semi-nakedness is exploited for business purposes; it is a bid for the support of a class in the community who are attracted by indecency so long as indulgence in that taste does not jeopardize their standing as respectable people. What makes the increasing audacity in the use of the semi-naked ominous is its appearance in newspapers and magazines which regard themselves and are regarded by their readers as responsible and respectable publications. Formerly this kind of illustration was confined to semi-obscene journals. If those journals had increased in number, it would have been an ominous sign of lowered moral standards, but the appearance of these illustrations in publications widely read by respectable readers and taken in respectable homes is a much more serious matter; it means that editors and publishers believe that this form of appeal to physical impulses and sex curiosity meets public taste and is an available method of "getting business." The exploi-

tation of the semi-naked for commercial purposes is a much graver offense against society when it is done by men of reputable character than when it is done by men who recognize no moral standards.

The mischief is serious because it is fundamental: it cheapens women, and anything which lowers the respect of society for women strikes down one of the great safeguards of society. Boys and young men who constantly see these illustrations cannot escape the contamination of ideas and associations which cheapen women in their thoughts. The vulgar handling of things essentially sacred and pure is a form of sacrilege which weakens the foundations of faith and reverence. These illustrations are an insult to women, because they treat them on the lowest plane; and they destroy that modesty which is just as truly the quality of a boy of fine grain as of a high-minded girl. They diminish the strength and happiness of society by diminishing its respect for wifehood and motherhood: for the degree of respect in which women are held is one of the measures of civilization. Readers of hitherto reputable publications which open their columns to offensive illustrations ought to make their protests urgent and outspoken.

ET CETERA

Happy New Year!

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The recrudescence in this country, of not only the A. P. A. spirit, but that infamous organization itself, lends additional weight to the advice that Catholics should take their due part in public service, and especially that Catholic officials should so conduct themselves as to reflect honor on their religion.—*Ave Maria* (Vol. 77, No. 23).

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The Rev. George U. Wenner, in a new and enlarged edition of his book on *Religious Education and the Public School* (American Tract Society), urges the concession of Wednesday afternoon of each week to the various religious denominations for instructing pupils in religion. The way in which such work is carried on by some private schools and Y. M. C. A. workers may be learned from *The Use of the Bible Among School Boys*, published by the Association Press.

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Henry Holt & Company announce that they are about to publish a new quarterly, to be called the *Unpopular Review*. In the mind of the editor "there is great need for the dissemination of some disagreeable truths." The prospectus states that "Most of the fallacies now popular depend upon vague notions that the republic can prosper with one law for the rich and another for the poor; that something can be had for nothing; that it is unnecessary to better the man in order permanently to better his estate; that the march of progress should be tuned to the pace of the slowest; that policies can rise higher than their source, and that wisdom can be attained by the counting of noses."

Reviewing the English translation of Dr. Boissarie's work *Heaven's Recent Wonders*, the Rev. Ernest R. Hull, S. J., editor of the *Bombay Examiner* and a thoroughly competent critic, says: The book "is not at all satisfactory. It is neither a truly scientific work nor a truly popular one. There are excellent cases in it; but they are reported in so confusing a manner that they will not, we are convinced, appeal to a scientific non-Catholic man as they might be made to appeal. We do not desire to labor the case further, but we do venture to say that it is unfortunate that the real case for Lourdes should not be presented in a manner likely to make a serious appeal for a hearing to the scientific opinion of English-speaking countries."

*

Writing in the December *North American Review* on "The Crisis in Constitutionalism," Dr. David Jayne Hill discusses some marked political tendencies of the present day in this country. Hasty alterations in the fundamental law he puts first among the methods of attack upon a system of government like ours, and he regards the new amendments providing for direct election of senators and for the enactment of a federal income tax as fraught with peril. A second point of attack is the encroachment of one or more of the three departments of government upon either or both of the others. Dr. Hill feels that the President has come to have "the nearest approach to absolute power now to be found in any constitutional government in the world." But it is the third form of attack that he particularly warns us against, and that is a disposition to take back the surrender of power

which the people made for the sake of protecting minorities against the majority. Disrespect for the Constitution and class legislation are signs of this disposition, and Dr. Hill discerns its presence among us, with its tendency to make naught of paper obstacles that lie in its way. Opposition to the doctrine of the divine right of the unregulated will of the majority is indeed the "overmastering political issue" of the moment.

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The young Italian who confesses to having stolen Da Vinci's masterpiece "Mona Lisa" in revenge for Napoleon's looting of Italy's treasures would very well fit the case of a motive of revenge taking shape in a disordered brain. Revenge or madness alone would induce a man to steal a treasure that could not be disposed of, unless to one of those fantastic art-lovers of whom Balzac used to write who might gloat in secret over a possession they never dare avow. The manner of the abstraction of the painting from the Louvre, like all magnificent acts of audacity, was simple to a degree. The portrait was not destroyed by acid, it was not stolen by the French Minister of Fine Arts, it was not spirited away in an aeroplane. A workman simply put the picture under his blouse and carried it off.

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Here is a very acute, though of course not exhaustive, analysis of "the American mind" by the Archbishop of St. Louis. The passage is quoted from an address delivered at the recent jubilee celebration in honor of Archbishop Spalding of Peoria, Ill.

Nations like individuals have characteristics all their own, characteristics by which they can be readily distinguished from all others. A nation has a national physiognomy (naturally with many individual variants,) a na-

tional temperament, and a national mind. There is such a thing as the American mind; and that mind, in spite of the varying vicissitudes of migration and immigration, can be quite definitely outlined. The American mind, if it is not Catholic, is, in the broad sense, Christian. It is decent, honest and direct. It stands for justice and liberty. It believes in fair play—or, in modern terms, the "square deal." It abounds in the national virtues. It does not possess, yet it is not opposed to the supernatural ones. It has not the gift of faith in a very marked way, yet it will not insult or belittle those who have. Mr. Ingersoll has, I believe, a monument in your city, but he left no successor. Blasphemy does not pay. Infidelity, even when set in a brilliant veneer, is to the average American only a disease—the expression of a diseased mind. In this, at least, America differs from nearly all other countries, that if there be not much piety, there is little blasphemy, and if there be no exalted sense of reverence, there is little cringing servility.

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The late Protestant Bishop Doane of Albany wore the knee breeches, the bishop's apron and the shovel hat of the Church of England prelates, and among the stories told concerning him was the following. A Buffalo travelling man once saw in a hotel corridor a trunk labelled in black letters: "William of Albany." "Who," he exclaimed, "is that conceited fellow who labels his trunk as though there were no other Williams except himself in the capital of the Empire State?" "Oh," replied his companion, "that trunk belongs to the Rt. Rev. William Crosswell Doane, the Anglican Bishop of Albany, and he is imitating the custom of the English bishops, who just sign themselves William of York, or James of Manchester." "Well, now," mused the man from Buffalo, "if he were bishop of my town he could have labeled his trunk just plain Buffalo Bill."

LITERARY NOTES

—P. J. Kenedy & Sons publish *Selected Poems of John Boyle O'Reilly* (vii & 197 pp. 12mo. \$1.33, post-paid). The selection is well made, and we hope it will help to keep O'Reilly's poetry alive among us.—P. H.

—The ordinarily so ponderous Germans can, upon occasion, write vigorous pamphlets. Witness Dr. Johannes Bumüller's *Gottesglaube und Gottes Natur*, just issued by the Volkverein of M.-Gladbach. It is a brochure of 60 pages 16mo, directed mainly against Monism, and as terse and vigorous as anything Mr. Britten ever allowed to go forth under the magic C. T. S. stamp. The Volkverein may be open to many objections; but some of the popular apologetic literature it is putting out certainly deserves very high praise. Bumüller's brochure can be obtained, exquisitely bound, for 40 Pfennigs or about 10 cts.—A. P.

—*Alleged Socialism of the Church Fathers*. By Rev. John A. Ryan, D.D. (v & 81 pp. 12mo. B. Herder. 1913. 50 cts. net). In this little volume Dr. Ryan traces the Patristic passages which Socialists are fond of quoting against the right of private property to their respective sources and gives the real meaning with due regard to the context. The Fathers quoted are: Chrysostom, Basil, Clement of Alexandria, Augustine, Ambrose, Gregory the Great, and Jerome. The opinions of SS. Basil, Ambrose, and Jerome are considered in some detail, because these three Fathers are representative of all the others and are the ones most frequently cited by the Socialists. The conclusion is that the Fathers of the Church "admitted private property

to be just, although less perfect than common ownership, and declared that private owners did wrong when they refused to distribute their surplus goods among the needy." The booklet is interesting and helpful; but it seems to us a methodical mistake to cite the Patristic passages according to Migne. Not every student has access to that great but uncritical collection, and besides, it is important to know in what particular treatise of a prolific author—and these Fathers were all prolific authors—a passage occurs and whether the later critical editions corroborate the textual reading of the editors of Migne's *Patrologia*.—A. P.

—A second edition has recently appeared of *Christian Politeness*, a manual "for the use of schools, academies, colleges, and seminaries, as well as for private study," published by the Rev. M. M. Gerend for the benefit of St. John's Institute for Deaf-mutes, St. Francis, Wis. The work is based on Krier's *Christlicher Anstand* and shares the merits of that excellent compilation. Some of the advice given is of questionable value; but that is inevitable in matters of etiquette, where there are really but few fixed rules of general application and tastes differ so widely. The French accents appear to have been strewn in with a pepper-box and the German quotations in Gothic type look like "strangers in Israel." On the whole the work can be heartily recommended to those for whom it is intended. (Price, 85 cts. net, cloth-bound; \$1.10 net, with illuminated cover. Orders to be sent to Our Young People Co., 417 Seventh Str., Milwaukee, Wis.)

—A little compendium of politeness for children, "by an experienced teacher," is *The Way, The Why, The When*, published by the Christian Press Ass'n of New York in the shape of a 44-page pamphlet, vest-pocket size. Price 5 cts.—A. P.

—In a little 33-page pamphlet Father Ambrose Reger, O. S. B., of Corbin, Ky., undertakes the defense of *Our Catholic Sisterhoods* against the dastardly charges of the *Menace* and other enemies of similar stripe, by simply explaining what they are and how they live and work. Fr. Ambrose claims special competence in the matter, being himself a monk trained under the same discipline as the religious of the other sex, having frequently enjoyed the hospitality of nuns, having served as spiritual adviser and guide to some of them, and having the honor of being the brother of two nuns. His brochure is well and forcibly written and will convince any fairminded inquirer after the truth. We recommend it for circulation wherever such a defense may be needed, and the Lord knows it is needed nearly everywhere in these days of vile calumny. (Published by the author at Corbin, Ky. 5 cts. a copy, 20 copies for 50 cts., 50 copies for \$1.)—A. P.

—*The Missal. Compiled from the Missale Romanum.* (B. Herder. Price \$1.50 or more, according to binding). This is the best edition of the missal for the use of laymen that we have seen. It is of handy size, and, being printed on thin paper, is very light in weight. The print is excellent and the style good,—all rubrics being in red is a great convenience. The preparation for mass and thanksgiving after mass are placed conveniently at the beginning of the missal. If only the layman will follow persistently the liturgy of the mass—and we believe that the number of recent issues of the missal

indicate that he is beginning to do so—we shall have, in the next ten years, a laity intelligently devout and imbued with the spirit of the Church, and in the next generation our people will be manifesting that spirit in all the various directions of human activity. All we need is to drink at the source, and when we can so easily do so, why should we be satisfied with extracts and dilutions? We hope that the publishers in their next edition of this missal will take cognizance of certain misprints, omissions, and repetitions. E. g., the Litany of the Saints is printed twice. The other authorized litanies might well occupy the space thus sacrificed. Two verses are duplicated in the *Benedicite*. The word "*promisisti*" is omitted from the offertory of the *Requiem*. These and other errors will no doubt receive the attention of the editors.—S. T. OTTEN.

—The Rev. P. Justin Albrecht, O. S. B., publishes a treatise under the title *Die Gottesmutter*, in which he deals concisely and in simple language with the cult of the Blessed Virgin, both in its dogmatic and ascetical aspects. The author's guiding principle is as sound as it is orthodox: "This book shall assert nothing that cannot be theologically demonstrated. Only too often educated laymen are, to the injury of their souls, estranged from the cult of Mary by imprudent utterances of ascetical writers." The booklet can be cordially recommended to clergy and laity alike, especially for spiritual reading. (vii & 155 pp. 12mo. B. Herder. 1913. 70 cts. net).—O. K.

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A competent Catholic organist, now engaged in a big city, desires, for reasons of health, to exchange his place for one in a smaller city or town. Apply to A. B., care FORTNIGHTLY REVIEW.

—*Der erfahrene Beichtvater von Dr. P. Hieronymus Aebischer O.S.B.* is a booklet of practical instruction and advice for confessors. The fact that it has already passed into a second edition proves that it serves its purpose well. (Benziger Bros.). —O. K.

Herder's New Books

[This list is furnished monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Scottish Monasteries of Old, by M. Barrett. net \$4.75.

A Flower for Each Day in The Year, by M. Talbot. net .60.

The Coming Storm, by F. Hoyt. net \$1.25.

Selected Poems of John Boyle O'Reilly. net \$1.25.

The Pearl of Great Price, by V. Riccardi-Cubitt. net .45.

Worldlyman, by P. Fitzgerald. net .90.

Dame Clare's Story-Telling, by E. Schmidt. net .60.

The Marriage of Mademoiselle Gimmel and Other Stories, by René Bazin. net \$1.25.

A Divine Friend, by H. Schuyler. net \$1.

By The Blue River, by I. Clarke. net \$1.35.

The Fairy of The Snows, by Francis J. Finn, S. J. .85.

The "Pig" Philosophy of Socialism. .02.

Shall Women Vote? By A. J. Wolfgarten. .05.

Father Smith Instructs Jackson, by J. Noll. .15.

Roma: Ancient, Subterranean, and Modern Rome. Part I. (Complete in 18 parts, published bi-monthly.), by A. Kuhn O. S. B. net .35.

Alma Mater, or The Georgetown Centennial, And Other Dramas, by M. S. Pine. \$1.15.

Songs For Sinners, by H. Blunt. net \$1.

Saint Ursula, by John Ruskin. net \$1.25.

Meditations Without Method, by W. Strappini. net \$1.25.

The Holy Child Seen by His Saints, by M. Kennedy. net .75.

A Primer of Social Science, by Parkinson. net .85.

The Chief Sufferings of Life and Their Remedies, by Abbé Duhaut. net \$1.25.

The Life of Francis Thompson, by E. Meynell. net \$4.50.

The Eighth Year, A Vital Problem of Married Life, by P. Gibbs. net \$1.25.

Mystic Trees, by Michael Field. net \$1.50.

Theosophy, by C. C. Martindale, S. J. net .40.

The Church's Year, by J. McKee. net .40.

Sister Mary of St. Francis, S. N. D., by L. Petre. net \$2.

The Unworthy Pact, by D. Gerard. net \$1.25.

Commentary on The Psalms, by Rev. P. Higgins. net \$1.80.

The Daughter of a Star, by Christian Reid. net \$1.35.

A Decree Regarding the Confession of Nuns and Sisters, hundred \$1.20.

Little Talks to Children Preparing for Holy Communion. .15.

The Convert's Rosary, by A. Gardiner. net .45.

The Silence of Sebastian, by Anna Sadlier. \$1.25.

Robert Martin, Substitute Half-Back, (A Comedy In Three Acts For Boys Only), by H. Gunstock. .30.

The Towers Of St. Nicholas, by M. Gray. .75.

History of The Catholic Church, For Use in Colleges and Schools, by James MacCaffrey. net .90.

The Morning Watch. The Spiritual Exercises of St. Ignatius Proposed by Fr. I. Diertins, S. J. net \$1.50.

The Life of John Henry Cardinal Newman, by Wilfrid Ward (New Edition, 2 volumes.) net \$4.50.

Life of The Viscountess De Bonnault D'Houet, Foundress of the Society of the Faithful Companions of Jesus. By Fr. Stanislaus, O. M. Cap. net \$2.50.

Life and Characteristics of Rt. Rev. A. Curtis, D. D. Compiled by The Sisters of The Visitation. net \$2.50.

Old Testament Rhymes, by Robert Hugh Benson. Cloth, net .75; paper, net .40.

BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

Noldin, H. (S. J.), *De Poenis Ecclesiasticis*. 4th ed. Innsbruck 1904. 50 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Aebischer, H., (O. S. B.), Der erfahrene Beichtvater. Einsiedeln 1913. 30 cts.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

Gerend, M. M., Christian Politeness. 2nd ed. 85 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

Fehringer, Edw., Leben und Segen der Vollkommenheit. Anleitung zu einem frommen Leben für Laien. Freiburg 1913. 85 cts.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

Sarrazin, O., *Verdeutschungswörterbuch* (Fremdwörterlexikon). 2te Aufl. Berlin 1889. \$1.30.

Keiter's Kath. Literaturkalender für 1912. 75 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Uhde, Joh., Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.

Mullan, E. (S. J.), The Morning Watch. The Spiritual Exercises of St. Ignatius Proposed by Fr. Ign. Diertins, S. J. New York 1913. \$1.20.

Hollweck, Jos., *Die kirchlichen Strafsetze*. Mainz 1899. \$2.

Heinen, A., Lebensspiegel. Ein Familienbuch für Eheleute und solche die es werden. M. Gladbach 1913. 37 cts.

McDonnell, Jos. (S. J.), The Promises of the Sacred Heart. Commentary and Meditations. London 1913. 70 cts.

Nostitz-Rieneck, R. v. (S. J.), Graf Hoensbroech's Flucht aus Kirche und Orden. Kempten 1913. 75 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Albrecht, Just. (O. S. B.), Die Gottesmutter. Theologie und Ascese der Marienverehrung. Freiburg 1913. 50 cts.

Vogels, H. J., Codex Rehdigeranus. Die 4 Evangelien nach der lat. Handschrift R 169 der Stadtbibliothek Breslau. Mit 3 Tafeln. Rome 1913. \$1. (Paper covers.)

Schmidt, Jos., Das Psalterium des Röm. Breviers nebst dem Allgemeinen Teil des Offiziums ins Deutsche übertragen. Ratisbon 1913. 40 cts.

Kempf, C. (S. J.), Die Heiligkeit der Kirche im 19. Jahrhundert. Einsiedeln 1913. \$1.

Fassbinder, Franz, Friedrich Hebbel. Köln 1913. 30 cts. (Wrapper.)

Préuss, Edw., Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg 1875. 75 cts.

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Theo. S. Fay, The Three Germanies. 2 vols. New York 1889. \$1.50.

Wacker, Th., Entwicklung der Sozialdemokratie in den 10 ersten Reichswahlen. Freiburg 1913. \$1.50.

Stuart, Janet E., L'Educazione delle Giovinette Cattoliche. Rome 1913. 50 cts.

Cremer, H., *Biblich-theolog. Wörterbuch der Neutestamentlichen Gräcität*. Gotha 1866. \$1.12.

Jörg, Jos. E., Geschichte des Protestantismus in seiner neuesten Entwicklung. Freiburg 1858. 2 vols. bound in one. \$1.25.

Hoyer, Joh. G., Geschichte der Kriegskunst seit der ersten Anwendung des Schießpulvers zum Kriegsgebrauch bis Ende des 18. Jahrh. Göttingen 1797. 2 vols. \$1.50.

*Helfert, J. A. von, Geschichte der österreichischen Revolution. 2 vols. Freiburg 1907 & 1909. \$3.

Mathews, Wm., *Literary Style and Diurnale Parvum, sive Epitome ex Horis Diurnis Breviarum Romanorum a Pio X Reformati*. Vestpocket size, bound in flexible leather. With "Supplementum" and "Praenotanda." Ratisbon 1913. 90 cts.

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McKee, Th. H., *The National Conventions and Platforms of all Political Parties 1789-1904*. 5th ed. Balto. 1904. 65 cts.

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Brassac, A., *The Student's Handbook to the New Testament*. (Tr. by Weidenhan.) Illustrated. Freiburg 1913. \$2.22.

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Selected Poems of John Boyle O'Reilly. New York 1913. 95 cts.

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*Hausen, H. v., *Allg. Militär-Enzyklopädie*. 4 vols. Leipzig 1857. \$2.50.

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Lescher, W., O. P., *Bonjohannes' Compendium of the Summa Theologica of St. Thomas Aquinas, Pars Prima, Translated into English*. London 1906. \$1.40.

Other Essays. 4th ed. Chicago 1882. 75 cts.

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End of the Faribault Plan in Minnesota

BY ARTHUR PREUSS

In response to a request for an opinion on the legality of reading the Bible in the public schools of Minnesota, Attorney General Lyndon A. Smith of that State has declared that the practice is unconstitutional.

The St. Paul *Catholic Bulletin* (Vol. 3, No. 51) points out that this opinion agrees with that of several of Mr. Smith's predecessors, and comments thereon as follows:

These opinions leave no room for doubt that the reading of the Bible in the public schools must be regarded as unconstitutional and illegal until such time as a court of competent jurisdiction hands down a different decision in the matter. It is the duty of the Attorney General to state the law when requested to do so and, likewise, the duty of all concerned to obey the law. *This means, of course, the elimination of whatever religious teaching is now being given in the public schools;*¹ for Bible reading is regarded as synonymous with religious instruction....It is unfortunate that the public school system of the United States is in such a deplorable position in regard to the religious instruction of the pupils who patronize it. The whole matter is a most perplexing problem. We have to admit that under our laws religious instruction is not to be tolerated in the schools. In the present state of public opinion we do not see where a remedy can be found. As a matter of fact our whole public school system is radically wrong in this—that it puts an absolute ban on religious teaching and gives over the youth of the land to agnosticism and materialism. The difficulty will never be cured until a serious change is made in the system—such a change as takes place in other countries of America and Europe. This change would leave neutral schools to serve those who desire no religious instruction for their children and would, nevertheless, take cognizance, in some way, of schools where religion is deemed to be of paramount importance. There need be no appropriation of money for so-called sectarian purposes. Such a measure is entirely out of the question. A payment, however, could be allotted by the State to results in secular education—such results to be judged by examinations before state authorities. This would be simple justice and would satisfy every one. But will it come? The Lord only knows.....

Meanwhile

In view of this deplorable status of the public school system of this country, it behooves Catholics to continue to make provision for the religious education of their children as they are now doing in the parochial schools. They cannot afford to jeopardize the spiritual welfare of these little ones by sending them to schools from which the very name of God is banished by law.

These are the salient passages of a leading editorial article published in the *Catholic Bulletin* of December 20, 1913. They are not remarkable except in so far as they appear in a newspaper that is believed to echo the views of His Grace the Archbishop of St. Paul, whose ideas on the subject have manifestly undergone a change since the days of the Poughkeepsie-Faribault-Stillwater controversy.

Father J. A. Burns, C. S. C., says in his work *The Growth and Development of the Catholic School System in the United States*, New York, 1912, pp. 264 sq.:

The result of the Bouquillon controversy, was, however, fatal to the practical success of the Faribault plan. Catholic sentiment was shown to be divided on the question. The attention of non-Catholics was directed to it, and an attitude of distrust and apprehension was engendered in the non-Catholic mind, which gradually changed into open hostility. After a couple of years, the arrangement was voluntarily discontinued in the schools of Faribault and Stillwater by the Catholic authorities. But practically the same arrangement was entered into by school boards and Catholic pastors, acting under the advice of Archbishop Ireland, in other places in Minnesota...where Catholics constituted the great majority of the population.

Of course, this arrangement will now have to be discontinued in Minnesota. Ultimately, no doubt, it will have to be done away with also in other Western States where it still exists "here and there in small towns and country districts." (Burns, *op. cit.*, p. 265).

The only alternative is, in the words of the *Catholic Bulletin*, for Catholics to "continue to make provision for the religious education of their children as they are now doing in the parochial schools."

This has always been the *ceterum censeo* of the FORTNIGHTLY REVIEW.

A Handbook of American Indians

BY THE REV. ALBERT MUNTSCH, S. J., ST LOUIS UNIVERSITY

Miss Helen Hunt Jackson has aptly characterized our misdealings with the Indians in her work *A Century of Dishonor*. It seems however, that what the government of the U. S. has failed to do for the material and social uplift of the Indians, it wishes to make amends for by presenting to posterity scientific records of their life, language, history, and religion. Probably no government has done more for the ethnologic investigation of its primitive inhabitants than ours. Besides the splendid Annual Reports, which already number 28, there are the Contributions to North American Ethnology, in nine volumes, a series of Bulletins in 52 numbers, and six Miscellaneous Publications.

A new impression of the *Handbook of American Indians North of Mexico*, which forms number 30 of the above-mentioned Bulletins, gives occasion to review this publication—the most valuable, no doubt, that has ever been undertaken by the Bureau of American Ethnology. It is an encyclopedic dictionary of the life, language, history, and religion of the American aborigines. The inception of this monumental work dates back to the year 1879, when the work of recording a tribal synonymy was assigned to Mr. Henry W. Henshaw. In the words of its editor, Mr. F. W. Hodge,

The Handbook has many imperfections, no doubt, but it is hoped that in future editions the weak points may be strengthened and the gaps filled, until, as researches among the tribes are continued, the compilation will eventually represent a complete summary of existing knowledge respecting the aborigines of northern America....It has been the aim to give a brief description of every linguistic stock, confederacy, tribe, sub-tribe or tribal division, and settlement known to history or even to tradition, as well as the origin and derivation of every name treated, whenever such is known, and to record under each every form of the name, and every other appellation that could be learned.

This is certainly a vast scope and a large field of investigation, but the editor has achieved his plan, as even a cursory examination of the two volumes will show. The important

articles are all signed by their contributors, amongst whom we notice Gatschet, Cyrus Thomas, Franz Boas, W. H. Holmes, J. N. B. Hewitt, James Mooney, J. W. Fewkes. Though we readily grant that the list of contributors to both volumes is a representative one, still the best authorities have not been chosen in every case. Thus the Rev. Father Leopold Ostermann, O. F. M., of St. Michael's, Arizona, could have contributed important information on the Navajos of New Mexico and Arizona, though the article in the *Handbook* on this important tribe, by the late Dr. Washington Matthews, U. S. A., leaves little to be desired. We should also have been glad to see the name of Father G. A. Morice, O. M. I., the leading authority on the Northern Athapascan or Déné, and the inventor of a Déné syllabic alphabet. The Rev. P. Pacifique, O. M. Cap., than whom there is no better authority on the history and language of the Micmacs of Canada, is another name that would have graced this *Handbook*. So, too, the Rev. Arthur Jones, S. J., of Montreal, could easily have enriched the work with information on the important Huron tribe—information which he alone possesses.

It will be seen, therefore, that the editor's remark in the first edition concerning weak points to be strengthened and gaps to be filled, had some foundation. It is to be hoped that in case another impression becomes necessary, the above-mentioned authorities will be called upon for contributions.

It were hard to single out in such an immense number of articles those that deserve special mention. Yet it will be easily seen that amongst the most notable are those on the Bureau of American Ethnology, Arts and Industries, Architecture, Implements, Ceremonies, Pueblos, Mythology, and especially the exhaustive treatise on Missions, by Mr. James Mooney, which has been reprinted in pamphlet form and previously reviewed in this magazine.

This *Handbook* is especially valuable for its rich illustrations and its biographies of noted Indians. Among the latter it is agreeable to notice the short sketch of Hollow-Horn Bear, the noted Catholic Brulé chief, who was chief color-bearer for

the Federation of American Catholic Societies, and died in Washington last April.

In comparison with the numerous articles devoted to the Indians in what is now the United States, the aborigines of Canada fare rather poorly.

There are special articles on French, English, Russian and Spanish influences on the American Indians. It is interesting to read in Prof. A. F. Chamberlain's article on "Spanish Influence," that "the charges against the Spaniards of enslaving the Indians in the mines have not been sustained, such servitude being contrary to the letter and spirit of the law."

The article on "Pseudo-Indian" contains interesting items on forgeries of American Indian articles, implements, etc.—a subject to which we referred in our article on "American Archaeologic Forgeries" in this REVIEW, three years ago. The rather long article on "Popular Fallacies" will also change the ideas of many readers concerning the Red Man.

And now a word of caution. Catholic readers ought to be on their guard when reading articles such as those on "Mythology," "Prayer," "Religion," "Sacrifice," etc. For though the facts brought out are correct, the interpretation is not always sound. Major Powell introduced a very peculiar philosophy and a very strange terminology into his treatment of the religious life of the American Indians—and the present members of the Bureau of Ethnology are willing to concede that some of Powell's "individualistic philosophy" may still be detected in later works published under the auspices of the Bureau. Concerning the religion of primitive races, for instance, we know what nonsense has been written by so-called scientific investigators, and the world owes a debt of gratitude to Bishop Roy for having placed this whole field of primitive cult and worship on a truly scientific basis.

Foreign reviewers have expressed their delight over this *Handbook*. A reverend contributor to *Anthropos* says that it "is a standard work of which the Bureau of American Ethnology may justly be proud." And we add that it is a splendid résumé of the history, life, culture, and mythology of a vanishing nation.

LETTERS TO THE EDITOR

APROPOS OF THE CAUSES OF CATHOLIC DEFECTION

A Canadian Bishop writes to us:

Pushed to its logical conclusion, the counsel of "A Catholic Missionary" (Vol. XX, No. 24 of the REVIEW) is that English-speaking Catholics in the United States and Canada should make all haste to unlearn the English language and group themselves in small communities with French, Poles, Italians, etc. If English is largely responsible for our losses and by speaking the same language and reading the same literature as our Protestant fellow-countrymen we are acquiring the same mentality as they, to the detriment of our Faith, it would seem to be our plain duty to eschew English in order to safeguard the Faith. The conclusion is preposterous; there must, then, be something wrong with the premises. As for the policy it is suggested we should adopt, it would be fatuous and suicidal. Leave out Mexico, and North America is English-speaking. The Catholic Church in the United States and Canada would be running counter to the maxim of her Divine Founder and hiding her light under a bushel, were she to segregate herself from the life of the nation and use a speech other than that of the great masses of the people.

If ever there was a language and literature that was, humanly speaking, a menace to the Faith, it was that of the Roman Empire in the first centuries of the Christian era. But the Catholic Church, instead of looking askance at it, forged, by dint of the use she made of it, the most effective weapon the world has known for the combating of error and the spread of the Gospel. Let "A Catholic Missionary" and all Catholic missionaries who are laboring in English-speaking mission fields, emulate the example of their predecessors under the old Empire of the Romans and fight the good fight of the Faith with the only weapon that can possibly serve their purpose—the language of the country in which they live and move and have their being.

DUBIOUS "ADS" IN CATHOLIC JOURNALS

A highly esteemed clergyman writes:

Permit me to call public attention to an advertisement in *Our Sunday Visitor* (Dec. 21, 1913), in which a certain firm promises an annual income of \$615 for \$1251, an annual income of \$1230 for \$2502, an annual income of \$1845 for \$3753, and so forth. The offer sounds "fishy." Other dubious ads that have appeared in *Our Sunday Visitor* move me to express the wish that the publishers of that useful publication use more caution in their advertising department. One fraudulent advertisement is apt to countervail tons of apologetics.

On the same subject we have the following from a Catholic author of national repute:

A firm of American advertisers is misusing the name and picture of His Holiness Pope Pius X, and such a representative Catholic paper as the

St. Paul *Catholic Bulletin* (Vol. 4, No. 1), instead of protesting against the abuse, lends a hand to the unscrupulous trick.

Our Sunday Visitor has since (Vol. II, No. 36) expressed regret at having printed "objectionable advertisements" and promised "to exclude all medicine and speculation 'ads'."

But the abuse is wide-spread and hence we deem it well to call attention to it once again.

The *Western Watchman* recently, among its reading matter and without the slightest indication that it was printing a paid advertisement, lauded a certain secular newspaper that was formerly notorious for its anti-clerical tenor and its venality, and that has relinquished its ancient policy of late years for the reason that that policy threatened the paper's destruction. When will our Catholic weeklies learn to understand the need of more rigorous control of their advertising columns? The *Watchman* is notoriously irresponsible and has no circulation to speak of. But the *Catholic Bulletin* represents the great Archdiocese of St. Paul and in the three years of its existence has earned for itself the reputation of a serious and well-conducted Catholic journal. We hope it will be more careful in future regarding the advertisements it publishes.

Politics and Religion

BY ANTHONY BECK

(Concluded)

It would, of course, be absurd to conclude that a Protestant or Catholic must unreservedly put the State at the disposal of his spiritual sovereign. True, he is not permitted to oppose the latter and must even facilitate movements making for the betterment of the individual, the family, and human society; for these are some of the foundation stones of the State. But he must remember that, according to St. Paul, the civil and ecclesiastical powers are each supreme in its respective sphere.

Nor would it be anything but ridiculous for him to insist on a distribution of governmental privileges according to the

relative strength of the Christian churches. In the United States, e. g., more than one-half of the people profess no positive religion at all. A country utilizing the benefits of nineteen centuries of Christian civilization should in justice not be governed by heathens. This would be the inevitable consequence were Catholics and Protestants to demand offices as Catholics and Protestants. The only measure of justice would then be relative strength. In the case of offices, e. g. cabinet positions, the aggregate of which is far below the total number of sects, only a few popular creeds would receive recognition, while the others would have to go empty-handed.

If religious convictions are no bar to political preferment and merit is the criterion of appointments, Christians can not justly complain. Let their churches furnish men of integrity and ability, and they will soon be represented in proportion to their numbers. In spite of occasional A. P. A. campaigns and slowly-dying prejudices, the average American loves fair play. Proof of this contention is furnished by a reply of Rev. Dr. John A. Ryan, the well-known sociologist, to a criticism of the Associated Charities of St. Paul.

If we must explain our lack of prominence in social and civic life, in social and civic organizations.....let us face the facts bravely and honestly. Let us not take the lazy and whining attitude of hunted incompetents. To vary the lines of Cassius: The fault is not in our non-Catholic friends, 'but in ourselves, that we are underlings.'

The main thing now is to convince the public of the need of genuine religion in politics.

One might point to the fact that in Belgium, Germany, Austria, Italy, France, etc., political parties bear the name of the world-view their adherents espouse and the attitude they take towards Almighty God. Dr. Johansen, a leader of the young Liberals, some years ago wrote in the Munich *Freistadt* (1903) :

The world-view of the Germans belongs, so to say, to the question of competency of the various Landtags. If the Bavarian deputies discussed religion and world-views during the general debate on the status of the premier, they did the proper thing. You see I do not agree with the view expressed occasionally that religion has absolutely nothing to do with politics. He who maintains this seriously, is a fool. Evidently that would

be a superficial system of politics which is not based on a solid world-view, and naturally that would be a pitiable world-view and religion which exerted no influence on political conduct.

From a different standpoint, Pope Pius X comes to a similar conclusion. His first allocution during the secret Consistory of Nov. 9th, 1903, contains this remarkable passage:

In virtue of our office to protect truth and Christian laws, we are in duty bound to support. . . . the principles of order, authority, justice, and propriety which are being undermined—to guide in accordance with the norm and rule of morality every individual, not only the subject, but also the ruler. . . . in private and public life and even in the social and political field. (*Acta S. Sedis*, vol. 36, p. 195.)

The same position was taken by Pope Leo XIII in his Encyclical "Immortale Dei" of Nov. 1, 1885.

Those who fear that these utterances of the Holy See aim at blind obedience on the part of the hundreds of millions of Catholics the world over should recall the famous words of Daniel O'Connell and peruse the letter addressed in the name of the Pope by the Papal Secretary of State to Cardinal Aguirre, Archbishop of Toledo, on April 22, 1911:

With regard to public elections, political agreements, and other purely civic affairs, proper freedom is given to Catholics on condition that they respect the teaching office and laws of the Church. . . . Episcopal censors should be very careful not to mix in purely civic or political questions; for in this field. . . . Catholic writers have a perfect right to speak and think as they please.

A Novel With a Purpose

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY

The Coming Storm. By Francis Deming Hoyt. New York: P. J. Kenedy & Sons. 1913. 283 pp. \$1.25.

The main characters of this story are Socialist intellectuals, murderous conspirators belonging to the Industrial Workers of the World, and faultless Catholics whose lot has been cast among the comfortable classes. It is frankly a novel with a purpose. The purpose is to expose the fallacies and destructive doctrines of Socialism. Under the thin disguises of Parkman, Morton, and Colby, we easily recognize Condé B. Pallen, John R. Meader, and Bird S. Coler. Through the arguments of these gentlemen

against Socialism, the two parlor Socialists, Stuart and Villard, finally give up their adhesion to that economico-social theory. On the whole the arguments are good, but occasionally they are of such a doubtful character that Messrs. Pallen, Meader, and Coler would probably not care to defend them. For example, it is doubtful whether Mr. Pallen would confirm the astonishing assertion of his mouthpiece, Parkman, that if the capitalist gets more than a small margin of profit, "you may be sure he has earned it!" (p. 65). The author seems to overlook the immense gains of monopoly-capital which depend more upon the power to take than upon "earning" in any legitimate use of that term.

The example of the employer who defrays the medical expenses of his injured employee, and also pays him full wages during the whole time of his disability (p. 133) is, of course, edifying and cheerful, but it is not typical. If it were, we should have no need of workmen's compensation laws, none of which is as liberal as this generous employer. As a matter of fact, the majority of employers could not if they would, have paid such splendid indemnities to all their injured employees. Hence the necessity of the recent compensation legislation, which aims to place the burden upon the industry, and ultimately upon the consumer.

The reform proposals which the author puts into the mouth of Drayton have some merit, so far as they go; but they are not nearly as comprehensive or as prominently set forth as the denunciation of Socialism. Moreover, the statement that the wages of the underpaid should be raised, "wherever that can be done without injury to other interests," neutralizes all the good contained in the author's well-meant attempts to recognize the necessity of reforms (p. 223). Does he mean that the workers who are now getting less than living wages are not entitled to decent remuneration if "other interests," the capitalist and the consumer, would thereby be compelled to furnish a part of the increase? As a matter of fact, the author does not seem to have grasped the great ethical truth that the laborer has a *right* to a living wage; for he speaks of the "normal minimum" as

though it were always determined by the forces of supply and demand. In other words, the normal minimum wage in his mind is the one that is paid in the competitive market, be it ever so low. An increase over this amount if secured by law would be "abnormal!"

The atmosphere of what may be regarded as the constructive part of the story neutralizes the author's well-meant intentions. It is the atmosphere of aristocracy, culture, feudalism, kindly patronage. As a corrective of the destructive tendencies of Socialism and I. W. W. ism, the author presents the activities of a pious Catholic family, which is very charitable, fully conscious of its duties to the poor, and without any of the hardness and materialism that too often characterizes families in its position. But its members are very comfortable, and apparently have no sufficient realization of the necessity of social reform. As an antidote to Socialism, and for other and more fundamental reasons, charity is good, but it is not a substitute for social justice. And some program of social justice or social reform is immediately and imminently necessary for the present situation. The measures of social reform incidentally mentioned by Alfred Drayton (pp. 222-224) are entirely inadequate. Owing to this one-sidedness, the book will attract only those who do not need it,—those who are already convinced of the evil of Socialism. I cannot conceive of its arousing any sympathy in a Catholic workingman of ordinary intelligence.

There is room and need for a great Catholic novel dealing with Socialism, social reform, and the social question, but it will have to be constructed on other lines than *The Coming Storm*.

The Knights of Columbus Oath

BY ARTHUR PREUSS

A titre de curiosité, and as a matter of record, we herewith reproduce *verbatim et litteratim*, in all its naked and blasphemous absurdity, the bogus "Knights of Columbus Oath" as circulated in the State of Illinois during the last political campaign

for the purpose of defeating the Democratic candidate for governor, who was a Catholic:

I....., now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the III., and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his Holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of same, now established in Ireland, and on the continent of America and elsewhere and all adherents in regard that they may be usured and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestants or Liberals, or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the Churches of England and Scotland of the Calvinists, Huguenots and others of the name of Protestants or Masons, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare, that I will help, assist and advise all or any of his Holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest; to keep secret and private all her agents' counsels from time to time, as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me, by you my Ghostly Father, or any of this sacred order.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or

cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions North, Jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare that I will when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their exterorable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agents of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

That I will in voting always vote for a K. of C. in preference to a Protestant, especially a Mason, and that I will leave my party so to do; that if two Catholics are on the ticket, I will satisfy myself which is the better supporter of Mother Church and vote accordingly.

That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics.

That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the Church, either as an individual or with the militia of the Pope.

All of which I,, do swear by the blessed Trinity and blessed Sacrament which I am now to receive, to perform and on part to keep this, my oath.

In testimony Hereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal, in the face of this holy Sacrament.

The *Live Issue*, published in New York City by a group of Catholics, several if not all of whom are members of the Order of the Knights of Columbus, in its Vol. II, No. 42, prints the text of the real "oath" taken by the members of the Third Degree. It is as follows:

I solemnly promise upon my honor as a Catholic gentleman, that I hereby renew and will faithfully keep, all the pledges by me taken in the First and Second Degrees of this Order, especially the pledge of secrecy in regard to all the doings of the Order, it being understood that no promise taken by me in this Order shall conflict with my civil or religious duties. I further promise to ever observe in all my relations with my brother Knights the rules of true fraternity, aiding and assisting them at all times, if they be worthy, yet always complying with the laws of justice, neither violating any just law of the State, nor any right of my fellow man. I further promise never to bring politics into this order in any way whatsoever.

This breaking of a long silence on the part of the K. of C. is very opportune and declared by the *Live Issue* to be particularly effective because the Third Degree "oath" contains an express promise "never to bring politics into the order." The move would be still more effective if the K. of C. would publish all the oaths or solemn promises which they exact from their members. As the matter lies, their opponents may retort with a show of reason: "The Third Degree oath may be unobjectionable; but that proves nothing with regard to the oaths exacted from candidates for the other degrees."

The only really effective way of refuting the base and cruel calumnies to which the Knights of Columbus have been subjected, is to *publish their entire ritual*, as we advised them to do twelve or thirteen years ago, when the publication of a portion of it in this REVIEW brought down upon us a storm of abuse from their various organs.

The Knights of Columbus have had and have no better friend than the FORTNIGHTLY REVIEW, if they only knew it!

Catholic Students at Secular Universities

BY C. D. U.

The State University of Iowa, too, we learn, is to have a permanent chapel and a spiritual adviser for the Catholic young men and women that frequent its lecture-rooms. In reporting this item of news one of our esteemed contemporaries refers to the growing movement for making spiritual provision for Catholics at our State and other secular universities as "very consoling." If it is consoling, it is also, in a measure, disquieting, because it indicates that the number of Catholic students in non-Catholic institutions of learning is increasing. Those who attend these institutions expose themselves to serious dangers. The presence of a chapel and the accessibility of a priest specially commissioned to look after students, may and probably does save some Catholic young people from perdition, but it also attracts many others to these institutions and thus incidentally subjects them to the tremendous perils of a non-Christian, and, in some instances, an anti-Christian education.

It is secular education in all its various guises,—education that ignores religion or assigns to it a false place in life and history,—that is the most dangerous enemy of the Church in America to-day. Pointing to it, we may truly say — *Voilà l'ennemi!*

It is bad enough that, as has been recently observed in this REVIEW, so many thousands of Catholic children are for some reason or other getting their common school training in "non-sectarian" public schools. It will be far worse if the flower of our youth, the more talented boys and girls that have the opportunity of acquiring a higher education, are not permitted to draw from the fountains through which the Church dispenses the clear waters of truth, but are compelled to drink from those shallow cisterns into which a godless modern Science pours the turgid streams of monistic and other errors.

No doubt there are good reasons why some Catholic young men and women attend the secular universities. Those

who are there unavoidably, are excusable, and whatever can be done to protect them from danger should be promptly done. But we must never forget, and our Catholic papers should never cease to emphasize, that such cases are exceptional, that, as a rule, every Catholic boy and girl is entitled to a *Catholic* education as part of the patrimony of the faith, and that we have a goodly number of excellent Catholic colleges, academies, and universities, which can be increased and developed if necessary.

I know these truths have been stated before in the CATHOLIC FORTNIGHTLY REVIEW. But to all appearances they need to be repeated just now with special emphasis.

The Failure of Prohibition

BY GEO. C. PROBST, NEW ATHENS, ILL.

I have noticed several articles on the question of the use of alcohol in the FORTNIGHTLY recently, and wish to submit the following expressions of opinion.

They all bear directly upon this important subject, and the authorities are such that their words must have weight with all those who are seeking an intelligent solution of the problem adverted to.

Prof. Sutherland Simpson, of the Cornell University Medical College, does not think much of prohibition as a means of bringing about temperance. In discussing hereditary alcoholism lately he said that it was ten times more potent than environment.

"The Jews," he said, "are at present a remarkably sober people, yet in the Scriptures the warnings against drink are common. If we were as old as the Jews in the alcoholic sense, there would be no drink problem at all. It may be that it can only be by a process of elimination that we shall ever attain permanent sobriety. If that is so, prohibition is the worst possible means of procuring temperance."

Need for a scientific and impartial study of the effects of drinking alcohol was emphasized by Sir Thomas Clouston, M.D.,

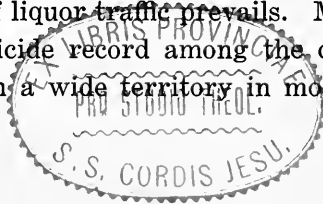
in delivering the fifth Norman Kerr memorial lecture at the Royal College of Physicians, Edinburgh. Analyzing some of the psychological effects of alcohol on man, Sir Thomas said:

Given a certain quality of brain in literature, with keen imagination and high artistic faculty, it needs great audacity to contradict the experience of Burns, Edgar Allen Poe, Swinburne, and Omar Khayyam as to the stimulating effects of alcohol on poetic fire and conscious happiness. The social instincts of man conduce more to his happiness, taking average humanity into account, than all his other capacities put together. Home, friendship, amusements, and altruism are all dependent on them. Whatever accentuates them is not to be lightly interfered with, even though it brings some dangers in its train. This is the great objection to an absolute anti-alcoholic crusade.

American Medicine, a monthly journal for the medical profession, published at Burlington, Vt., recently said:

More Americans drink moderately and fewer to excess and the change in national habits began with the great modern stream of immigration. We must make allowance for the immense quantity of hard cider formerly consumed in America, together with other home-made alcoholic beverages, but even these cannot alter the conclusion that we do drink more now than formerly, and we are driven back to the conclusion that alcohol is not as bad as we have painted it. This is a scientific matter which we as physicians must solve and we ought not to be ashamed to confess that we have been mistaken. We have long ago acknowledged that we were wrong in blaming alcohol for all the hardened livers and arteries and kidneys we saw, and we have even confessed that healthy, heavy drinkers have less of these conditions than abstainers with bad digestion. So we ought not to be afraid to tell the world that our increasing consumption of alcohol is not an indication that the people are going to the demnition bowwows. They are getting healthier, happier, wealthier, and more moral every year. Could a little alcohol have contributed to this desirable end? There now! We have made the awful suggestion.

To people who have sanguine hopes of good to result from the "dry" policy there is a sad lesson to be studied in the statistics of homicide compiled by Frederick Hoffman in the *New York Spectator*. The record shows that in the South, where prohibition has had such widespread successes, the homicide rate in proportion to population is far in excess of other parts of the country where a sane regulation of liquor traffic prevails. Memphis, Tenn., has the highest homicide record among the cities of the Union, and yet it stands in a wide territory in most of which there is total prohibition.



The story is the same everywhere. When the lawful saloon is closed, the illicit sale of vile liquors and dangerous drugs increases. Society loses more than it gains by the change.

A Study in Toys

BY F. R. GLEANER

The recent Christmas season gave some of us grown-ups a chance to study the toys that are put into the hands of twentieth-century children.

Everything is delivered into their hands—aeroplanes that fly, electric trains with signals and switches that work, toy battle ships and motor cars that are marvels of ingenuity, armies that are patterns of accuracy in uniforms and equipment, and so forth.

But, going into the philosophy of the thing, is not Mr. Filson Young right when he contends that extremely elaborate toys do not and cannot satisfy a child because they leave little or nothing to his imagination?

A boy will play for a whole day with a train made of chairs, because imagination enters into the game; the arm-chair is an engine, the sofa is a sleeping car, another arm-chair is the baggage car, or, as they say in England, the luggage van. But if you give him a thing that is perfect in its kind, imagination is left out in the cold; there is no part for it to take in the game, except a destructive part; in short, there is nothing to be done with the ingenious present-day mechanical toy except to break it open and see how it works. I have seen a little boy of four years old, to whom an elaborate model of an automobile had been presented, after watching it work for a few minutes, take it up in his hand and hurl it to the ground with a smile of satisfaction. It was the only thing he could think of doing with it. That is why the hoop or the train of chairs or the rough grotesque toy train will always give more real pleasure than the most elaborate machinery that can be conceived. That is why the rag doll or the woolly

lamb will always lie nearer the heart's affections than the most wonderfully equipped and elaborately clothed French *poupée*.

The elaborate and expensive toys now in vogue have the further disadvantage that they destroy the child's love of simplicity and fill his heart with thoughts and desires which often cannot be realized in after-life and consequently induce discontent.

Fortunately, there are discernible some signs of a return to the more simple and primitive style of toy of our boyhood days.

"Pastor" Russell and His Teaching

As Viewed by One of His Fellow-Preachers

The Catholic press, on the whole, has not paid much attention to "Pastor" Russell of the Brooklyn Tabernacle and his "Bible Teachings."¹ Religious quacks of his calibre rarely mislead even uninstructed Catholics. Gradually the Protestant preachers are discovering that Russell is "a quack" and "a menace to evangelical Christianity." Not long ago the Protestant clergy of Aurora, Ill., appointed the Rev. Mr. William Douglas Watson, of Hinckley, Ill., to make an investigation of "Pastor" Russell's character and teaching, and the result of this investigation was published in the *Aurora Daily Beacon-News* of December 6th, 1913. It is substantially as follows:

Russell is a man of shady character and meagre education. He is divorced from his wife, whom he has fraudulently deprived of her dower interest in their common property. He has been proved untruthful. His claims to superior scholarship are unfounded. His Christianity is a sham. He denies the divinity of Christ, the reality of the atonement, and the truth of the Resurrection. His Biblical teaching is a hodge-podge of absurdities. Thus he holds that the resurrection of the saints took place in 1878, that A. D. 1881 "marked the close of special favors to the gentiles," that "the end of this age" will occur in October, 1914. His unscriptural notions of hell etc. are too well known to need repetition.

¹ Cfr. Fr. Muntsch's article, "Meth- XVIII; pp. 560-562 of this REVIEW. ods of Modern Gospellers." Vol.

The Rev. Mr. Watson concludes his character sketch of "Pastor" Russell as follows:

Only the fringe of religious quackery has been touched. Nevertheless sufficient evidence has been submitted to prove to the inquiring mind that beyond the shadow of a doubt 'Pastor Russell' is a religious quack in character and in religious instructions.

After this exposure of the delectable "Pastor" by one of his fellow-ministers, will Protestant preachers cease to distribute his *People's Pulpit* and will the newspapers refuse to print his "weekly sermons," which so many of them have been inflicting on a long-suffering public more or less regularly for several years?

It is probably too much to hope that the Brooklyn gospeler will be rejected by all his fellow-preachers. No doubt some of them are infected with the "new theology" of the Russell brand.

But Russell will hardly be able to continue before the general public in what the Sioux Falls *Daily Argus-Leader* a few years ago called his "rather unique rôle of self-constituted spiritual director of the rest of Christendom." (See this REVIEW, XVIII, p. 560).

FLOTSAM AND JETSAM

A Catholic Shilling Library

The Manresa Press (England) announces an important enterprise, viz., the publication of a shilling library of Catholic books, both original and reprinted, which will give to the faithful, and to all those who wish to know the Catholic view, the advantages that the general public receives from such series as Everyman's Library and the People's Books. The imposing array of contributors as published, is a guarantee that the fare provided will be good as well as cheap. "The range of the series is to be as wide as

the Church herself; nothing that may redound to her honor, or may further the good work that belongs to her mission will be excluded." The Rev. Alban Goodier, S. J., is the editor, and the volumes will be issued fortnightly, beginning with January 1st. B. Herder, St. Louis, Mo., is American agent for the series, which will sell in this country for about 35 cts. a volume.

The "Lincoln Way"

In 1911 the Illinois legislature patriotically resolved that the roads which Lincoln and

his parents traversed from Kentucky to Indiana, and thence to the rude Sangamon home of his later youth, should be determined and marked forever as the "Lincoln Way." Funds were appropriated, and Mr. C. M. Thompson, of the State University, appointed as special investigator. His preliminary report, recently published, shows how the task grew from small beginnings to a complex historical inquiry. In spite of early maps, records, and Old Settlers Associations; in spite of the inevitable gentlemen whose fathers or great-uncles accompanied the Lincolns; in spite of scores more, with whose ancestors he stayed overnight, the "Lincoln Way" remains in many portions conjectural, while great stretches of it, "owing to changes in the country," it will be impossible to mark at all.

All this is a symbol of American change.

Campion College

That old and reputable institution of higher Catholic learning, the College of the Sacred Heart at Prairie du Chien, Wis., has recently changed its name into Campion College of the Sacred Heart. The reason given for the change is as original as it is convincing:

"One of the disagreeable features of modern athletic contests between schools is the way in which the names of some Catholic institutions—often very sacred names—are ban-

died about in college cries, in excited and unrestrained cheering from the grand-stand and side-lines, and in cheap exploitation on the sporting page of the daily newspaper. We have even seen the sporting editor of the greatest newspaper in the Middle West, who presumably was not oversensitive in his religious susceptibilities, express regret for the frequent presence in his columns of holy names in contexts which reflected neither reverence nor respect for those names. Our former name was too sacred a name to be exposed to such unhappy chances. If our athletic contests were confined to Catholic schools the impropriety might not be so glaring. But in the comparative paucity of Catholic schools this may not be; and we leave it to our readers to enter into our feelings on the occasions when we listened to visiting teams of a different faith or no faith at all, yelling, with the best of intentions, 'What's the matter with Sacred Heart?' and answering themselves with the usual formula, 'She's all right!' . . . We preserve the original name, but for all popular reference the shortened form 'Campion College' will be used."

The Promises of the Sacred Heart

A welcome book is *The Promises of the Sacred Heart* by the Rev. Joseph McDonnell, S.J. Not only because it is the first commentary on the Prom-

ises, as a whole, in the English language, but likewise, and especially, because it is written with a proper appreciation of the difficulties of the subject and the state of mind of many present-day Catholics with regard to it. There can be no doubt that the Promises, as at present formulated, exist in the authentic writings of Bl. Margaret Mary; but Fr. McDonnell claims for them no credence beyond the human belief engendered by testimony whose truth and authenticity depend entirely on human evidence. "The Church has made no pronouncement on any individual revelation in this matter." (p. 3). In regard to the much-debated Twelfth Promise, he re-iterates his declaration, made in a previous work, that it is genuine but does not afford an absolute certainty of salvation. The objection that persons who have made the Nine Fridays are known to have died without the last sacraments, he refutes by saying that the Promise gives no assurance with respect to the last sacraments, but says, literally, "they shall not die without their sacraments," which must be interpreted in connection with the great object of the Promise,—"the grace of final repentance," of which the last sacraments are not a necessary means. On the danger of abuse, he says: "Human nature is, indeed, very inconstant. But here it is exactly that the Promise comes in. Cannot God,

in reward for their having complied with the conditions of the Promise, give them [i. e. those who have made the Nine Fridays] the grace of true contrition and confession at their death, or choose some period to call them out of life when they are in the state of grace?" (p. 156).

This booklet is published by Benziger Brothers and sells for 90 cts. net.

A Preliminary Trust Investigation

Before the trust question can be intelligently tackled, it is necessary to ascertain, as a matter of fact and statistically, whether the trust form of organization is industrially efficient or not. No such inquiry has ever been undertaken in this country. Secretary Redfield, in his annual report, proposes an investigation by the Bureau of Corporations for the purpose of "studying the historical facts, financial facts, economic facts, facts of human welfare and human productiveness, facts concerning equipment, handling, storing, selling, management, and the like, in order that we may know whether these bulky things that we have so much feared [the trusts] are in an economic sense real giants in strength or whether they are but images with feet of clay." It is to be hoped that Congress will appropriate the funds necessary for this investigation and that it will be conducted with due

competence and in an impartial spirit.

Government Ownership of Telegraph and Telephone

An act passed by Congress in 1866 and recently rediscovered by the Postmaster General, provides for the government acquisition of the telegraph lines upon payment of an appraised valuation. Mr. Burleson thinks that this statute gives the government ample authority to take over the telegraph and telephone lines of the country,—a policy which he, like his immediate predecessor, Mr. Hitchcock, cordially favors. The only serious obstacle, he seems to think, is how to find the money. Beyond that lies the even more serious question of administration. We have much to learn yet in regard to the efficient, businesslike and non-political management of the postal service, and the N. Y. *Independent* is quite right in suggesting that a thorough reorganization of the post office department along the lines proposed several years ago in the Carter-Weeks bill ought to precede such a tremendous addition to the department's activities.

"Mona Lisa" and the Bertillon System

The outcome of the sensational "Mona Lisa" affair is somewhat humiliating to the Paris police. Several finger prints had been found on the glass in the frame from which Da Vinci's famous painting had been stolen. One of these prints, the left thumb, was quite distinct. It appears now that the Bertillon collection of finger prints contained two impressions of the thief's finger marks, taken in 1908 and 1909 when he (an Italian workingman, Vincenzo Perugia from Milan) was sentenced to a week's imprisonment for robbery with violence. These on now being compared with those on the glass are found to correspond perfectly, but M. Bertillon explains that they could not be found before because there are 750,000 records in the police collection and they are classified according to the name and right thumb prints. It appears, then, that the celebrated Bertillon system of identification fails unless the criminal leaves at the scene of his deed either his card or the print of his right thumb. "Now that this is understood," facetiously remarks the *Independent*, "doubtless criminals will take the necessary precautions."

ET CETERA

The report, originating with the Berlin *Tageblatt*, that there are two thousand fallen-away priests (évadés) residing in Paris, will probably find its way into certain American newspapers, and hence it will be useful to record the following official statement recently given out by the Vicar General of Paris in reply to an inquiry:

Although Paris harbors a very large number of homeless people, it is not true that there are 2,000 fallen-away priests in this city. It is impossible for the ecclesiastical authorities to ascertain the exact number, but we think we can safely say that there are no more than 200.

*

Missionaries of the Society of the Divine Word in the Philippine Islands report that representatives of the Foreign Christian Mission Society (Prot.) of Cincinnati have established a printing press at Vigan, by means of which they are flooding the archipelago with anti-Catholic literature, including an almanac in Ilocano, which fairly bristles with lies and calumnies. As the name "Protestants" is distasteful to the natives, these missionaries call themselves "Christians" or "Believers in Christ," and it seems that they are doing a great deal of harm. The Fathers of the Divine Word are in the centre of the struggle, and Archbishop Harty of Manila, who is at present visiting in this country, highly praises their self-sacrificing zeal. Unfortunately, they are hampered by lack of funds. Whoever wishes to lend a helping hand may address his mite to the Society of the Divine Word, Techny, Illinois.

*

In Canada, French names are spelled according to the rules of the French language. Thus "Soo"

is spelled "Sault" on the map. The London (Ont.) *Catholic Record* tells of an American tourist who, seeking some information about Sault Ste Marie, inquired about Salt Stee Mary. Mutual enlightenment elicited the remark: "Well, if that isn't the durndest way to spell Soo!" "Well, how would you spell it?" asked the Canadian, slightly nettled and prepared to demonstrate the utility of bilingualism. "Why, S-i-o-u-x of course."

*

There is time enough given us to do all that God means us to do each day, and to do it gloriously. How do we know but that the interruption we snarl at is the most blessed thing that has come to us in long days?—*Anon.*

Literary Notes.

*

The *Month* (No. 593) says in an obituary notice of the late Canon Sheehan, of Doneraile:

"The 'scenes from clerical life' embodied in *My New Curate* and scattered elsewhere throughout his many books have real and permanent value as pictures of contemporary manners. He was a shrewd critic, too, of his own surroundings, and Irishmen may profit not a little from his detached verdicts on various national idiosyncracies. A very plain lesson to be drawn from his various works is one highly important in our days, *viz.*, that it is possible to attain eminence as a novelist and yet keep wholly free from appeals to prurience in any form. Canon Sheehan is not the only writer who can be used to illustrate this truth; yet those remaining are sufficiently rare to make his death a real loss to literature."

A correspondent of Leslie's asks if it is true that President Wilson is a Prohibitionist. The editor's answer is (No. 3042): The President is undoubtedly friendly to the temperance cause. One of his closest friends, Mr. Dudley Field Malone, of New York, who now holds an important office under the Administration, last February stated that Mr. Wilson occasionally enjoyed a little Scotch whisky and that the President in reply to a question as to whether he was a Prohibitionist had answered that "Prohibition has no place in politics, but belongs to economic and social questions, for every man should live according to his own common sense and his own judgment." We believe there is one Prohibitionist in the President's Cabinet, the traveling gentleman who advertises grape juice, and "makes money talk."

*

Prof. Herbert E. Bolton, of the University of California, who has discovered in the archives of State and Church in Mexico vast treasures hitherto unknown, shows the way to these historical treasures through the publication by the Carnegie Institution of Washington of a "Guide to Materials for the History of the United States in the Principal Archives of Mexico." In this volume of 553 pages, Professor Bolton tells of the extraordinary wealth of unknown manuscripts, recording the romantic history of the Spaniards in North America, which he has brought to light through a dozen years of investigation.

The publication of Professor Bolton's survey of the Mexican archives as a source of American history is part of the task which the Carnegie Institution has undertaken, of publishing guides for the archives of all the nations with which the United

States has had intimate relations. Particularly is this important for California and the Southwest. Western history cannot be understood without knowledge of the Spanish civilization on which later times have builded. English-speaking occupation of California and all the Southwestern United States is only a matter of yesterday, while the sixteenth, seventeenth, and eighteenth centuries, and much of the nineteenth, saw Spanish institutions everywhere. In architecture, land matters, Indian affairs, agriculture, use of words and place names, legal institutions, traditions, and ways of life, the whole Southwest of to-day is profoundly influenced by its Spanish inheritance.

*

The Catholic priest seems to be having a great vogue on the stage just now. Hall Caine's "Woman Thou Gavest Me" contains a caricature of a priest. The "soggarth aroon" fares better at the hands of Mrs. Blundell in her "Story of Mary Dunne." In England, says the London correspondent of *America*, Charles Hawtrey has withdrawn "General John Regan," the work of an Irish Protestant clergyman, which contains one of the worst travesties of a Catholic parish priest, that has ever disgraced the pen of a partisan. And yet, the "Regan" play, now running in New York, has been extensively advertised in *America's* own columns. The San Francisco *Monitor* (Vol. 55, No. 33) charitably suggests that perhaps the edition given on our stage is a modified one!

*

A competent Catholic organist, now engaged in a big city, desires, for reasons of health, to exchange his place for one in a smaller city or town. Apply to A. B., care FORTNIGHTLY REVIEW.

LITERARY NOTES

—A C. T. S. publication that is not properly appreciated, at least in this country, is *A Little Book of Prayers from Old English Sources*, edited by Abbot Gasquet. This little volume does not pretend to furnish a complete manual of prayer for general use on all occasions. It merely contains some of the prayers used by English Catholics before the Norman Conquest, translated in such a way as to preserve, as far as possible, the rhythm and force of the original Latin. Many of these prayers can be traced back to the earlier centuries of Saxon rule. All are characterized by great simplicity, and the whole collection, incomplete though it be, must appeal strongly to those who do not feel attracted to, or moved by, the more elaborate phrases and ornate diction of our modern prayer books. To spread this booklet is to aid in furthering the cause of sound and healthy piety. (54 pp. 32mo. 25 cts. net, in paste-board covers).—A. P.

—The *Irish Ecclesiastical Record* (46th Year, No. 552) concludes a lengthy review of the fourth and fifth volumes of the Pohle-Preuss series of dogmatic text-books as follows: "A dogmatic theology such as this cannot but be helpful to many English readers, as well as to professors and students; hence we hope that it will have a wide circulation."

—The V. Rev. Dr. Anton Leinz, V. G., of Berlin, Germany, is known to our readers by his *Apologetische Vorträge* and his *Ansprachen für christliche Müttervereine*, both of which we have heartily recommended in this REVIEW. He has recently published a series of apologetic sermons under the title *Glaubensschild und*

Geistesschwert, in which he discusses the truths of our holy religion in connection with the gospel of each Sunday throughout the ecclesiastical year and some of its leading feasts. Dr. Leinz's motto is, what the people need above all today is instruction in the truths of the faith, and "the more eagerly the *Zeitgeist* attempts to destroy this, the only reliable pillar and groundwork of morality, the more energetically should the guardians of the supernatural world-view defend it, especially by means of appropriate sermons and lectures." The sermons contained in the present volume (71 in number) are uniformly from five to six pages in length, concise and popular in style, and full of the meat of sound Christian doctrine. They are splendid ten-minute sermons for mixed city congregations. (ix & 440 pp. 12mo. B. Herder. 1913. \$1.45 net).—A. P.

—*The Catholic Church from Without*. By Rev. James A. Carey. (The Catholic Church Extension Society of America, Chicago. \$15 per hundred.) This little pamphlet, of some one hundred and thirty pages, is a compilation of extracts from non-Catholic writers of note praising or approving the several dogmas and practices of the Church which non-Catholics as a whole deny and repudiate. The work represents much industry, and is an interesting study, made the more easy and convenient by an excellent little index at the end. The running commentary of Father Carey unifies the whole and sets off the excerpts to the best advantage. Catholic readers can but wonder why these half-hearted "enemies" do not return to their allegiance, and non-Catholics will *perhaps* lean a bit

to the right side—in their poise on the fence, but eventually St. Paul's method will have to be pursued with the prospective convert. "Ye men of Athens, I see that you are in all things too superstitious." Then comes "a tumult" in the city, and then the truth strikes home.—S. T. OTTEN.

—*Heldinnen der Frauenwelt. Biblische Vorbilder für Jungfrauen von P. Hubert Klug O. Min. Cap.*, is a pendant to the same author's *Helden der Jugend. Biblische Vorbilder für Jünglinge*, which has been well received and is now in its second edition. The Biblical models here put before our girls are Rebecca, Deborah, Ruth, Sarah, Judith, Susanna, Mary Magdalen, the Five Prudent Virgins, Tabitha, Lydia, and the B. V. Mary. The author writes simply and with a practical purpose always in view. His work can be specially recommended to priests who have to give conferences to sodalities or societies of young women. (vii & 155 pp. 16mo. B. Herder. 1913. 55 cts. net).—M. F.

—The Rev. Professors E. M. Quévastre and L. Hébert have co-operated with Dr. Ad. Tanquerey in preparing a summary of his dogmatic theology especially adapted to the requirements of missionary priests. (*Brevior Synopsis Theologiae Dogmaticae*. xx & 680 pp. 12mo. Benziger Bros. 1913. \$1.50 net). The book accurately outlines Tanquerey's teaching and forms a very useful elementary text-book. It can be recommended to priests and theological students especially for repetition, because it states the leading truths clearly, succinctly, and in admirable order.—T. E. R.

—*The Epistle to the Ephesians. An Encyclical of St. Paul. Trans-*

lated from a Revised Greek Text and Explained for English Readers by the Rev. George S. Hitchcock, D. D. (viii & 536 pp. 12mo. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1913. \$2.50 net). This is an erudite work, intended not for the ordinary reader but for the scholar. Dr. Hitchcock gives a running commentary, in which is embedded the text of the Epistle, divided into small fragments. The translation is extremely literal, but it helps to bring out the meaning. The commentary exhibits both insight and learning, though it is not always as clear and concise as one would desire. Dr. Hitchcock ought to cultivate the art of compression.—B. F. D.

—No. 12 of the *Freiburger Theologische Studien* is devoted to an historical inquiry into the use of the term *agennesia* in the writings of the Greek theologians of the fourth century (*Der Agennesiebegriff in der griechischen Theologie des vierten Jahrhunderts von Dr. Paul Stiegele*). It is a scholarly and important contribution to the technical terminology of that portion of dogmatic theology dealing with the mystery of the most holy Trinity, and is based on a thorough and exhaustive study of all the available evidence. The author's method is necessarily analytical. Monographs such as this inspire the hope that some day in the not too distant future we shall obtain that most ardent desideratum of modern theologians—an adequate history of the development of dogma. (B. Herder. 1913. xiv & 144 pp. 8vo. 85 cts. net, unbound).—A. P.

—Father Ignatius Diertins, S. J., was born in Brussels in 1626. He belonged to the Society of Jesus for 58 years, and died as assistant to the General, in 1700. His commen-

tary on the *Spiritual Exercises* of St. Ignatius, first published in 1687, has been many times reprinted. Father Elder Mullan, S. J., now presents an English translation (*The Morning Watch. The Spiritual Exercises of St. Ignatius Proposed by Fr. Ignatius Diertins, S. J.* xii & 528 pp. 8vo. New York: P. J. Kennedy & Sons. 1913. \$1.70, post-paid). These meditations presuppose an acquaintance with the text of the *Exercises* and are intended for aspirants after the higher spiritual life, especially priests, seminarians, religious, and sodalists of Our Lady, who will find it a help in their daily exercises.—C. A.

—The Rev. C. Devaux, of New Milton, W. Va., gives us a German translation of M. Ed. van Speybrouck's brochure on Father Paul of Moll, of which, we believe, two English translations have already appeared, one by Dom Nolan of Erdington Abbey, the other by a Benedictine Father of Conception, Mo. Father Paul of Moll was a Belgian Benedictine who did so many wonderful things that he has been characterized as "the miracle-worker of the nineteenth century." It is to be hoped that his fellow-religious will soon publish a critical biography of this remarkable man. The present German translation of van Speybrouck's brochure (*Charakterzüge und wunderbare Begebenheiten aus dem Leben des Benediktinermönches Pater Paul von Moll, 1824-1896*), is published by L. Stenger, Bolchen i. Lothr., and sells at 50 cts. the copy, in paper covers.—A. P.

—We have had in hand some time a collection of tracts in French, much on the order of our own Catholic Truth Society pamphlets. These are to be obtained at 33 rue des Saints-Pères, Paris, and will prove

useful to those pastors who have indifferent members of their flock approachable only through the French language. The titles before us are: *Le Secret de la Force, Regardant à Jésus, Le Miracle et les Lois de la Nature* (all sermons); *Le Paroissien Romain; Foi et Science; Le Diction du Peuple: Quand on est Mort on est Bien Mort et le Réponse de Jésus-Christ*. The last named is particularly spirited. It is in dialogue form, and meets the arguments of the atheist or agnostic. It might well be translated. *Foi et Science* quotes in favor of faith certain high lights who, whatever they may have said here and there in a moment of afflation, did about as much to destroy faith among their countrymen as any one man is capable of doing. Goethe and Victor Hugo are the individuals referred to. It is quite proper to recognize beauty of form in works of art, but when a painter frescoes the garbage can or a poet celebrates the dump by preference, we cannot forget the habitual vanity of their efforts and dignify an occasional moment of exaltation into an argument in favor of the existence of God. Victor Hugo's "Il est, il est, il est!" sounds to us like a very theatrical frenzy.—S. T. OTTEN.

—*The Price of Unity. By B. W. Maturin* (Longmans, Green & Company, New York, London, Bombay and Calcutta. Price \$1.50). This book enumerates and describes with thoroughness and detail the various phases and complexities and attitudes of the present-day Anglicans. Father Maturin is not always accurate in his manner of expressing himself—accuracy is not easy in dealing with such subtleties—but he is always sympathetic, charitable, and absolutely free from harshness. Unfortunately books of this nature are seldom read by those for whom

they are written; but the present work will also be of service to those who have to deal with converts and prospective converts from Anglicanism.—S. T. OTTEN.

—*Landmarks of Grace, or The Feasts of Our Blessed Lady. Compiled by a Member of the Ursuline Community, Sligo.* (x & 230 pp. 16mo. Benziger Bros. 1913. \$1, postpaid). The title is explained in this motto from Canon Sheehan: "We are going to eternity as fast as time can bear us. The feasts of Our Lady fly by like the lights upon a line of railroad. Let us watch them well, making them landmarks of grace upon our great journey to eternity." The reflections and considerations which make up the booklet are taken from such authors as Father Faber, Father Tom Burke, O. P., Cardinal Newman, Father Abram Ryan, Adelaide A. Procter, Eliza A. Starr, Aubrey De Vere, Canon Sheehan, Rev. Matthew Russell, S. J., etc. There is an agreeable change of prose and poetry.—O. K.

—E. Fehring's *Leben und Segen der Vollkommenheit* (B. Herder. \$1.10 net) is a manual of spiritual perfection for lay people. The meditations are all taken from approved sources, largely from the ascetical writings of the saints. The booklet is intended primarily for members of the Third Order, but may be adapted to the use of laymen generally.—O. K.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Brevior Synopsis Theologiae Dogmaticae Auctore Ad. Tanqueray, Cooperantibus E. M. Quévasre et L. Hébert. xx & 680 pp. 12mo. Benziger Bros. 1913 \$1.50 net.

ENGLISH

England and the Sacred Heart. By Rev. G. E. Price. With Preface by the Rev. David Bearne, S. J. With Four Illustrations. xv & 128 pp. 12mo. London: R. & T. Washburne, Ltd. 1913. American agents, Benziger Bros. \$1, postpaid.

The Practice of Mental Prayer. By Father René de Maumigny, of the Society of Jesus. First Treatise: Ordinary Prayer. Translated from the Fourth Edition with the Author's Corrections and Additions. Revised by Father Elder Mullan, S. J. 327 pp. 12mo. New York: P. J. Kenedy & Sons. 1913. \$1.35, postpaid.

A Divine Friend. By Henry C. Schuyler, S. T. L. With a Preface by the Very Rev. Mgr. R. Hugh Benson, M. A. 142 pp. 12mo. Philadelphia: Peter Reilly. 1913. \$1 net.

Lives of the Saints. With Reflections for Every Day in the Year. Compiled from "The Lives of the Saints" by Rev. Alban Butler. To Which are Added Lives of the American Saints Placed on the Calendar for the United States by Special Petition of the Third Plenary Council of Baltimore. 406 pp. 12mo. Benziger Bros. 1913.

The Way, the Why and the When. Practical Hints for Catholic Children by an Experienced Teacher. 44 pp. 32mo. New York: Christian Press Association. 1913 (Wrapper).

Devotion to St. Rita. A Manual Containing Special Prayers, Novenas, Triduum [sic!], etc. By Rev. W. T. Conklin. 92 pp. 32mo. New York: Christian Press Association. 1913. (Wrapper).

Shall Women Vote? An Attempt to Cut a Gordian Knot by A. J. Wolfgarten, Ph. D. 17 pp. 8vo. St. Louis, Mo.: Central Bureau of the German Catholic Central Verein. 1913. (Brochure).

Frederic Ozanam and the Establishment of the Society of St. Vincent de Paul. By Archibald J. Dunn. 118 pp. 12mo. Benziger Bros. 60 cts., postpaid.

Dominican Year Book for 1914. 128 pp. large 8vo. Illustrated. Somerset, O.: The Rosary Press. 25 cts.

Modernism and Modern Thought. By Father Bampton, S. J. 118 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 60 cts. net.

Little Talks to Children Preparing for Holy Communion. 78 pp. 16mo. B. Herder. 1913. 15 cts. (Wrapper).

The Human Soul and its Relations, With Other Spirits. By Dom Anscar Vonier, O. S. B., Abbot of Buckfast. vii & 368 pp. 12mo. B. Herder. 1913. \$1.50 net.

The "Notre Dame" Series of Lives of the Saints. Saint Louis, King of France. 1215-1270. vii & 264 pp. 12mo. London: Sands & Co.; St. Louis, Mo. B. Herder. 1913. \$1.25 net.

Counsels of Perfection for Christian Mothers. By the V. Rev. P. Lejeune. Translated with the Author's Permission by Francis A. Ryan. 240 pp. 12mo. B. Herder 1913. \$1 net.

GERMAN

Goethe. *Sein Leben und seine Werke.* Von Alexander Baumgartner S. J. Dritte, neubearbeitete Auflage (Erstes bis viertes Tausend). Besorgt von Alois Stockmann S. J. Zweiter (Schluss-) Band: *Der Altmeister. Von 1790 bis 1832.* Mit einem Titelbild. xx & 742 pp. 8vo. B. Herder. 1913. \$4 net.

Wallfahrten zu Unserer Lieben Frau in Legende und Geschichte. Von Stephan Beissel S. J. Mit 124 Abbildungen. xii & 514 pp. 8vo. B. Herder. 1913. \$4.20 net.

Der Gegenwartswert der geschichtlichen Erforschung der mittelalterlichen Philosophie. Akademische Antrittsvorlesung von Dr. Martin Grabmann, o. ö. Professor der christlichen Philosophie an der theol. Fakultät der k. k. Universität Wien. vi & 94 pp. 12mo. B. Herder. 1913. 45 cts. net. (Wrapper).

Vollständige Katechesen zur Lehre vom Glauben. Von Franz Kappler. 186 pp. 8vo. B. Herder. 1913. 70 cts. net.

Emilie Ringseis. Von E. M. Hamann. Mit sechs Bildern. viii & 228 pp. 12mo. B. Herder. 1913. \$1.10 net.

Bibliothek wertvoller Denkwürdigkeiten. Ausgewählt und herausgegeben von Prof. Dr. Otto Hellinghaus. Erster Band: *Denkwürdigkeiten aus der Zeit der Freiheitskriege 1813-1815.* xvii & 270 pp. 16mo. 80 cts. net.—Zweiter Band: *Denkwürdigkeiten aus dem Jahre 1812.* Napoleons Zug gegen Russland. x & 288 pp. 80 cts. net. B. Herder. 1913. Illustrated.

Im Morgenland. Reisebilder von Dr. Paul Wilhelm von Keppeler, Bischof von Rottenburg. Mit 17 Bildern. vii & 240 pp. 12mo. B. Herder. 1913. 95 cts., net.

Missionspredigten. Unter Mitwirkung anderer Ordensmitglieder herausgegeben von Robert Streit, O.M.I. Er-

ster Teil: *Die Berufung der Heiden.* ix & 145 pp. 8vo. B. Herder. 1913. 65 cts. net.

Predigten und Ansprachen, zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathies (Ansgar Albing). Dritter Band. *Predigten an sechs Sonntagen nach Epiphanie vom fünften Sonntag nach Pfingsten bis zum Advent, Mariä Lichtmess und Mariä Himmelfahrt, nebst dreizehn Gelegenheitsreden.* x & 455 pp. 12mo. B. Herder. 1913. \$1.65 net.

In stiller Feierstunde. Gedanken für gottsuchende Seelen. Aus den Werken von Alban Stolz gesammelt und herausgegeben von Otto Hättenschwiler. viii & 171 pp. 16mo. B. Herder. 50 cts..

Kurzer Aufblick zu Gott in der Frühe und während des Tages. Ein Erbauungsbüchlein aus den Schriften von Alban Stolz, ausgewählt und den Vielbeschäftigten gewidmet von Otto Hättenschwiler. x & 239 pp. 16mo. B. Herder. 1913. 65 cts.

Der deutschamerikanische Farmer. Sein Anteil an der Eroberung und Kolonisation der Bundesdomäne der Ver. Staaten, besonders in den Nord-Centralstaaten. Eine statistische und volkswirtschaftliche Untersuchung von Joseph Och, Doktor der Staatswissenschaften. xix & 248 pp. 8vo. Columbus, O.: Ohio Waisenfreund. 75 cts. in Wrapper; \$1, bound in cloth.

Gero, Erzbischof von Köln, 969-976. Von Dr. Ludwig Berg. (Studien und Darstellungen aus dem Gebiet der Geschichte, Bd. VIII, Heft 3). xi & 96 pp. 8vo. B. Herder. 1913. 85 cts. net.

Kirchenväter und Klassizismus. Stimmen der Vorzeit über humanistische Bildung von Jos. Stiglmeier S. J. (II4. Ergänzungsheft zu den "Stimmen aus Maria-Laach"). viii & 104 pp. 8vo. B. Herder. 1913. 60 cts. net

Geschichte des Kulturkampfes im Deutschen Reiche. Von Dr. J. B. Kissling. Zweiter Band: *Die Kulturkampfgesetzgebung 1871-1874.* viii & 494 pp. 12mo. B. Herder. 1913. \$2 net.

Ehrenpreis. Eine Festgabe für Erstkommunikanten. Aus Beiträgen mehrerer Mitarbeiter zusammengestellt von Helene Pagcs. Mit sechs Bildern. ix & 243 pp. 12mo. B. Herder. 90 cts. net.

SPANISH

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud por el Padre Eutimio Talamet. Con un Grabado. xii & 288 pp., prayer-book size. B. Herder. 1913. 85 cts., retail.

BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

Noldin, H. (S. J.), *De Poemnis Ecclesiasticis*. 4th ed. Innsbruck 1904. 50 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

Gerend, M. M., Christian Politeness. 2nd ed. 85 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

Fehringer, Edw., Leben und Segen der Vollkommenheit. Anleitung zu einem frommen Leben für Laien. Freiburg 1913. 85 cts.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

Sarrazin, O., *Verdeutschungswörterbuch* (Fremdwörterlexikon). 2te Aufl. Berlin 1889. \$1.30.

Keiter's Kath. Literaturkalender für 1912. 75 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Uhde, Joh., Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.

Hollweck, Jos., *Die kirchlichen Strafgesetze*. Mainz 1899. \$2.

Schumacher, M. (C. S. C.), The Knowableness of God. Notre Dame, Ind. 1905. 65 cts.

Bismarck, Fürst, Gedanken und Erinnerungen. Stuttgart 1898. \$1.60.

Nitti, E., Catholic Socialism. London 1908. \$1.80.

Spalding, J. L., Socialism and Labor. Chicago 1902. 70 cts.

Gründer, H. (S. J.), Psychology Without a Soul. St. Louis 1912. 80 cts.

Rauschenbusch, W., Christianity and the Social Crisis. New York 1908. \$1.20.

Klarmann, A., The Crux of Pastoral Medicine. 2nd ed. N. Y. 1905. 60 cts.

Hamann, E. M., Emilie Ringseis. Mit 6 Bildern. Freiburg 1913. 80 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Albrecht, Just. (O. S. B.), Die Gottesmutter. Theologie und Ascese der Marienverehrung. Freiburg 1913. 50 cts.

Vogels, H. J., Codex Rehdigeranus. Die 4 Evangelien nach der lat. Handschrift R 169 der Stadtbibliothek Breslau. Mit 3 Tafeln. Rome 1913. \$1. (Paper covers.)

Schmidt, Jos., Das Psalterium des Röm. Breviers nebst dem Allgemeinen Teil des Offiziums ins Deutsche übertragen. Ratisbon 1913. 40 cts.

Kempf, C. (S. J.), Die Heiligkeit der Kirche im 19. Jahrhundert. Einsiedeln 1913. \$1.

Fassbinder, Franz, Friedrich Hebbel. Köln 1913. 30 cts. (Wrapper.)

Preuss, Edw., Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg 1875. 75 cts.

v. Oer, Seb. (O. S. B.), Der Ahnen wert! Ein Wort an den christlichen Adel. Freiburg 1913. 85 cts.

Jahrbuch der Naturwissenschaften 1911-1912 und 1912-1913. Herausgegeben von Dr. Jos. Plassmann. Freiburg 1913. Each \$1.

Ursuline Sister, A, Landmarks of Grace, or the Feasts of Our Lady. London 1913. 75 cts.

Bridgett, T. E., A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S. J. London folio edition of 1908. \$3.83. (Like new; original cost \$7 net).

Schegg, P., Biblische Archäologie. Freiburg 1887. \$1.65.

Rohner, B., Adapted by Rev. R. Brennan, Veneration of the Blessed Virgin. New York 1913. 35 cts.

d'Haussonville, Comte de, Lacordaire, Translated by A. W. Evans. London 1913. 75 cts.

Society, Sin, and the Saviour. Addresses on the Passion of Our Lord. By Rev. Bernard Vaughan, S. J. London 1908. 82 cts.

Baierl, Jos. J., The Holy Sacrifice of the Mass Explained in the Form of Questions and Answers. Revised Edition. Rochester, N. Y. 1913. 35 cts.

Rose, V., Studies on the Gospels. Tr. by R. Fraser. London 1903. 79 cts.

Kaulen, F., Einleitung in die Hl. Schrift. 3rd ed. Freiburg 1890. \$1.70.

Bargains in Old Books (Cont.)

*Rinieri, I. (S. J.), Napoleone e Pio VII (1804-1813). Relazione Storiche su documenti inediti. Torino 1906. 2 vols. \$2.50.

Theo. S. Fay, The Three Germanies. 2 vols. New York 1889. \$1.50.

Wacker, Th., Entwicklung der Socialdemokratie in den 10 ersten Reichstagswahlen. Freiburg 1913. \$1.50.

Stuart, Janet E., L'Educazione delle Gioviette Cattoliche. Rome 1913. 50 cts.

Cremer, H., *Biblich-theolog. Wörterbuch der Neutestamentlichen Gräcität*. Gotha 1866. \$1.12.

Jörg, Jos. E., Geschichte des Protestantismus in seiner neuesten Entwicklung. Freiburg 1858. 2 vols. bound in one. \$1.25.

Hoyer, Joh. G., Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis Ende des 18. Jahrh. Göttingen 1797. 2 vols. \$1.50.

*Helfert, J. A. von, Geschichte der österreichischen Revolution. 2 vols. Freiburg 1907 & 1909. \$3.

Diurnale Parvum, sive Epitome ex Horis Diurnis Breviarum Romanorum a Pio X Reformati. Vestpocket size, bound in flexible leather. With "Supplementum" and "Praenotanda." Ratisbon 1913. 90 cts.

Barham, R. H., The Ingoldsby Legends. Phila. s. a. 2 vols. \$1.10.

McKee, Th. H., The National Conventions and Platforms of all Political Parties 1789-1904. 5th ed. Balto. 1904. 65 cts.

Berthe, P., C. SS. R., Jesus Christus. (German tr. by W. Scherer). Ratisbon 1912. \$1.15

*Kaltwasser, J. F. S., Des Plutarchus von Chaironeia vergleichende Lebensbeschreibungen. 12 vols. Magdeburg 1799 sqq. \$6. (Some bindings damaged).

Brassac, A., The Student's Handbook to the New Testament. (Tr. by Weidenhan.) Illustrated. Freiburg 1913. \$2.22.

Keon, Miles G., Dion and the Sybils. A Classic Novel. New York 1913. 38 cts.

Fonck, L. (S. J.), Der Kampf um die Wahrheit der Hl. Schrift. Innsbruck 1905. 50 cts.

Gaedertz, K. T., Fritz Reuters sämtliche Werke. In 12 Bändchen. Leipzig s. a. \$1.50.

Falls, J. C. E., Drei Jahre in der Libyschen Wüste. Richly illustrated. Freiburg 1911. \$2.

Becker, W. (S. J.), Christian Education, or The Duties of Parents. St. Louis 1899. 90 cts.

Verdaguer's Atlantis, Deutsch von Clara Sommer. Freiburg 1897. 60 cts.

The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor. London 1908. 84 cts.

Will, A. S., Life of Cardinal Gibbons. Baltimore 1911. \$1.50.

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud por el Padre Eutimio Tamalet. Freiburg 1913. 40 cts.

William, Father, O. S. F. C., Franciscan Tertiaries. (Instructions on the Rule). London 1913. 80 cts.

*Saint Simon's Memoirs of Louis XIV. 3 vols. \$2.50.

Leigh, O. H. G., English Belles-Lettres. Selections from Alfred the Great, R. Ascham, G. Gascoigne, Ph. Sidney, J. Selden, Th. Browne, J. Arbuthnot, Lord Bolingbroke, Thos. Chatterton, S. T. Coleridge, (Universal Classical Library). \$1.10.

*Hausen, H. v., Allg. Militär-Enzyklopädie. 4 vols. Leipzig 1857. \$2.50.

Vering, Fr. H., Lehrbuch des Kirchenrechtes. 3rd ed. Freiburg 1893. Full morocco, in superb condition. \$2.35.

Spargo, John, Socialism. New York 1906. 80 cts.

Galwey, Fr., S. J., Lectures on Ritualism. 2 vols. London 1879. \$1.50.

Lescher, W., O. P., Bonjohannes' Compendium of the Summa Theologica of St. Thomas Aquinas, Pars Prima, Translated into English. London 1906. \$1.40.

These books, except where otherwise noted, are bound and in fair condition. The prices include postage. Only those marked * are net, which means that the buyer has to pay postage, express or freight charges extra, over and above the price quoted. In ordering net books, please indicate how you wish them to be sent. Cash must accompany all orders.

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Catholicism and Social Reconstruction

BY HENRY SOMERVILLE

It is one of the ironies of history that after an era of unparalleled progress in material civilization the main problem before the modern world should be the problem of poverty. After an equally unparalleled progress of political democracy, society is still shaken by what Karl Marx called the "class-war;" and in the industrial parts of Europe and America, which pride themselves on being the most progressive, there exists a proletariat more miserable and more helpless than any class Christendom has ever known. To trace the origin of these evils would be too long a task. But it is a commonplace of economic history to say that it is precisely among those peoples where Catholicism was weakest that the disease of capitalism spread farthest. The germs of the disease are to be found far back in the centuries when Europe was Catholic. But as long as the faith flourished, society resisted their evil influence and retained its economic health. Those Socialists who assail the Church most bitterly to-day, admit that before the "Reformation" she was ever a barrier against the exploitation of the poor. Says Mr. T. D. Benson, treasurer of the Independent Labour Party, the chief Socialist organization in England. (*A Socialist's View of the Reformation*, I. L. P. Publication Department) :

Prior to the Reformation the law of the land was founded on the Canon Law, the law of a Christian people; to-day the law is founded on the Roman Law, the law of a slave-owning nation. Through the enforcement of the Canon Law the Catholic Church was the protector of the poor against the rich; to-day the Roman Law is the protector of the property of the rich against the poor. The struggle previous to the Reformation was between the welfare of the working classes and the demands of industry, and the Catholic Church in espousing the cause of the poor fell with their fall, a victim of the greed and necessities of a rapidly growing commerce.

Compare the above judgment with that of a great Catholic historian, Abbot Gasquet:

The fact is, as we are now beginning to find out, the change of religion in England was not effected so much by those who hungered and thirsted after purity of doctrine and simplicity of worship, who hated iniquity and what they believed to be superstition, as by those who were on the look-out to better their own interests from a worldly point of view and who saw in the overthrow of the old ecclesiastical system their golden opportunity. These "new men" looked not so much to the "good" as to the "goods" of the Church and desired more the *conversio rerum* than any *conversio morum*. What Janssen long ago showed to be the case in Germany, and what Mr. Phillipson and M. Hanotaux declare to be certainly true of France, is hardly less clear in regard to England, when the matter is gone into, namely, that the Reformation was primarily a social and economic revolution, the true meaning of which was in the event successfully disguised under the cloak of religion with the assistance of a few earnest and possibly honest fanatics.

Let us make quite clear what we mean when we attribute the rise of modern capitalism to the decay of religious faith which became so evident in the sixteenth century. In England the Reformation was the occasion of wholesale rack-renting and evictions of the peasants; of wholesale confiscations of monastic property held in trust for the poor; and of the deliberate destruction of artizans' organizations, the guilds, which were the counterparts to modern trade-unions and friendly societies. These acts of plunder were great catastrophes and could not fail to cause great suffering to the generation which witnessed them. But if these specific acts of injustice had been the only evils, the mischief would have been comparatively slight. If society had retained its Catholic soul, it would have recovered from those calamities as it recovered from the ravages of the Black Death. The real evil of the Reformation was something more; it was the introduction of a new spirit, the adoption of a new theory of life. The effects in England were visible in the steady expropriation of the small land-owners by the large, which proceeded right through the seventeenth and eighteenth centuries. Land monopoly was established, an agricultural proletariat was already created when the industrial revolution was accomplished. The ownership of both land and capital was monopolised by a small class and the mass of the population became property-less wage-earners.

The old Catholic view of life had been rejected. A new philosophy had been elaborated and adopted which went by various names,—Liberalism, Individualism, Utilitarianism. Pleasure was set up as the highest good, as the aim of life. In place of the guiding authority of the Church self-interest was put forward as a sufficient guide to conduct. "Man's self-love is God's Providence," said Adam Smith, the father of modern political economy. And an ordained minister of the Gospel, a clergyman of the Church of England, the celebrated Malthus, wrote:

By this wise provision, *i. e.* by making the passion of self-love stronger beyond comparison than the passion of benevolence, the more ignorant are led to pursue the general happiness, an end which they would have totally failed to attain if the moving principle of their conduct had been benevolence. Benevolence indeed, as the great and constant source of action, would require the most perfect knowledge of causes and effects, and therefore can only be an attribute of the Deity. In a being so short-sighted as man, it would lead to the grossest errors and soon transform the fair and cultivated soil of human society into a dreary scene of want and confusion.

Both in theory and in practice capitalist society was the negation of Catholicism. The results were far from happy. Save in times of plague, England has never witnessed such miseries as those suffered by her working classes in the early nineteenth century. Yet at that very period her powers of wealth-production excelled those of every other country in the world. Thomas Carlyle thundered denunciations at the evils he saw around him and looked back with longing to the happiness of the Middle Ages. He strove to call men back to the old social principles, the principles derided as medieval superstitions by the "advanced" thinkers of the day.

England, said Carlyle, is full of wealth, of multifarious produce, supply for human wants of every kind; yet England is dying of inanition... We call it a society and go about proposing the total separation and isolation. Our life is not a mutual helpfulness but rather cloaked under due laws of war named fair competition and so forth it is a mutual hostility. We have profoundly forgotten everywhere that *cash payment* is not the sole relation of human beings; we think, nothing doubting that it absolves and liquidates all engagements of man. "My starving workers?" answers the rich mill-owner, "Did I not hire them fairly in the market? Did I not pay them to the last sixpence the sum covenanted for? What have I to do with them more?"

(To be concluded)

LETTERS TO THE EDITOR

DANGERS THREATENING CATHOLIC GERMANY

A German Catholic layman of large experience writes :

The *Outlook* (Vol. 105, No. 15) quotes some interesting passages from a letter of the Berlin correspondent of the *Christian World*. This correspondent says that the (Lutheran) State Church in Germany is fast losing ground. In Berlin alone ten thousand persons seceded from it last year. "Every large centre of population is similarly affected, the seceders in most cases declaring that they have broken entirely with Christianity as well as with the Church." Hence the outlook for German Protestantism is "very dark."

The alarm caused among Protestants by this ebb tide is augmented by the parallel fact of the rising tide of Roman Catholicism, whose adherents already form one-third of the population of the Empire. In hitherto strongly Protestant regions the census shows a steady increase of Catholics. The general decline of the birth rate in large towns is almost wholly in Protestant families. In the Catholic provinces families are growing larger, and "that the children of mixed marriages become Catholics goes without saying."

We wish this view of the situation, so far as the Catholic Church is concerned, were correct. But unfortunately it is exaggerated. True, Catholics are still increasing rapidly in the German Empire. But their rate of increase is by no means what it ought to be and the leakage is enormous. Those who read the various German *Pastoralblätter* and the Munich *Allgemeine Rundschau* know that "race suicide" is by no means confined to Protestants, and as for the children of mixed marriages becoming Catholics, the Berlin correspondent's assertion is (unfortunately) far from true. Only a few months ago the FORTNIGHTLY REVIEW printed statistics from Fr. Krose's *Kirchliches Handbuch für das katholische Deutschland* (Vol. IV), which prove that the religion of children in Prussia, the largest of the countries constituting the German Empire, is affected very badly by mixed marriages. In marriages between non-Catholic husbands and Catholic wives 200,027 children are non-Catholic and 177,396 are Catholic; in marriages between Catholic husbands and Protestant wives 250,352 children are Protestants, and only 161,720 are Catholics. Putting it in another way, the children of mixed marriages in Prussia are 57.05 per cent Protestant and only 42.95 per cent Catholic. Were it not that the birth-rate on the whole, though declining, is still a great deal higher among Catholics, that there is a considerable Catholic immigration, and an increasing number of converts, the constant leakage through mixed marriages would gradually sap the strength of the Church in Prussia. (Krose. *op. cit.* 206 sqq.; cfr. this REVIEW, Vol. XIX, No. 21, pp. 609 sq.)

Conditions in the other German provinces and countries are, on the whole, probably not much better than in Prussia.

There appears to be no means of stopping the evil of mixed marriages. If, as seems to be the case, Catholics are beginning to practice race suicide, the Lutheran State Church will not have much to fear from Catholicism a few generations hence, but Germany will be engulfed by infidelity. That this will eventually spell the downfall of a great and mighty empire goes without saying.

THE BOSTON MISSIONARY CONGRESS

The Rev. P. Ambrose Reger, O. S. B., of Corbin, Ky., writes in the course of a somewhat lengthy communication on the article which we published in Vol. XIX, No. 23, on the Missionary Congress lately held at Boston:

In my humble opinion it would have been much better to have had only one general meeting each day, namely at night, and let the different missionary bodies meet in smaller halls, at their own responsibility and expense, each organization making its own program. There would have been a healthy competition for the greatest success, and each field could have been well covered.

The complaint that there were too many bishops on the list of speakers is not without some justification. And yet, after you heard them all, it would be difficult to say which should have been dropped! Certainly not the short but masterly welcome address of His Eminence of Boston; nor the encouraging message of His Holiness so sweetly offered by the Papal Delegate; nor the comprehensive and broad-minded introduction of His Grace of Chicago, who, as chancellor of Church Extension, had not only the right but the duty to speak. I am sure, nobody would have wanted to miss the oratorical treat offered by the gallant Bishop of Toledo which brought the huge assembly to their feet in a cyclone of enthusiasm. As for the address of Bishop Dougherty from the Philippine Islands, it was the most instructive, the most touching and appealing of the whole congress. Other bishops made only short talks.

In regard to the preaching in the different churches Sunday night it is easy to see the reason. On one side, the managers of the Congress had the pardonable ambition to gather as many "mitres" as possible. Every bishop that would attend meant another powerful friend. As a rule bishops answer such invitations by saying: "If nothing prevents me from coming, I shall be glad to be there!" If the managers can nail him down right in the beginning with an engagement to preach, he will feel bound to come, nor will any small matter keep him away. On the other hand, missionaries are not always welcome to preach in parish churches. The pastor has a well founded suspicion that some of his flock might be more inclined to send their "dues" to heathen countries to educate the savages, than to support their own church and parochial school. Human vanity likewise plays its part: some city pastors have from the beginning invited some friendly prelate to officiate during the Congress, and other congregations would feel slighted if they had to be satisfied with the services of "just a common priest". Thus it has happened that a missionary who was assigned to a church to preach, was made to understand that he was not welcome, or was actually refused permission to address the congregation when he arrived at his destination. In how far these obstacles might be overcome and bring the different congregations into closer contact with the Congress and its great aims, is merely a matter of conjecture.

The centralization of all mission work in this country would indeed be an ideal thought, but for the present it can be only a dream.

The Society for the Propagation of the Faith would either be obliged to absorb Church Extension and consequently assume also its tasks, or Church Extension would have to absorb the Society for the Propagation of the Faith, and consequently put itself under supervision of the headquarters at Lyons and Paris. Neither can reasonably be expected except by the express orders of the Holy See, which it is hardly probable will ever be given.

Far more simple would be the confederation of all domestic missionary endeavors, such as the Catholic Missionary Union, The Catholic Colonization Society, The Catholic Mutual Relief Society of America, The Catholic Truth Society, the bureaus for Mission Work among the Negroes and Indians, The Immigration Houses, etc. etc. We hope and pray that within a short time means and ways will be found to centralize these many branches into one strong tree, the *Catholic Church Extension Society of the United States*.

Ralph Waldo Trine's New Alinement

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

There has been a large output of so-called "books of uplift" during the past year. Some of them have presented helpful truths in a graceful style. But too often their foundation is of the weakest and their philosophy unstable and shallow. A typical instance of this is found in *The New Alinement of Life*, by Ralph Waldo Trine (Dodge Publishing Company, New York). The work is very much like its predecessor, *In Tune with the Infinite*. It contains some thoughts worth while, but based on the vaguest pantheism, or rather a medley of pantheism and idealism.

Ralph Waldo Trine has become quite a popular writer of late. Hence the prominence of this notice. His many books are all very much alike: *ex uno disce omnes*. The defects of this new philosophy of life are so glaring that we can only point out some of them in passing.

Page 14 gives us a good instance of the author's wonderful reasoning. He tells us, in referring to Eucken's "latter-day" philosophy, that this system is not a "call to the cross," but a call to a far more valuable and useful thing—a "call to the *life and teachings*¹ of Jesus." But can the life and teachings of Jesus be learnt more clearly from any other single phase of His career than His cross and suffering? St. Paul, we may well

believe, knew something of our Lord and loved Him dearly. But his was the "Christ crucified."

And now as to the "theology" of this strange book. In Trine's opinion, Darwin's "epoch-making theory of evolution, archeological findings of most significant import—all have combined during the last fifty years or so to throw streams of converging light into early beginnings. The result is that many sections of foundations have crumbled, and an infallible Pope, an infallible Bible, an infallible Church have gone forever." (!) It would be interesting to learn what particular archeological findings have dealt the death-blow to papal infallibility.

Such gross worldly conceptions of the redeeming work of the Godman, as fill the entire second paragraph on page 23, will prove offensive to Christians of all denominations. Those who are acquainted with this sort of literature are well aware that such hollow and highsounding phrases as "ecclesiastical formalism" (p. 29), "dogmatism throttles the mental efforts of souls" (p. 102), "dead dogmas" (p. 32), "a dead, dogmatic, ceremonial system" (p. 35), "march of evolutionary progress" (p. 87)—are often used to veil poverty of thought. On p. 55 we learn that in the Christian Church "Nuns took the place of vestal virgins," and that "the Emperor, Pontifex Maximus, became the Pope." But unfortunately for Mr. Trine, these "brilliant discoveries" have been announced by other "thinkers" long before him. On p. 125 Mr. Trine advises his readers to "recognize the Genesis account as beautiful mythology." Has not this "interpretation" also been attempted long before Trine wrote his "new alinement"?

"The New Alinement" is *new*, certainly; but it leads away from Christ—the way, the truth, and the life—into the dreary wastes of an arid formalism. We recall the words of the Prophet: "They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water." (Jer. II, 13).

¹ Italics in the original.

"Unto Nirvana"

BY B. F. V.

The *Scientific American* of Dec. 6, 1913, contains illustrations of some of the buildings now in course of erection on the grounds of the Panama-Pacific Exposition in San Francisco. Among the structures is a huge triumphal arch, the face of which is to bear the following inscription:—

Unto Nirvana—He is one with life, yet lives not. He is blest ceasing to be. *Om mani padme om.*¹ The dew drop slips into the shining sea.

Will the Christian people of California and of the country stand for that inscription?

The country's currency bears the legend, "In God We Trust." Not so long ago an attempt was made to do away with this legend. The attempt shocked the Christian sentiment of the people, and protests were heard from various sources. This was construed as a public profession of faith on the part of the people in the existence of a personal God and of their reliance on his Providence.

Now the same Christian people are called upon to contribute the coin that bears their profession of faith in a personal God, for the erection of a triumphal arch "Unto Nirvana," which means practically to repudiate their belief in the existence of a personal God and openly to declare their sympathy with a godless science, the professed aim of which is to supplant the Christian belief in a personal God by a belief in the impersonal nonentity of the Buddhist diety.

The pagan spirit displayed in this structural feature is largely dominant in most of the San Francisco displays. It is seen in what is to be known as the "Court of the Sun and Stars" with its 110 symbolical figures of fauns, satyrs, and nymphs,—in the "Court of Abundance" with its "visions surpassing the richest dreams of the Orient"—in the "Court of the Four Seasons" with its "great groups of statuary and central figure of Ceres, the Goddess of Agriculture, dispensing the bounties of Nature."

¹ "*Om mani padme om*" means: the *Catholic Encyclopedia*, Art. Buddhism." See "*O pearl in the lotus, Amen.*" See

All of it is loud with the smell of pagan mythology and the fantastic symbolism of the Orient. But the rankest piece of brazen paganism will be the triumphal arch of the "Rising Sun," emblazoned with the dedication "Unto Nirvana."

If the Christian people of California, and of the country, can stand by and look on quietly while that inscription is set in place, they ought to feel and have reason to fear that some visible punishment of Providence will overtake them; for, though the Master will let the good grain and cockle grow side by side till the harvest, He has not pledged Himself to pass unnoticed every flagrant insult offered to his divine Majesty, especially when offered under provoking circumstances. He would be less likely to overlook it in our day, with our better knowledge and a thousand years of Christian civilization behind what is best in the achievements of modern progress, and least likely in the present instance, where the sacrilegious insult is flaunted to heaven in the sight of all the world, and has all the appearance of being offered with malice prepense.

"Adown Titanic Glooms"

In writing his *Life of Francis Thompson* Mr. Everard Meynell (Burns & Oates. 15s.) has had the use of all possible material. In fact, his three hundred and fifty pages (Burns & Oates) contain a very large part of that material, in the form of letters and reminiscences fully quoted, from the pens of relatives, priests, friends, and literary acquaintances. It is abundant and various, and it is interesting. It relates to every period of his life; if it has sometimes a bias, correction also is not wanting.

A critic in the London *Saturday Review* says of the book:

We see the shy schoolboy whose timidity convinced those in authority "that it is not the holy will of God that he should go on for the priesthood;" the youth who more or less deceived his father for six years into believing that he was studying medicine and then failed to pass the army physical examina-

tion and to become "Private Thompson." We see him entering on the career of laudanum, which "staved off the assaults of tuberculosis" and "gave him the wavering strength that made life just possible for him" as bootblack, bookseller's collector, and literary hack, yet had to be intermitted to allow the poet in him to be born—"his images came toppling about his thoughts overflowing during the pains of abstinence."

We see in this book the mature man doing work in quality and quantity beyond that of most abstinent men, tasting misery to the full, yet often "more mirthful than many a man of cheerful, of social, or even of humorous reputation," valiantly writing prose articles so choice and careful as almost to excuse the exaggerations of his encomiasts, writing them sometimes under a street gas-jet. We see him, by pacing round and round his lodging all night, make a fairy ring on his landlady's carpet.

Many journalists of fair judgment could construct a tolerable book on Francis Thompson without seeking other help than Mr. Meynell's. But his book is barely tolerable. It is a very inartistic entangling of fact and legend. It has been written with a fatal eye on the legend. Above all, it lacks order and any sort of judgment altogether. In places it becomes a family matter. It is swollen and confused by "the idle mind of the present writer;" it is decorated with such notes as that where we are told that the late Mr. Stead, before sailing in the "Titanic," recommended to a friend "The Hound of Heaven" "with the strangely significant line, 'Adown Titanic glooms of chasméd fears,'" and by such remarks as that "to be in common light is even better preparation for the communion of poets than to be on common ground," apropos of Francis Thompson's note that a landscape was "particularly beautiful—something to do with the light, Patmore thinks." And excellent as many of the documents are, not a few should have been abridged or paraphrased, or, if the book was to be read, dissolved in the biographer's narrative. As it is, the quotations are so long and ill-arranged, the commentary so injudicious, that to master the book a reader has to go through all the pains of authorship.

Studies in Social Reform

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY

First Notions on Social Service. Edited by Mrs. Philip Gibbs.
London: P. S. King & Son; St. Louis: B. Herder. 1913. 80 pp.
20 cents.

This is No. V of the excellent series of *Catholic Studies in Social Reform*, published by the Catholic Social Guild of England. It is intended for the use of Catholic schools and colleges, in order that our boys and girls may know the rudiments of sociology sufficiently well to take an intelligent interest and share in the great social movement of our day. The editor contributes a preface, explaining the nature and purposes of the manual, and the chapters are written by three priests and two women, each of whom handles his particular topic briefly but clearly and effectively. With the exception of the chapter by Mrs. Crawford on Civic Administration and Local Government, all the papers are quite as useful to American as to English readers. The pamphlet cannot be too highly recommended to Catholics who wish to begin the study of social service and the social question.

* * *

Der Kampf um das Glück im Modernen Wirtschaftsleben.
Von Berthold Missiaen, O. M. Cap., Doktor der Staatswissenschaften.
Autorisierte Bearbeitung aus dem Französischen von J. Keppi. 123 pp. M. Gladbach: Volksvereinsverlag. 1913. M. 1.35.

This brochure is a free translation of the third section of a work entitled, *L'Appauvrissement des Masses*,—the part, namely, which deals with the impoverishment of the spiritual and moral life. It is subdivided into five chapters treating respectively of wealth and welfare, the modern conditions of sustenance, the effects of productive technique, the psychological influences, and the ethical influences. The fact that all the material progress of society, and all the improvement in the material and intellectual conditions of the masses, have not brought men more genuine contentment, the author calls the “modern riddle of happiness.”

Its solution, he rightly maintains, is to be found in the Christian view of life, and in the cultivation of the Christian ideal.

* * *

Social Wrongs and a Remedy. By Carl Swansson. New York: The Shakespeare Press. 1913. 87 pp. 50 cts.

The only thing notable about this little volume is the remedy that it proposes for the cure of our social and industrial ills. The author would have the United States government build thousands of homes every year, each to cost \$2,500 and to be rented for ten years to some deserving head of a family at a rental of \$200 annually. At the end of ten years, the occupant would have to vacate and make room for some other needy husband and father. With each home is to be connected a piece of land. Whatever else may be said for or against the scheme, no one can successfully deny its charming simplicity.

The Problem of Prostitution

The Rockefeller Bureau of Social Hygiene has recently published a notable volume from the pen of Abraham Flexner on *Prostitution in Europe*. Mr. Flexner was selected for the task of writing this volume—the second of a series of four—because he was a trained investigator, skilled in analysis and familiar with social and educational problems.

Mr. Flexner presents no magic remedy or cure. He has merely analyzed the problem, investigated supply and demand and the relation of the evil to the law and to public order, and has summarized at the end the outcome of all this European experience. If he finds prostitution far more extensive than is popularly supposed, he has discovered, on the other hand, like every other conscientious observer, new currents and tendencies, like those in our own country, which give ground for belief that the era of an intelligent grappling with the problem is at hand. At last we are beginning, by such works as this and the studies of the various vice commissions in American cities, to know the problem as it really is.

It is a cause for thankfulness, as the *Nation* points out, that Mr. Flexner has dealt a knock-out blow to the theory that toleration, official approval, and medical inspection form the really scientific method of dealing with prostitution. They are nothing of the kind. Aside from the fact that this means government partnership with vice, and inevitable moral deterioration of supervising officials, Mr. Flexner finds that regulation is losing ground everywhere; its total abolition has been recommended in France by a special commission, while 48 out of 162 German cities have dispensed with it. The truth is that regulation never regulates, and medical control never controls. Besides offending all decency, the medical examinations are often anything but scientifically conducted, and are usually so superficial as to be worthless, as the spread of disease certifies. For the survival of regulation, Mr. Flexner declares, ignorance, tradition, misinformation, and baser motives are responsible. The officials connected with it naturally fight for their places. As for the morals police of Europe, they are in a position to sell favors, exemptions, and privileges, and, as W. T. Stead conclusively showed, are forever tempted to become procurers and abettors of the illegal system which the Government authorizes them to control. Particularly is Mr. Flexner impressed with the fact that it is everywhere admitted that where there is one registered fallen woman there are three unregistered. Never again should it be possible, after this marshalling of the facts, for an American official to urge the adoption of this obsolete system—to give it no stronger characterization.

What, then, are Flexner's conclusions as to the whole problem abroad? It is that prostitution is a "modifiable phenomenon;" that summary repression offers little hope—it merely "penalizes an accomplished fact"—and is what the physicians call "symptomatic treatment," since it does not cure the disease. Yet he believes that intelligent study and scientific repression would vastly decrease human wastage, lessen disease, and render the demoralization of the woman "less complete, less overwhelming, less irretrievable;" surely very important gains, par-

ticularly if all this is done under "well-drawn, well-codified, well executed laws." As for the rest, a slow process of social regeneration alone will bring the better day. As Mr. Flexner puts it:

Further achievement depends upon alterations in the constitution of society and its component parts. . . . only a transformation wrought by education, religion, science, sanitation, enlightened and far-reaching statesmanship can effect a cure. . . . Sooner or later, it [civilization] must fling down the gauntlet to the whole horrible thing.

The Fortieth Anniversary of a Catholic Journal

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

On the first of January, 1914, that excellent Catholic journal, *La Revista Católica* of Las Vegas, N. M., commemorated the fortieth anniversary of its establishment. Only those who are familiar with the immense difficulties with which the Catholic faith had to contend in the Southwest during the past half-century, will be able to appreciate the yeoman service for the Church performed by this well-edited Spanish weekly. Time was when almost every bigot who had lost caste with his congregation in the East, and every narrow-minded preacher "out of a job," felt called upon to inoculate the Catholics of this region with his own brand of Christianity. These wandering gospelers looked upon the honest, simple-minded Spanish Catholics of the Southwest as fair game. They literally swarmed over the country. They accused the Church of keeping the people in ignorance, and of withholding the Bible from the faithful. They represented the Catholic priests as sworn enemies of the "little red school house." They took special delight in defaming the religious orders. They painted in lurid colors the "horrors of the Spanish Inquisition."

Here then was large work for the valiant editors of the *Revista Católica*. They have done their duty valiantly and well. While men like Lummis and Brann attacked the bigots vigorously from knowledge concerning their disreputable antece-

dents, the Fathers of the *Revista* defended the cause of the Church with the weapons of charity, truth, and justice. Any other paper would have announced the inauguration of its fortieth year with blare of trumpets and with loud reminders of what it had accomplished in such a long space of time in the cause of truth and justice. The *Revista Católica* contents itself with a modest editorial entitled: "A Call to all the Readers of the *Revista Católica*." In this it reminds them that when no railroad had as yet reached New Mexico, and when that vast stretch of territory was inhabited almost exclusively by the descendants of the great Spanish pioneers, and when there was yet no center for the spread of Catholic civilization—an humble Jesuit priest conceived the daring project of setting up in New Mexico the first modern printing establishment. After many hardships and with persevering courage, he founded in 1873, at Albuquerque, the *Imprenta del Rio Grande*, from which were issued well-known educational and literary works in the Spanish language.

This priest was the Reverend Donato M. Gasparri, S. J., who soon transferred his press to Las Vegas and there founded the magazine now known as the *Revista Católica*.

The torrent of immigration and of economic progress, we read in the editorial, finally reached New Mexico. Protestant ministers of all denominations swooped down upon this territory like birds of prey eager to rob the people of the true faith. The combat was long and fierce, but the disappointment of the ministers was complete. For a learned and holy clergy guarded the people; the sons of St. Francis of Assisi and of St. Ignatius of Loyola protected the fold; and it was defended by the *Revista Católica*, which, always on the lookout and ready for the assault, went forth to do battle for the faith, the language, the traditions and the interests of the Spanish-American people. On the 8th of December, 1874, the founders of the *Revista* announced the program of the new periodical, and on the 2nd of January, 1875, the first number came out.

The fact that this paper survived for forty years is by itself a sufficient guarantee of its intrinsic worth and the favor it has found among its readers. There are not many Catholic journals in this country that can look back upon such a long and successful career. These four decades of service are all the more notable when we remember that well-supported sec-

ular journals find it hard to struggle against the odds and reverses that naturally rise up in such a long span of years. As President G. Stanley Hall says in his chapter "Pedagogy and the Press" in *Educational Problems*: "An experienced editor tells us that in his own lifetime he has seen 67 daily newspapers born and die in New York alone."

Nor should we imagine that the good work of the *Revista* was purely apologetic. It has kept its readers informed on the general run of affairs in Church and State. Its chronicle of the week measures up to the standard of more pretentious weeklies. As to the good work it is doing in refuting the bigots who still survive in that region, we may refer to the excellent articles in the last two numbers for 1913 by Father Zephyrin Engelhardt, O. F. M., in which that well known historian refutes the calumnies and historical inaccuracies of the Rev. Mr. Bartlett Bloom.

We offer our sincere congratulations to the editor and his able staff, bespeaking for them the support of an ever-increasing circle of readers. The paper deserves cordial and unstinted support in view of what it has already done in the noble cause of the apostolate of the press. May it live to celebrate not only its fiftieth anniversary, but round out a century's work in helping to upbuild the kingdom of God.

Proposed Union for an International Language

BY U. S. CONSUL GEORGE HEIMROD, BERNE, SWITZERLAND

The movement for a universal language does not aim to drive out the natural languages but merely to introduce an auxiliary idiom that may bring about an easier understanding between all nations and at the same time have the advantage of expressing conceptions in a manner less ambiguous and more generally intelligible than is possible in the case of words in the natural languages, since these carry with them many vague connotations. There exist at present several language systems that have shown that it is possible by means of an auxiliary language

to bring about oral and written intercourse between persons of the most widely different nationalities of the civilized world. An important question at present is to solve the struggle growing out of rival systems, and to find an issue out of the embarrassment over the choice of the system that should be, or is desired to be, universally adopted. Adherents of the rival systems believe that this can be done only by supreme international authority, recognized and officially invested with adequate power.

The Association for the Creation of a Universal Language Bureau was founded at Berne, Switzerland, February 27, 1911. It has for its immediate object, as stated in its statutes, "to prepare and promote diplomatic action with a view to establishing a Universal Language Union between the various nations and creating a Universal Language Bureau whose duty it shall be, acting for the union, to introduce, develop, and apply an officially recognized international auxiliary language. The association, as such, maintains the strictest neutrality in regard to existing systems of international auxiliary language or any that may subsequently come into existence. It refrains from any propaganda in favor of individual systems."

The neutrality of the association is well shown through the admission of adherents of various international language systems, and at the present time the following languages are represented: Bolak, Esperanto, Europal, Ido (Reform Esperanto), Latino sine flexione, Neutral (Reform Neutral), Pankel, Perfect, Romanal, Tutonish, Viva, Volapük.

While the association as such under no circumstances undertakes the matter of any propaganda for any particular system, it declines all responsibility for anything done in this respect by any of its individual members, as every member naturally preserves his own personal freedom of action. In the association itself there is claimed to be no room for any unprofitable conflict of languages.

The immediate aim of the association is to present to the Federal Government of Switzerland a detailed memorial where-

in the necessity and general utility of a universal language bureau should be strongly set forth, with the request that, through the mediation of the Swiss Federal Council with other governments, a preliminary diplomatic conference would be summoned. The business of this conference would be to discuss the desirability of an officially recognized international auxiliary language. Should such negotiations be successful, the next step would be the election of a committee of neutral experts by the governments concerned or by the preliminary conference of their representatives, whose duty it would be to examine the existing systems of artificial language, to select the most suitable one, and to lay down the lines of further development. A draft of an international language will be prepared by experts and incorporated in the memorial.

In the event of no government being willing to assist in the summoning of a diplomatic preliminary conference, the association reserves for itself the appointment of a committee of experts to be selected from universities, technical colleges, chambers of commerce, etc., but in all cases from bodies strictly neutral in the matter of an auxiliary language. The final recognition of the language would under all circumstances devolve upon a congress to be summoned by the governments.

The Criterion of Wages

BY C. E. D'ARNOUX

It appears that Science is "coming home." Some months ago we heard Sir Oliver Lodge re-affirm the existence of the soul; and for some time back text-books and lectures on economy, and even in some instances on sociology, have eliminated the "commodity" idea of service and substituted a new fundamental to the question of wages.

I make free to condense that idea for the benefit of the readers of the FORTNIGHTLY.

As the responsibility for life is entirely with the parents and society at large, they must guarantee the child the main-

tenance of that life within the atmosphere of the cradle, and on the path which youth may select. The stinting and thrifty parent will equip his offspring liberally, while the pleasure-seeking and thriftless deck theirs with poverty.

The social kosmos requires an uninterrupted supply of menial functionaries, which, by the way, the hysterical enthusiasm of "universal and equal education" now is seriously threatening, since we to-day must draw on poverty-stricken districts of Europe and Asia for that supply, our own becoming more and more exhausted. It is a short-sighted policy which instills into the youth of the menial strata aspirations which life will never realize, and a criminal one to increase the number of social cripples that have been cajoled and legislated into the path of culture only to fall by the way-side, fit for neither stratum. Pushed to its logical conclusion this policy will eventually force the man of culture to do the menial work of society, for which he is not fitted, neither by ideals nor preparation; and the lowly to direct the destinies of nations, for which he is equally unequipped.

Ideals and appetites develop variously in various environments: the ideals and appetites of the cultured are not identical with those of the uncultured; and happiness and contentment cannot be secured by the lowly from the pleasures of wealth, nor vice versa.

Parents and society owe it to each individual to start and maintain him within the ideals of his native atmosphere.

The limited number who have ambition and aptitude to swing themselves out of the rut of their antecedents, must be furnished stepping-stones; but these must not be thrown at everyone, irrespective of choice and fitness.

The wage scale must be so adjusted as to guarantee to each individual life and happiness within his inborn and inbred ideals. Service cannot be adequately translated into dollars and cents.

All this reads fairly well, and at first glance seems adequate. But, even admitted that the sum of happiness in the various strata is about equal, with possibly a shade in favor of the lowly;

and that the cup of wormwood is about evenly filled for all, envy, covetousness, dishonesty, and discontent on the one hand, greed, heartlessness and gouging on the other will always circumstance this and any other naturalistic criterion.

The only true fundamental for sociology and economics is to be found in religion, as presented by Holy Mother Church.

Teach the child that life is created by God and is but a preparatory state for eternity; that while here each one must conscientiously do his duty according to his state and station in life; that the medium of salvation is of negligible importance, whether it be the trowel or the scepter; that each one must show his gratitude for life and what God has seen fit to add to it; and that tribulations are only a fire that clarifies the gold; that no one is permitted to steal, nor even to covet, what has not fallen to his lot; that all superiors, all authority must be respected and obeyed for God's sake; that life must be based on *duty*, not *appetite*. Inculcate all these principles and you will check the unrest which characterizes our age, that hankering for the goods of others; poverty will cease to peep into the windows of wealth, and wealth will be brotherly towards poverty and deprive it of its sting—for God's sake.

This is the only adequate basis for solving the difficulties in the relations of labor and capital.

Our charitable and "Christian" maligners will no doubt find flaws to pick; they will say that this principle "keeps the masses down," that it "sets a brake to emulation and advancement," etc.

They forget that Holy Mother Church acknowledges and blesses *vocation*—makes it a *duty* to exploit one's vocation, as indicated by fitness and opportunity. If a youth shows ability and desire to "better himself," and if God has furnished him with the means to compass his desire, she makes it a matter of conscience for him to embrace the opportunity. She objects however to the eternal hankering of the unfit after that for which they are not equipped, and to coveting what is not consistent with one's state in life, as long as one remains in that state.

She objects to statements (and the underlying principles) such as recently enunciated by a Socialistic member of a Trades Council, when I asked him, what, if any, was the limit to the demands of Labor. He answered: "There is no limit. We workmen have the same right to live in Westmoreland Place [a fashionable boulevard] as those who now reside there."

If our critics wish to observe how the principle works right in the bosom of the Church, they will find popes, cardinals, bishops and other dignitaries who were reared in poverty. This does not argue repression.

In conclusion I want to call attention to the fact that sociology has struck the same chord as that which has vibrated in the Church throughout the ages:—the state of life (stratum) as the basis of earthly happiness. This is one step nearer the truth; and while not yet the halcyon day, it is the gray light preceding the rise of the sun.

FLOTSAM AND JETSAM

Holy Communion and the Mass

Bishop Hedley, O. S. B., of Newport, one of the most learned members of the English hierarchy, whose pastoral letters are always deserving of careful study, devotes his latest one to the relation of holy Communion to the Sacrifice of the Mass. This is a very important aspect of the great Eucharistic movement of to-day, and we feel that we shall do our readers a service by reproducing some salient passages from the Bishop's letter, as printed in full in the *Ave Maria*, Vol. LXXVIII, No. 2:

Communion is a Sacrament, and, as such, it can be partaken of outside

the Sacrifice, and will produce its characteristic effects even where there is no Mass going on. But it is never unrelated to the Mass; and neither the intelligence nor the devotion of the communicant can be adequate or complete without the understanding of its place in the Sacrifice, and of the special prerogatives with which the Holy Table is invested by the fact of its being so closely in touch with the sacrificial altar.

The Communion of Our Lord's body and blood is essentially a part of that august rite which surrounds the Consecration and the Sacrifice. It is the completion of that solemn function. By the dispensation of Christ, the Sacrifice is incomplete, ritually, without the partaking. Even when the Sacred Host is reserved in our tabernacles, and when the priest distributes it to the faithful outside of Mass, it was consecrated at Mass;

it was part of the consecrated species of which another part has been partaken of and consumed in the Mass; and any one who approaches later on to be fed by that Holy Victim, only joins those who received at the Mass, —only joins the priest who consecrated and the people who then came up to the altar.

This is a consideration of which no Catholic should ever lose sight. When we communicate, whether in the Mass or out of the Mass, we are doing something which belongs to the Mass, which originates in the Mass, and which is the complement or completion of the Mass. It were to be desired that we should do this sacred thing in the course of the Mass itself. The least we can do, when we communicate outside of Mass, is to unite ourselves in spirit and in devotion with that stupendous act of Christ's abiding love, that central rite of Christian worship, of which Holy Communion always and everywhere is a part.

How Man Has Ravaged the Earth

Sir Ray Lankester has recently published a second series of popular scientific essays under the title of *Science from an Easy Chair* (Henry Holt & Co. \$2). Like the first, this second series consists of some thirty papers of varying length and ranging widely in subject from "prehistoric petticoats" to "fatherless frogs." One of the most interesting of them all tells how man, ever since his appearance upon earth, has "gone ravaging over its surface, like some cosmic Brobdingnagian brawler," leaving death and destruction in his wake. We quote:

Very few people have any idea of the extent to which man... has actively modified the face of nature, the forests he has burned up, the deserts he has produced, and the rivers he has polluted..... There has been a vast destruction and defacement of the living world by the uncalculating, reckless procedure of both savage and civilized man which is little short of appalling, and is all the more ghastly in that the results have been very rapidly brought about, that no compensatory production of new life, except that of man himself and his distorted "breeds" of domesticated animals, has accompanied the destruction of formerly flourishing creatures, and that, so far as we can see, if man continues to act in the reckless way which has characterized his behavior hitherto, he will multiply to such an enormous extent that only a few kinds of animals and plants which serve him for food and fuel will be left on the face of the globe..... But the most repulsive of the destructive results of human expansion is the poisoning of rivers and the consequent extinction in them of fish and of well nigh every living thing save mold and putrefactive bacteria. . . . The sight of one of these death-stricken, black filth gutters makes one shudder as the picture rises in one's mind of a world in which all the rivers and the waters of the seashore will be thus dedicated to acrid sterility, and the meadows and hillsides will be drenched with nauseating chemical manures. Such a state of things is possibly in store for future generations of men!

Quack Nostrums

The *St. Louis Post-Dispatch*, in one of its recent Sunday supplements, gave a brief review of the work accomplished

by the Indiana Board of Health in its fight against patent nostrums. Among the nostrums analyzed were the following:

Mayr's Stomach Remedy. Consists of olive oil and rochelle salts. Price \$1. Value 15 cts.

Pinus. Turpentine and magnesium carbonate. Price \$2.50. Value 15 cts.

Fruitola. Olive oil and Seidlitz powders. Price \$1. Value 15 cts.

Traxo. Taraxacum and cascara. Price \$1. Value 15 cts.

Sarsene. Senna, sarsaparilla, etc. Price 50 cts. Value 2 cts.

Saxolite. Epsom salts and alum. Price 65 cts. Value 1 ct.

Del-a-tone. Barium sulphite and starch. Price \$1. Value 2 cts.

Clearola. Sulphur. Price 50 cts. Value 1 ct.

Nervine. Camphor, glycerine, and valerian. Price 50 cts. Value 4 cts.

Nature's Creation. Potassium iodide. Price \$5. Value 25 cts.

Needless to say, the drugs of which these nostrums are compounded, will *not* cure consumption, rheumatism, stomach trouble, gall stones, etc.

The Indiana Board of Health, which started to fight these fakes a little over a year ago, consists of Drs. T. H. Davis of Richmond, president; H. H. Sutton of Aurora; John Boyer of Decatur; and J. N. Harty, secretary. 300 small-town newspapers which formerly carried objectionable patent medicine advertisements have ceased to print them.

Ido, or Reformed Esperanto

Rivalry between the adherents of Esperanto and Ido is keen. At the Esperanto Congress, held at Berne, Switzerland, the supporters of Ido were not permitted to defend their views, so they held separate meetings. Ido is the result of examinations made by a committee elected in 1907 by a society called the Delegation for the Adoption of an Auxiliary Language, founded in 1901, which received the report of numerous societies of all countries and of many hundred members of academies, colleges, and universities. This committee passed resolutions on October 24, 1907, among which may be mentioned the following:

None of the existing systems can be accepted in its entirety and without alteration as an international language. The committee resolves to accept Esperanto in principle, in view of its relative perfection and of numerous and varied uses to which it has already been put, but with certain alterations to be made by a permanent committee in accordance with the conclusions of the report of the secretaries and the project of Ido, by agreement with the committee of the Esperantists.

The Esperantists, however, declined this proposal, and the entire matter was then intrusted to the Union for the International Language.

It is claimed for Ido that it is a simplified and improved Esperanto and can be understood without previous study.

The Esperantists claim that Esperanto has the better foundation, as illogical, arbitrary changes are made in the rudiments of Ido. It is admitted that the wide field of artistic literature, with its delicate shades of expression, will always remain the possession of the national languages.

The names of the executive committee of this union (Ido) and a list of Ido societies may be obtained by application to the Bureau of Foreign and Domestic Commerce, at Washington, D. C.

The War Against Typhoid

The report that typhoid had been virtually eliminated from the army was quoted widely enough to show general interest in the subject. It would not be safe to ascribe the result entirely to vaccination; strict care and precaution, like that practiced by the Japanese in Manchuria, will rid a sol-

diers' camp of typhoid with or without vaccine. But it seems exactly this care which, in spite of their rejoicing over the army statistics, American cities in general are slow to learn. A writer in the *Survey* computes that in the whole country the typhoid death-rate is not less than forty per 100,000—it reaching 23.5 even in that more enlightened portion called the "registration area." In England and Scotland it is 6; in France, 8; in Holland and Prussia, 5; in Germany, 4; in Norway and Denmark, 3. Some cities, like Chicago, have made vast improvement; in others, like Baltimore, Minneapolis, and Kansas City, and in States like Vermont, Michigan, and Wisconsin, the death-rate from typhoid has actually risen during late years. It is this last fact that is most impressive, and ought to remind us of the incompleteness of our sanitary advance.

ET CETERA

It is said that the late Pope Leo XIII always called for the daily papers the first thing in the morning to learn how his health was.

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Those poison needle stories we have lately been reading in the daily papers are perhaps the most dangerous manifestation of sensationalism the American press has given in many years.

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The St. Paul *Wanderer* (No. 2406) calls attention to the fact

that the Order of Owls recently advertised for "solicitors" in the malodorous *Menace* (issue of Dec. 20, 1913). Do the Owls belong to the same category as the Guardians of Liberty and the Knights of Luther? Yet, we are told they have many Catholic members.

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No fewer than seven Catholic mayors have lately been elected in English cities and towns. The majority of them are Irish by birth or descent, and we are told all are good practical

Catholics. In this they differ from their American confrères. In America, when a Catholic is elected to a political office, he usually hastens to divest himself of the last vestige of Catholic faith and practice. We don't know why it should be so, but there can be no question that it is so.

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The Paris *Revue Internationale des Sociétés Secrètes*, which we have repeatedly cited and recommended, has developed so rapidly that the publishers have decided to issue it monthly in two parts, one devoted to Freemasonry and its branches, the other to Occultism. The annual subscription price for the U. S. will be \$5 for each part, and \$9 for both parts. New subscribers can get the two volumes that have so far appeared for \$8 per volume. The *Revue* is indispensable to all who want to study the history and growth of secret societies. We again recommend it to our readers.

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Only two operas with American themes have been composed by men whom we have the right to call Americans, though both were born abroad: "The Scarlet Letter," by Walter Damrosch, and "Natoma," by Victor Herbert. It is "Natoma's" distinction to be the one opera on an American theme by an American which is still surviving. It was first produced in 1911, and this year it is in the repertory of the Chicago Grand Opera Company. It was recently given in Chicago with Mr. Herbert, the composer, in the conductor's chair. What is more, "Natoma" is not only American in subject but very natively American, for it uses Indian characters and the composer has made use of Indian musical motives.

The International Consumers' League, which includes Belgium, France, Germany, Switzerland, and the U. S., appeals to parents to give the preference to toys made in their home lands rather than to the products of the Thuringian forests, where little children three years old work under the sweating system, producing wooden playthings for the export trade. This child labor, the League asserts, is wholly deprived of government inspection or restriction. The cheapness of the product alone holds the foreign market. The closing words of the appeal are: "Buy toys made in your own home lands until the time comes when the words *made in Germany* mean something else than *made by German babies*."

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The San Francisco *Monitor* (Vol. 55, No. 33) protests against the sale and use by Catholics, of holiday cards etc. giving quotations from the Protestant Bible. Our esteemed contemporary is right in principle, but it is unfortunate in the example it uses for an illustration:

It may seem small at first glance to make such a criticism as this. Yet worlds of meaning hinge in the correct wording of that mighty message: "Glory to God in the highest and peace on earth to men of good will."

The Christmas hymn of the angels (Luke II, 14) happens to be one of those passages which are more correctly rendered in English by the Protestant than by the Catholic Bible. The *eudokias* of the Greek text and the *bonae voluntatis* of the Latin Vulgate undoubtedly applies to God. Father Knabenbauer (*Com. in Luc.*, p. 123) expressly warns exegetes and preachers, "*quod in vulg. habetur 'bonae voluntatis' explicari debere de benigna Dei voluntate...*" (See

this REVIEW, Vol. XII, No. 2 and Vol. XV, No. 22).

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Not long ago a young girl traveling on a train was spoken to by an elderly man. She refused to answer him, but he persisted. Presently he went away, and then, rejoining her, said: "You will get off with me at the next station. I have explained to the conductor that you are my daughter, and that you are out of your mind. Any resistance you make will confirm the statement." The girl fortunately had a clear head. She made no reply, but presently left her seat, went to an old gentleman in the car, explained the circumstances to him, and asked if he would do her the kindness to get off at the next station and stand by her until she could telephone to her father and get his answer. Fortunately this request was granted; and the girl was saved by her presence of mind.

This story from an Eastern newspaper is in line with other similar stories from many sources.

The infamous creatures who prey on young women have made it dangerous for girls to venture abroad unprotected.

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The *Outlook* (Vol. 105, No. 15) speaking of the devices employed by those infamous scoundrels who are engaged in the white slave traffic, says:

Things have come to such a pass... that a young woman can trust no one whom she does not know. These

horrible creatures assume all sorts of guises. They even wear the robes of nuns and Sisters of Charity; they feign illness; they ask to be taken to houses in cabs and helped up the steps, and then, when the door closes, the unfortunate kind-hearted girl who has helped, is in the worst of all traps and exposed to a peril infinitely more dreadful than death.

There is reason to think that the religious garb is frequently assumed by the white slave traders, and that some of the stories exploited by the anti-Catholic papers against our sisterhoods are traceable to the operations of these scoundrels. This is a matter to which Catholics ought to pay more attention.

The Jesuit *America* (Vol. X, No. 13) endorses the "Novel Suggestion on Behalf of the Catholic Press" made in Vol. XX, No. 24 of this REVIEW by a Capuchin Father:

We are not sure that the execution of this laudable intent could be easily kept clear of canonical snarls, and it might possibly be objected that the prohibition in the United States Constitution of "cruel and unusual punishments" is applicable to the case; but that it is a most commendable, and possibly the most efficacious, method of reparation, will be readily conceded by the editors, owners, and managers of Catholic periodicals. Whatever may be thought of the terms of the suggestion, the spirit of it is thoroughly in accord with the wishes of the Holy Father and the needs of the times; and whether such spiritual direction be made mandatory or not, there can be no doubt that thousands of people and hundreds of papers are badly in need of it.

LITERARY NOTES

—Bishop Schaefer's *Die Gottesmutter in der Hl. Schrift* is a classic cited often and with high praise by such eminent theologians as Msgr. Pohle. An English translation of this work, therefore, is, in the na-

ture of things, to be heartily welcomed. Vicar-General Brossart of Covington has made one from the second edition of the original, under the title, *The Mother of Jesus in Holy Scripture. Biblical-Theo-*

logical Addresses by the Rt. Rev. Dr. Aloys Schaefer. The translation is crude, yet it is something to be thankful for to have this splendid work made accessible to English readers. Dr. Schaefer deals exhaustively and in a masterly way with the teaching of Scripture on Our Lady and the part taken by her in the economy of salvation. No other writer has so ably shown how the last book of the New Testament plainly points back to the first book of the Old, inasmuch as the "woman" of the protoevangelium is the mother of Him who crushed the serpent's head, and through Him the mother of all who have the spiritual life, and in this sense, in and with her, the Catholic Church is the "sign" which Isaias announced and which St. John visioned on the isle of Patmos. We heartily recommend this noble work, in the hope and expectation that for a second edition, which will no doubt become necessary within a short time, the translation will be revised by some competent English scholar and issued in a more becoming dress than the one in which the publishers have seen fit to put it out in the first place. Tastes differ; but we think we voice the opinion of the *pars major et sanior* of the cultured Catholic reading public when we say that sky-blue binding with large gilt letters and emblems sprawling over the front cover is not a fit integument for a serious and sober theological treatise. (Fr. Pustet & Co. 1913. \$2 net).—A. P.

—A satisfactory popular explanation of the Seven Penitential Psalms, with an historical sketch of the same, and a due appreciation of the lofty poetry they contain, is a real desideratum. The latest volume pub-

lished on the subject of the Psalms, *The Tears of the Royal Prophet, Poet of God* (B. Herder, net 60 cts.), though promising in its rather pretentious title, contains perhaps less of explanation than a certain book gotten out in English some years back; and as for the poetical and prophetic element in the Psalms, that is only incidentally referred to. However, as a simple, devotional treatise, meant for thoughtful and prayerful reading and meditation, the volume will prove serviceable; we need books of meditation that foster a sturdy, humble, penitential spirit rather than the softness and sweetness of a weak-kneed devotion. The faulty grammar: "Thou canst behold nothing more odious and abject than I" (p. 66.)—some might take exception to the exaggeration embodied in this phrase—should have been avoided.—JAMES PREUSS, S. J.

—*Blind Maureen and Other Stories.* (66 cts.) *Our Lady Intercedes.* (82 cts.) Both by Eleanor E. Kelly. (Benziger Bros.) The first of these two collections of short stories illustrates the power of St. Anthony as a friend at court; the second celebrates the mediation of the "Help of Christians." The tales are models of their kind, both in plan and in form. They are ingenious and full of interest, yet perfectly true to nature, and their general purpose would seem to be a demonstration of how the apparently impossible is accomplished by natural means and how prayer is often as effectually answered thus as if miracles were performed. A case in point is "Patsy MacDermot's Novena," in the second of these volumes.—S. T. OTTEN.

—The second volume of Father Bernard Duhr's imposing history of the Jesuit Order in Germany is

divided into two parts, which fill two stately octavo volumes of 721 and 796 pages respectively, printed on fine paper, beautifully illustrated, and handsomely bound in half-morocco. The time dealt with is the first half of the seventeenth century,—an eventful period, during which the Society of Jesus achieved its greatest successes in Germany. Father Duhr describes these successes in detail, province by province; but he also paints the shady side of the picture, *e. g.* the publicistic excesses of certain Jesuits, the mistakes of others, especially such as were engaged as confessors at the courts of temporal princes, etc. The author has been able to utilize many documents never before opened to research, and his impartiality is as patent as his style is graphic. In future no one will be able to form an adequate notion of the religious history of the seventeenth century, and especially of the so-called Counter-Reformation, without carefully studying this work. (*Geschichte der Jesuiten in den Ländern deutscher Zunge in der ersten Hälfte des XVII. Jahrhunderts. Von Bernhard Duhr S. J. 2. Teil Zwei Bände mit 128 Abbildungen.* B. Herder. 1913. \$12.15 net).—A. P.

—It is a real pleasure in these days of shoddy magazines and reviews to come across such a fine specimen of periodical literature as the *Leuchtturm, Illustrierte Halbmonatsschrift für Studierende*, of which the sixth volume, superbly bound and richly illustrated, has just come to us. It were hard to find another monthly or half-monthly magazine to compare in variety of matter, splendor of illustration, and general mechanical excellence, with this review from Trier. All honor to the

editor and his able corps of assistants. What an admirable example is set by this magazine for our American Catholic College monthlies. Under the eighteen headings in the table of contents, we find articles by leading writers on subjects of Art, Science, and Literature. Among the contributors are found some of the best known names in contemporary German Catholic literature. The pictures and engravings deserve a special word of commendation. How cheap and inartistic are most of the art features in even the so-called high class American magazines, when compared with those in the *Leuchtturm*? We recommend this publication not only to students of German and to those who are looking for suitable material for reading, but to families and institutions of learning and to parochial and sodality libraries.—ALBERT MUNTSCH, S. J.

—*Counsels of Perfection for Christian Mothers* by the V. Rev. P. Lejeune, of which Francis A. Ryan presents a well-done English translation, supplies the long-felt need of a collection of brief, practical, common-sense meditations for Christian mothers. The book is full of sane and solid piety and contains excellent material for conferences. (vi & 240 pp. 12mo. B. Herder. 1913. \$1 net).

—*The Little Marshalls at the Lake.* By Mary F. Nixon-Roulet (Benziger Bros. 60 cts.) is a story for children between the ages of ten and fourteen. Girls will be more interested by it than boys. It takes half a family to the lake shore for an outing and keeps them safely and quietly amused.—S. T. OTTEN.

— *Menschensorge für Gottes Reich. Gedanken über die Heiden-*

mission, von Norbert Weber, O. S. B., Abt und Generalsuperior von St. Ottilien. (B. Herder. 85 cts. net). In this book the well-known author and champion of the mission cause in Germany offers a number of essays on diverse mission topics. The religious and social misery and helplessness of paganism, the inef-fable blessings of Christianity, the heroic work and life of the mission-ary in the field, and the duty of the Christian people to help in ac-cordance with God's will to spread the light of truth and the benefits of the Catholic Church—all this and more is set forth by the author in finished and lucid language. Special features of this book are the many graphic descriptions of conditions among the heathens as viewed by the Abbot on his recent canonical visitation trip through Co-reaa and East German Africa, and the frequent application to mission themes of the liturgy of the ec-clesiastical year. The chapter "Osterhalleluja," a summary of the marvellous results of the mission-movement in Germany, should prove interesting and inspiring to the Catholics of this country. It is to be hoped that an able translator will make this timely book acces-sible to English speaking Catho-lics.—JOS. ECKERT, S. V. D.

—Otto Hättenschwiller publishes two volumes of selections from the writings of that greatest of modern Catholic German "Volksschriftstel-ler," Alban Stolz. One is entitled *Kurzer Aufblick zu Gott* (65 cts. net), the other, *In Stiller Feier-stunde* (50 cts. net). The former furnishes material for brief week-day readings, the latter for Sun-days and holydays. The readings are well selected and contain many choice gems. The Germans are to

be envied for their Alban Stolz, who is quite untranslatable. It is a hopeful sign that his writings are not losing their popularity but constantly grow in circulation and vogue.—A. P.

—*The Stranger in the City.* By Dan Walsh, Jr. (Hammer Printing Company, Louisville, Ky. \$1.) We have had so many "studies" on the poor "working girl" of late that we are inclined to balk at the appear-ance of another book on the question. A merit of the present work is that it outlines a real experiment. It tells what certain good women in Kentucky have done to bring a little light and hope to the solution of this "eternal woman question." To those of the sex who are anxious to in-terest themselves in their poorer sis-ters we can only say: "These women have done something, go you and do likewise."—ALBERT MUNTSCH, S. J.

—The missionary spirit is alive in Germany. P. Robert Streit, O. M. I., and his Oblate brethren now follow the example of P. Huonder and his Jesuit colleagues in publishing a se-ries of popular sermons on topics connected with the foreign missions. The series bears the simple title, *Missionspredigten*, and begins with a slender duodecimo volume on "The Vocation of the Heathen." (ix & 145 pp. B. Herder. 1913. 65 cts. net). Seven of the thirteen full sermons, and one sketch, are contributed by the editor. The object of the series is to provide a short, popular, and effective missionary sermon for ev-ery Sunday and holyday of the ec-clesiastical year and to set forth the missionary idea in its intrinsic rela-tions to faith and morals. Two more volumes are to follow. So far as we are able to judge these sermons are well adapted to their purpose, and if intelligently used, will aid in arous-ing interest and sympathy in the work of the foreign missions.—O. K.

—The firm of Herder inaugurates a new library of geography and ethnology (*Aus aller Welt: Eine neue Bücherei der Länder- und Völkerkunde*) by a volume of select extracts from Bishop von Keppler's classic *Wanderfahrten und Wallfahrten im Orient*. It is entitled *Im Morgenlande*, and embraces some of the finest passages of the larger work, e. g. the graphic descriptions of the Dead Sea and the Holy City. The book is illustrated by seventeen full-page engravings and admirably serves the double purpose intended by its brilliant author, viz.: to enable the reader to visualize the land where our Savior lived and died and to serve as a guide to those who are lucky enough to be able to take a trip to the Orient. (viii & 240 pp. 12mo. B. Herder. 1913. 95 cts. net.)—C. D. U.

—*The Life and the Religion of Mahommed, the Prophet of Arabia*. By Rev. J. L. Menezes, Priest of the Diocese of Mangalore, India. (B. Herder. 60 cts.) While this book was compiled with the object of presenting to Mahomedans in India an unbiased picture of their religion and, with this end in view, concludes with an appeal to these countrymen of the author, still, it will prove useful to any who wish to inform themselves on the subject of the faith of Islam. The volume is a handy compendium and, barring a few misprints, well gotten up.—S. T. OTTEN.

—The latest volume of Pustet's *Bibliotheca Ascetica* is devoted to a reprint of Fr. Druzbecki's *Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica ante et post Missam*, a seventeenth-century Jesuit classic, which the present editor briefly and accurately describes in his preface as follows: "Fundantur [haec Exercitia] in solida ascesi et totidem sunt fere tractatus

dogmatici de Deo uno et trino, de Verbo incarnato, de Beata Maria Virgine et de caelesti Sanctorum hierarchia in formam affectuosissimae precatationis redacti, attentâ semper speciali ad SS-mam Eucharistiam relatione." The booklet is gotten up in pocket form and handsomely bound in flexible leather. (vii & 647 pp. 32mo. Fr. Pustet & Co. 1913. \$1.20).—O. K.

Herder's Book List

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NEW BOOKS

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Saint Louis, King of France, "Notre Dame Series." net \$1.25.

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Parish Sermons on Moral and Spiritual Subjects, by Rev. W. Elliott. net \$1.50.

Italian Yesterdays, by Mrs. Hugh Fraser. 2 vols. net \$6.00.

England and the Sacred Heart, by Rev. G. Price. net .90.

The Early Church in the Light of the Monuments. A Study in Christian Archaeology by A. Barnes. net \$1.50.

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BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

Sarrazin, O., *Verdeutschungswörterbuch* (Fremdwörterlexikon). 2te Aufl. Berlin 1889. \$1.30.

Keiter's Kath. Literaturkalender für 1912. 75 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Uhde, Joh., Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.

Hollweck, Jos., *Die kirchlichen Strafgesetze*. Mainz 1899. \$2.

Schumacher, M. (C. S. C.), The Knowableness of God. Notre Dame, Ind. 1905. 65 cts.

Bismarck, Fürst, Gedanken und Erinnerungen. Stuttgart 1898. \$1.60.

Nitti, E., Catholic Socialism. London 1908. \$1.80.

Spalding, J. L., Socialism and Labor. Chicago 1902. 70 cts.

Gründer, H. (S. J.), Psychology Without a Soul. St. Louis 1912. 80 cts.

Rauschenbusch, W., Christianity and the Social Crisis. New York 1908. \$1.20.

Klarmann, A., The Crux of Pastoral Medicine. 2nd ed. N. Y. 1905. 60 cts.

Hamann, E. M., Emilie Ringseis. Mit 6 Bildern. Freiburg 1913. 80 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Gerend, M. M., Christian Politeness. 2nd ed. 85 cts.

Druzicki, G. (S. J.), Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica. Ratisbon 1913. Prayer book format, bound in flexible leather, \$1.

Nist, Jak., Zweifacher Erstkommunionunterricht. Paderborn 1913. 30 cts.

Fassbinder, Franz, Friedrich Heibel. Köln 1913. 30 cts. (Wrapper.)

v. Oer, Seb. (O. S. B.), Der Ahnenwert! Ein Wort an den christlichen Adel. Freiburg 1913. 85 cts.

Bridgett, T. E., A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S. J. London folio edition of 1908. \$3.83. (Like new; original cost \$7 net).

Schegg, P., Biblische Archäologie. Freiburg 1887. \$1.65.

Society, Sin, and the Saviour. Addresses on the Passion of Our Lord. By Rev. Bernard Vaughan, S. J. London 1908. 82 cts.

Rose, V., Studies on the Gospels. Tr. by R. Fraser. London 1903. 79 cts.

Kaulen, F., Einleitung in die Hl. Schrift. 3rd ed. Freiburg 1890. \$1.70.

Szekély, S., Bibliotheca Apocrypha. Introductio Hist.-Critica in Libros Apocryphos utriusque Testamenti cum Explicatione Argumenti et Doctrinae. Vol. I. Intr. Gen. Sibyllae et Apoc. Vet. Test. Antiqua. Freiburg 1913. \$2.15.

Allen, Card., A Brief Historie of the Martyrdom of Father Edmund Campion and His Companions. (Ed. by J. H. Pollen, S. J.) London s. a. 83 cts.

Cook, A. S., The Higher Study of English. Boston 1906. 80 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Many valuable Eucharistic papers). London 1909. Illustrated. 90 cts.

Pohle-Preuss, Soteriology. A Dogmatic Treatise on the Redemption. St. Louis 1914. 85 cts.

Giraud, S. M., Jesus Christ, Priest and Victim. (Meditations on the Life of Our Lord). Tr. by W. H. Mitchell. London 1914. \$1.25.

Vonier, A. (O.S.B.), The Human Soul and its Relations with Other Spirits. Freiburg 1913. \$1.10.

Strappini, W. D. (S. J.), Meditations Without Method. Considerations on the Character and Teaching of Christ, Arranged as an Informal Three Days' Retreat. London 1913. \$1.

Kiefl, F. X., Leibniz. (Weltgeschichte in Charakterbildern). Richly illustrated. Mainz 1913. \$1.15.

Miller, A., F. X. von Linsenmann's Gesammelte Schriften. I. München. 1912. \$1.

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Theo. S. Fay, The Three Germanies. 2 vols. New York 1889. \$1.50.

Wacker, Th., Entwicklung der Sozialdemokratie in den 10 ersten Reichstagswahlen. Freiburg 1913. \$1.50.

Stuart, Janet E., L'Educazione delle Gioviette Cattoliche. Rome 1913. 50 cts.

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Leieune, P., Counsels of Perfection for Christian Mothers. Tr. by Francis A. Ryan. St. Louis 1913. 80 cts.

Cremer, H., *Biblich-theolog. Wörterbuch der Neutestamentlichen Gräcität.* Gotha 1866. \$1.12.

Jörg, Jos. E., Geschichte des Protestantismus in seiner neuesten Entwicklung. Freiburg 1858. 2 vols. bound in one. \$1.25.

Hoyer, Joh. G., Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis Ende des 18. Jahrh. Göttingen 1797. 2 vols. \$1.50.

*Helfert, J. A. von, Geschichte der österreichischen Revolution. 2 vols. Freiburg 1907 & 1909. \$3.

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Berthe, P., C. SS. R., Jesus Christus. (German tr. by W. Scherer). Ratisbon 1912. \$1.15

*Kaltwasser, J. F. S., Des Plutarchus von Chaironeia vergleichende Lebensbeschreibungen. 12 vols. Magdeburg 1799 sqq. \$6. (Some bindings damaged).

Brassac, A., The Student's Handbook to the New Testament. (Tr. by Weidenhan.) Illustrated. Freiburg 1913. \$2.22.

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Duhr, B. (S. J.), Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II. In three large 8vo volumes, richly illustrated. Freiburg 1907 and 1913. \$12.

Falls, J. C. E., Drei Jahre in der Libyschen Wüste. Richly illustrated. Freiburg 1911. \$2.

Becker, W. (S. J.), Christian Education, or The Duties of Parents. St. Louis 1899. 90 cts.

Verdaguer's Atlantis, Deutsch von Clara Sommer. Freiburg 1897. 60 cts.

The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor. London 1908. 84 cts.

Will, A. S., Life of Cardinal Gibbons. Baltimore 1911. \$1.50.

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud por el Padre Eutimio Tamalet. Freiburg 1913. 40 cts.

William, Father, O. S. F. C., Franciscan Tertiaries. (Instructions on the Rule). London 1913. 80 cts.

*Saint Simon's Memoirs of Louis XIV. 3 vols. \$2.50.

Leigh, O. H. G., English Belles-Lettres. Selections from Alfred the Great, R. Ascham, G. Gascoigne, Ph. Sidney, J. Selden, Th. Browne, J. Arbuthnot, Lord Bolingbroke, Thos. Chatterton, S. T. Coleridge, (Universal Classical Library). \$1.10.

*Hausen, H. v., Allg. Militär-Encyclopädie. 4 vols. Leipzig 1857. \$2.50.

Vering, Fr. H., Lehrbuch des Kirchenrechtes. 3rd ed. Freiburg 1893. Full morocco, in superb condition. \$2.35.

Spargo, John, Socialism. New York 1906. 80 cts.

Galwey, Fr., S. J., Lectures on Ritualism. 2 vols. London 1879. \$1.50.

Lescher, W., O. P., Bonjohannes' Compendium of the Summa Theologica of St. Thomas Aquinas, Pars Prima, Translated into English. London 1906. \$1.40.

Boston's New Mayor and the Immigration Problem

BY ARTHUR PREUSS

The new mayor of Boston, Mr. James M. Curley, is a Catholic, and certain Catholic papers are, as is usual in such cases, highly elated over his election. The Milwaukee *Catholic Citizen* stands almost alone in intimating that there is a shadow on Mr. Curley's record. It seems that some ten years ago he was jailed by the United States authorities for impersonating another man at a civil service examination. Instead of prejudicing his chances, this fact appears to have increased his vote. "The view thus expressed by the voters of Boston," says a well-informed Eastern contemporary, "is perfectly easy to understand. It is the primitive, tribal view, which regards government as naturally hostile, and a neighborly act all the more creditable if it is done at some risk of incurring governmental displeasure. It is not at all disturbed by the inconsistency of trusting the protection of the public service to a man who has attempted to break down its safeguards."

Mr. Curley, moreover, profited by his attitude towards immigration. The *Outlook* says (Vol. 106, No. 4): "In Congress he had been in the forefront of the opposition to the attempt to restrict the number of incoming aliens. Of course this won him the favor of the steamship companies and also enabled him to make a tremendous appeal to the growing Jewish and Italian voters."

Thinking Americans, Catholic as well as non-Catholic, are agreed that the "open-door policy" has outlived itself and that *the enormous mass of immigration and its changing character now constitute a very serious problem*. As we write, Congress is debating new restrictive measures.¹ Much of the

¹ The Burnett-Dillingham Immigration Bill has since passed the House by 241 votes to 126. It em- which is inadequate to attain the bodies the so-called "literary test," purpose intended.—Ed.

immigration now coming to our shores is objectionable on more scores than one. We need not enter into details, as the FORTNIGHTLY REVIEW has discussed this question repeatedly during the past three or four years.

Practically all recent writers on the subject agree that the *laissez-faire* policy with which Mr. Curley has identified himself in Congress, while it may be calculated to catch the votes of ignorant foreigners, is not conducive to the welfare of the American people at large. "The road to America has been made so easy," says Professor Carl Russell Fish in his recently published excellent history of *The Development of American Nationality* (American Book Co. 1913. \$2.25), "that it no longer requires any special fortitude and courage to make the transit. The conditions which previously insured that the voluntary immigrant to America was possessed of some special qualities fitting him for success have ceased to operate. In fact the highly colored accounts spread broadcast through the discontented districts of Europe by competing steamship companies have tended to draw over many who are merely weakly restless and inefficient. These feebler newcomers are welcomed by those great employing interests whose factories and mines require little intelligence from the laborer, and who are glad to supplant the highly paid and independent native workmen. In many cities, particularly in New England, New York, and Pennsylvania, these underpaid and unenlightened unfortunates live in social conditions from which America has previously been spared, separated as completely from the native population as if inhabitants of a different century. When the natural revolt against these conditions takes place, it assumes a more dangerous and revolutionary character than earlier disputes between capital and labor." (p. 512 sq.)

The proportion of these newer and largely undesirable elements to the whole population is so large that assimilation grows more difficult from year to year, and if we should succeed in assimilating them, it is greatly to be feared that these alien elements will change the character of the whole population for the worse.

A Monumental Work on Political Economy

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY

Lehrbuch der Nationalökonomie. Von Heinrich Pesch, S. J. Dritter Band: Allgemeine Volkswirtschaftslehre. II. Die aktiven Ursachen im volkswirtschaftlichen Lebensprozesse. (B. Herder. 1913. xi & 946 pp. 8vo. \$5.85 net).

In volume XVII, nos. 10 and 11, of the CATHOLIC FORTNIGHTLY REVIEW, the present writer had the pleasure of reviewing the first two volumes of Father Pesch's monumental work on political economy. The word "monumental" is used here in no stereotyped sense, but as the most exact term that could be chosen. The present volume contains 946 pages, while the first two comprised, respectively, 485 and 808 pages. And the end is not yet; for there is to be a division entitled "Besondere Volkswirtschaftslehre," consisting of monographs by several writers on special parts of the economic field, as agriculture, industry, commerce, and finance.

The active causes in the social economic processes of life, or the economic factors in production considered with special reference to the general welfare, form the subject matter of the volume before us. It comprises an introduction and six chapters. The introduction is mainly technical and theoretical, embracing among other subjects the meaning and scope of economic science, the relation of economic to political life, the question of method, and a restatement of the author's system of "Solidarism." In the first chapter, which deals with the general subject of the individual factor in economic life, we find a discussion of individual interest and the common good, industrial freedom, free competition, the socializing of industrial freedom, and the ethical element in the economic aims of the individual. The second chapter treats of "Unternehmung," enterprise, and contains more than three hundred pages on the various ways and relations in which capital and labor are exerted and combined in the production of wealth. The third chapter deals with the syndical and coöperative forms of industrial activity, especially of "kartells" and coöperative associations. In the fourth chapter there

is a complete and systematic review of the various forms of professional or vocational or craft organizations. Unfortunately we have no term in English that corresponds clearly to the German "Berufsorganisation." Among other forms of organization discussed here, are the guilds and agricultural associations. The fifth chapter treats in detail of labor unions and employers' organizations, while the sixth discusses the relation of the State and of the local community to industrial activities and associations.

In such a thorough-going treatment of the field of economic production as Father Pesch has given us, it is extremely difficult to single out for special notice any particular topic. The comprehensiveness and the sanely progressive character of the work is seen most clearly perhaps in the sections on trusts and coöperative associations. The various forms of trusts, combinations, and holding companies are fully described, and their value from the wide viewpoint of social welfare is seriously questioned. While emphasizing the great good that must come from the development and extension of coöperative associations, productive and other, the author denies that they are "the only means, the universal means," for the solution of all economic problems.

As in the two preceding volumes, the bibliographies at the beginning of each chapter are well selected and sufficiently comprehensive. There are likewise two separate indices at the back of the volume, one of persons and one of topics.

For many years to come, the three volumes of Father Pesch will undoubtedly remain the greatest single work in existence on political economy. And, needless to say, they exhibit the Catholic viewpoint throughout.

Senator Cullom and Immortality

BY C. D. U.

The late ex-senator Cullom of Illinois, who was a pew-holder in the Presbyterian Church of the Covenant during his

many years' residence in the National Capital, created a mild sensation some years ago when he said in his autobiography:

Generally I might say that I am quite content; but as I sit down now in the evening of my life, it is a source of wonder and sadness to me that I have survived both my wives and all my children. One by one I have laid them away in beautiful Oak Ridge Cemetery, in Springfield; here I myself will one day be laid beside them.....

As I think of it now I don't know where I obtained the strength to survive all these sorrows. I have no great fear of death, except the natural death of the physical pain which usually accompanies it. I certainly wish beyond any words I have power to express that I could have greater assurance that there will be a reuniting with those I love and those who have loved us, in some future world; but from my reading of Scripture, and even admitting that there is a hereafter, I can not find any satisfactory evidence to warrant such a belief. Could I believe that I should meet the loved ones who have gone before. I do not know but that I should look forward with pleasure to the "passing across." Not having this belief, I am quite content to stay where I am as long as I can, and finally, when old Charon appears to row me over the River Styx, I shall be ready to go.

While this utterance does not strictly involve a denial of the immortality of the soul, it was exploited in this sense at the time, and Senator Cullom never denied that he really had his doubts as to the existence of a life beyond death. It is all the more consoling to be told now, after the Senator's death, by his former pastor, Rev. Dr. Charles Wood, that "in the last month his [Cullom's] feeling concerning the life to come changed completely. He said to me: 'I believe in God, in Christ and in immortality. I want to make, at the first opportunity, a statement of my simple creed to be inserted after the last chapter of my recollections, to correct the doubt expressed in a dark day when the light was dim.'" (Quoted in the *St. Louis Globe-Democrat*, Jan. 29, p. 1. To the same paper we are also indebted for the quotation, a little farther up, from Senator Cullom's *Fifty Years in the Public Service*. We have no copy of the book handy for verification, but believe that the passage, though apparently somewhat disfigured, is substantially correct.)

Shelby M. Cullom was a prominent figure in American national life. Born in pioneer days, under the administration of Andrew Jackson, he served the public continuously for fifty years, held such high offices as that of governor of Illinois, mem-

ber of Congress, and U. S. Senator, and was brought into official relations with every president from Abraham Lincoln, with whom he was intimately acquainted, to Woodrow Wilson. (That he was a politician of the "old school," now so thoroughly discredited, does not concern us here.) The newspapers devoted lengthy obituaries to him after his death, which occurred on January 28, and from communications published here and there it was evident that the deceased Senator's change of "feeling," as Dr. Wood calls it, on the subject of personal immortality excited deep and widespread interest.

In reading the various news reports, editorial articles, and communications published in connection with this topic, the faithful Catholic cannot but have felt a certain gratification. First, because such an eminent man as Senator Cullom towards the end of his life came to see the folly and hopelessness of his previous skeptical attitude regarding immortality. Secondly, because Catholics in such important matters as this do not depend on "feeling" or sentiment but have a living faith, based on reason and Divine Revelation—a faith which admits of no doubt and which, if one cooperates with the grace of God, burns brightest precisely in the "dark days" that come into every man's life, "when the light is dim" and temptations are strong.

Catholicism and Social Reconstruction

BY HENRY SOMERVILLE

(Concluded)

Catholic writers had ever maintained their protest against materialistic individualism and capitalism. Socialism also came forward with its protest, when the hideous failure of the dominant system became manifest. But Socialism was itself an exaggeration and moreover was infected with the materialism of the system which it denounced. In many places Socialism degenerated into a merely destructive force, a sterile propaganda of hate. So far from being able to accept Socialism as an ally, the Catholic Church found itself forces that promised to be capable of the task.

reconstruction continued as clamant as ever, and it became evident that Catholicism and Socialism were the only two forces that even promised to be capable of the task.

The majority of Catholics were slow to realize their social responsibilities. The pioneers of the Catholic social movement in the nineteenth century were men like Cardinal Manning in England, Bishop Ketteler in Germany, Gaspard Decurtins in Switzerland, Count de Mun in France, Karl Lueger in Austria, and Père Rutten in Belgium. Chief of all was Pope Leo XIII, who expounded the basic principles of Catholic social action in a series of encyclicals which have since become sociological classics.

It would take too long to give even a sketch of the history of the Catholic social movement during the past forty years. The pioneers found opposed to them the active hostility of a few Catholics and the apathy of the many as well as the enmity of both Socialist and capitalist parties. When members of the Catholic Centre first proposed social legislation in the German Reichstag, they were laughed to scorn by the Socialists. But soon the Socialists put those same proposals in their own programme.

Thanks to their devotion to social reconstruction the Catholics of Germany, Switzerland, and Belgium have been able to build up strong political parties which have done mighty service to the cause of Church and society. Within the last five years the Catholic social movement has entered upon a new phase. It has grown with astonishing rapidity in France, Great Britain, and the United States. The present Catholic revival in France is accompanied by a great extension of social work. In England the Catholic Social Guild, which was founded in 1910, has already established itself as one of the most successful and powerful of Catholic organizations. Chief among its activities is the formation of study circles. There are various types of study circles, some composed of ecclesiastical students, some of ladies of high social position, some of university undergraduates, some of workingmen, while in others men and women of the

most diverse occupations and ranks meet together for common study. The subjects studied include social ethics, economic theory, industrial history, political science, and specific practical problems like unemployment, housing, sweating, poor law administration, etc.

The members of these study clubs are inspired by the ideal, *Instaurare omnia in Christo*—to restore all things in Christ. Their aim is to bring all social institutions and relationships into harmony with the Will of God. They realize that this vast task of social reconstruction cannot be accomplished without patient preliminary study. Catholic social principles have to be applied to the complex system of modern industrialism. It is necessary to study carefully, first the general principles of Catholic social philosophy and next the concrete economic and social conditions to which the principles are to be applied.

Social reconstruction is a tremendous but magnificent undertaking—worthy of the Church which built up European civilization out of the ruins of the Roman Empire. All our Catholic energies will be needed for the task, and it will not be accomplished in one day nor in one generation. There are formidable forces arrayed against us and as yet we are at but the beginning of the struggle. But there are many signs which give us hope. Besides the solid achievements through social legislation of the Catholic parties in Germany, Holland, Belgium, and Switzerland, besides the valuable social work achieved by Catholics in France and Italy through the agency of voluntary associations, we are also encouraged by finding Catholic principles permeating other parties. A notable instance of this is afforded by the question of the living wage. It may be said that since 1891, when Pope Leo published his famous Encyclical *On the Condition of the Working Classes*, the living wage has been the main plank in the platform of Catholic social reform. At the time Pope Leo wrote, the demand for the living wage was hardly spoken of except among Catholic economists and among workingmen themselves. The

orthodox political economists rejected the demand because they thought wages must always be governed by the sacred law of supply and demand. The Socialist rejected the living wage proposal because he would be satisfied with nothing less than the complete destruction of the wage-system.

But now we find the principle of the living wage advocated on all sides. The English Parliament has passed the Trade Boards Act and the Miners' Minimum Wage Act, which go some way to admitting the principle that the determination of wages ought not to be left entirely to the operation of so-called free competition. It is significant that Mr. Philip Snowden, one of the most prominent Socialist leaders in England, has recently published a book called *The Living Wage*, in which he makes not only the same demand as Catholics, but adopts the Catholic reason, namely, the laborer's natural right as a man. In the introduction to his book Mr. Snowden quotes Pope Leo's statement of the claim for a living wage. In other parts of his book Mr. Snowden gives evidence that he has been a diligent student of other Catholic authorities on this question, especially Rev. Dr. Ryan of St. Paul Seminary, St. Paul, Minn., whose book *A Living Wage* is the standard work on the subject. Another prominent Socialist, Mr. Sidney Webb, is a thorough-going supporter of the living wage, and points out in his *History of Trade Unionism* that the protection of the standard of life of the worker was one of the fundamental principles of the Catholic society of the Middle Ages.

Social reconstruction is the great work which lies before the Church in the immediate future. We are now seeing the fulfilment of the prophecy made by Bishop von Ketteler, that the fight between the Church and her enemies would leave the domain of dogma to be fought out afresh in the domain of the social problem. The present state of society in capitalist countries cannot endure. Change is certain to come, and the question is whether the remedy will be sought along Catholic lines or along Socialist lines. Under God, the issue of the struggle depends upon the manner in which every individual

Catholic contributes his share of service. Success to the Church means not only the saving of society from ruinous anarchy, but it means also one more triumphant vindication in the eyes of the world of the social value of Catholicism.

A New "Peril"

BY H. CHRISTOPHER WATTS, ASSOCIATE EDITOR OF "THE LAMP"

"There is nothing new under the sun," said King Solomon, and an equally wise, though perhaps less well-known philosopher has told us that "imitation is the sincerest form of flattery," while every day experience shows that there is nothing so bad but that it will find admirers.

The style of journalism affected by the *Menace* of Aurora, Mo., is evidently lucrative, and no doubt in a vast continent like America there may be found some to whom such literature (?) appeals. It does appeal, just as *Maria Monk* and other such salacious works appeal, and, one may presume, it pays. Mr. George B. Deason of Wilkesboro, North Carolina—"the land of moonshine," as a Catholic prelate called it at Boston—has paid the *Menace* the compliment of imitating that journal, and has produced a four-page sheet which he appropriately calls *The Peril*. It is not my intention to give the *Peril* a free advertisement by a vigorous denunciation of it and its principles; for by such publicity many an unworthy sheet has come into undue prominence.

The *Peril* would be blasphemous were it not silly; it would be funny were it not dull; and so 35 cents a year could be better employed than in the purchase of a paper which is both foolish and lacking in wit. The editor of a journal of this kind should possess, if not literary ability, at least a sense of humor; and the only humorous thing about the *Peril* is its frothy solemnity.

The title page has on it an elderly person, evidently a clergyman, with side whiskers, who looks remarkably like a certain Anglican bishop lately retired. On his head the clergyman has a very large tiara, set at a somewhat rakish angle,

and in one hand he bears an enormous cross. At first sight one would be tempted to think that this was meant to portray the Pope; but there is no evidence on record that any pope, certainly not within recent years, has affected side whiskers, and unless the artist be a Futurist, the illustration may mean anything or nothing. This however by the way.

The copy of the *Peril* which came to us through the mail bore upon it the legend "marked copy," and the column so marked is to the following effect.

"Nine Million Blood Dollars. Papal hierarchy coins the blood of fifty thousand girls and women into stupendous sum to support the idle, lecherous priests and prelates in questionable luxury."

The gist of this paragraph is that a certain Mr. M. Eugene Prevost wrote in the Cincinnati *Christian Standard* an article on the Homes of the Good Shepherd, and this has prompted the *Peril* to do a little computing of its own touching these homes in the United States. Mr. Prevost, like the editor of the *Menace*, no doubt is flattered by this compliment: "The following figures," says the *Peril*, "ought to make the red blood of every American citizen boil....counting that the galling labor of these female slaves net [*sic!*] their incarcerators fifty cents a day, we have a profit to the Roman hierarchy of \$25,000 per day; \$175,000 per week; \$750,000 per month; \$9,000,000 per year...."

Why should the red blood of every American citizen boil at these figures? Does it boil when he is told that twice two are four? Not at all. Then we must suppose that it is because the arithmetical faculties of the *Peril* are as deficient as its sense of humor. As to the fact that the nine million dollars—if their existence is at all objective and not purely subjective—go to the upkeep of the homes of the Good Shepherd and not to the Roman hierarchy, that is evidently quite another story—not for publication.

Now the point about fiction of this kind is that it does not make any specific charge; it merely hints and conveys by

indecent innuendo what it dare not say openly. "Dens of vice," "she-hyena dens," "white slavery," are some of the terms used by the *Peril* in connection with these homes. If such accusations be true—and I do not for a moment admit that there is a particle of truth in them—there is a very easy course open to the *Peril* and all who agree with it, and that is to invoke the intervention of the Law. That this has not been done is sufficient evidence that these accusations are entirely false.

I do not know the homes of the Good Shepherd, nor have I visited any of them, but I do know that the work which the Sisters of Charity have taken in hand is a work that calls for the utmost tact, discretion, and charity, and the fact that the homes have prospered, that the municipal and county authorities have made use of them for helping a certain class of unfortunates, is ample evidence that the mean insinuations of the *Peril* have no foundation in fact.

The real danger of such a sheet as the *Peril* is not that it denounces the Catholic Church; that has been done before, and quite often more effectively, though not more gracefully. Its danger is that it does harm to the press; that it fosters a tendency amongst indiscriminating readers towards a ribald and salacious journalism, far worse in its ultimate effects than the problem story. The press in this country is a power of no little force, and in the interests of its integrity a sheet such as the *Peril* calls for suppression. The Catholic Church is well able to take care of itself; there is no need for worry on that score. But there is a real danger in a species of journalism that panders to the lowest and basest passions, and such, in the hands of a person seemingly devoid of discrimination and lacking even a sense of the ridiculous, is a far greater peril to the American people than any of the false situations in which the *Peril* delights—even if they were true, which they are not.

Why "The Jukes" Were Criminals,—or The Fundamental Fallacy of Dugdale

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Cesare Lombroso and his school practically deny free-will in man, and reduce all criminal instincts to inherited tendencies and defects in the physical (or, better, anatomic) structure, especially of the skull.

A typical study along Lombrosian lines is Dugdale's famous work *The Jukes*. It is the grewsome record of a family of criminals and has been taken as a model for similar investigations by other students sharing Lombroso's view of crime and its causes. But it is a matter of great satisfaction to find that Dugdale's conclusions are not accepted by more recent investigators who have had equal opportunities of studying "the criminal in the making." One could hardly find a sounder exposition of the true notion of criminal responsibility than is furnished in a recent book entitled *The Development of the Child*, by Dr. Nathan Oppenheim, attending physician to the Children's Department of Mt. Sinai Hospital Dispensary, New York City. (New York: The MacMillan Co.). We read:

Of late years no study in the practical effects of heredity has carried with it a greater amount of popular belief than Dugdale's account "The Jukes." They were a family of criminals and paupers whose history dates back to the first half of the eighteenth century. They lived together in a section of country which has been called "one of the crime-cradles of the State of New York." They were vicious, lazy, addicted to all manner of excess in crime. The total number of persons in this family and its descendants has been estimated at twelve hundred. Each generation handed on to the next all the crime and vice that the mind of man could possibly conceive. . . . Generation after generation showed similar traits of disease, of viciousness, licentiousness, and crime. An elaborate sociological study has been made of them, with the conclusion that the children were modeled after the parents. This family has pointed the moral in many discourses on heredity; they have served to fasten the idea in the minds of many people that in human beings the course of inheritance of characteristics is direct; that there is an inevitable fate which decides a child's mental and physical constitution even before birth. *Such a conclusion is more than rash, and a very careful consideration of the facts will show how false it is.*¹ In this crowd of unfortunates there was no possibility of intercourse with decent citizens; the "Jukes" children were

¹ Italics mine. A. M.

shut out from every humanizing influence; they were pariahs, constantly suspected, constantly distrusted, against whom the hand of every man was virtually raised. Their children were born in the midst of the worst possible surroundings, and inhaled the odor of all manner of vice long before they knew what the boundaries between good and bad are. . . . With such surroundings, any other fate was impossible. "The tendency of human beings is to obtain their living in the direction of least resistance, according to their view of what that direction is." With every example marking the way to crime, with every obstacle standing in the way to virtue, it would be almost miraculous if they were reputable. As the author [Dugdale] himself has said, "want, bad company, neglect, form the environment that predisposes to larceny." When these factors are increased by all known means, one has a predisposition that becomes magnified into a salient trait.

We believe that this criticism of Dugdale's work will be accepted by all who have given careful reflection to the subject of crime and its prevention. It is gratifying to note that such a strong plea for freedom of action in even the greatest criminal, is contained at least implicitly in the above-cited extracts from Dr. Oppenheim's book. We conclude this brief review with some other remarks in which the same authority pleads eloquently for providing good moral environment for children.

It is a regrettable fact, he says, that one does not often find families where the best provision is made against preventable disasters in character. What children see and hear, whether it be good or bad, they will imitate. They learn the lessons of their life not so much from books, sermons or lectures, as from practical demonstration. A household which is characterized by vicious habits of mind and body brings forth a brood of children that are fit to hold their community as their proper prey. Year by year, as example makes a progressively stronger impress, they become more inclined to harmful lives and ideals. It is for this reason that one finds offences increasing as maturity approaches. Any species of training is more thoroughly absorbed by a child of seven years than one of five years. By the age of sixteen, he is not only more capable of action, but also his mental processes are more thoroughly crystallized. . . . If he has lived where deceit is practised, where courtesy is an article of luxury, where metaphorically speaking people go about in their moral slippers, where above all he notices that one code of conduct is practised at home while quite another is publicly advocated, he is quite unable to realize in his later self a high standard of ethical bearing.

Man's freedom of choosing between right and wrong, the need he has of good example, especially during the impressionable years of childhood,—these are two principles which have

ever been held sacred in Catholic pedagogy. No matter how unfortunate a man's ancestral record or how strong the evil environment to which he is subject, we hold that it is still within his power to choose his path and with the supernatural aid of grace to overcome even the strongest temptations to sin and crime. But we do not deny the unfortunate influence of early bad environment, and hence, in season and out of season, we preach the necessity of setting a high standard of moral conduct to children and young persons. It is worth while to remember that in this day, when such strong efforts are made by pseudo-scientists to "defend" the absolute influence of inheritance and of the "inevitable fate which decides a child's mental and physical constitution even before birth," and when others try to "prove" man to be an abject slave of his "environment," there are voices like that of Dr. Oppenheim raised in defence of man's prerogative of free-will.

LETTERS TO THE EDITOR

OXYFAKERY

A reader in the East recently sent us a circular issued by the Oxypathor people in response to the criticism to which they have been subjected by *Collier's*. (See this REVIEW, Vol. XX, No. 24). The whole answer is a vehement attack on "trust doctors" and venal newspapers.

The question: How is it possible for so many people to be fooled by fakes of this kind? is answered to some extent in a communication addressed to this REVIEW by a clergyman in the State of Nebraska. He writes among other things:

There were quite a few oxygenators sold in this neighborhood, and some people undoubtedly were benefitted by them. The directions say: Keep the instrument under the open sash all night, or even in the day-time. This insures the admission of fresh air into many homes where people otherwise would never think of opening a window in cold weather. Another factor is suggestion. The patient goes to bed with wires applied to the body and his mind impressed by the wonderful things he has heard or read about the little instrument. Psycho-therapy and auto-suggestion work day and night, combined with the fresh air. Suggestion works more wonders than most people dream. Once I heard a friend of mine, an able

and honest physician, recommend a piece of iron under the bed against night sweat. I asked for an explanation. He said he had none, but that it "often helps," because people have faith in its efficacy.

CHURCH MUSIC REFORM

A country pastor writes to us:

I admire your zeal for the reform of Church music according to the *motu proprio* of our Holy Father Pope Pius X. You have repeatedly spoken of the difficulties that stand in the way of this necessary reform. There is one, however, that I have not yet seen touched upon in the REVIEW or in any other Catholic journal. It is the bad example given by our religious orders in so many of their churches. What can we poor country pastors do if the Jesuit or the Redemptorist church in the neighboring city flagrantly violates the rules of the *motu proprio* every Sunday and holyday in the year and perhaps, making a bad thing still worse, advertises its worldly programme in the newspapers? People tell you that what these holy men allow in their churches cannot be wrong. If the country pastor tries to conform to the rules and the spirit of the Church, he is put down as a crank, because people have heard exactly the same music that he condemns, sung and played at St. Xavier's Church in X, or St. Alphonsus' in Y.

The responsibility of the religious orders in this regard is a matter that is often discussed in private circles, though, for obvious reasons, no Catholic newspaper or magazine has yet ventured to call public attention to it. By taking it up with its wonted earnestness and courage, the FORTNIGHTLY REVIEW may be able to add to its laurels, as it will most undoubtedly add to its merits before God and Holy Mother Church.

OUR LEAKAGE AND ITS CAUSES

A missionary priest who has been for a number of years engaged in the cure of souls in the upper peninsula of Michigan, writes:

I have been reading with profound interest the papers you have published on the losses of the Church in the U. S. In this part of the country, where there are a great many lumber mills and camps, people travel from place to place, making any regular *cura animarum* well nigh impossible. Of the Catholic families that have settled down, a great many live amidst Protestant surroundings, and mixed marriages are quite common. The consequence is that thousands have fallen away from the faith, and wherever you go you meet people who should be Catholics but are not. Among those who still attend to their religious duties it is hard to find one who is not infected by the false and un-Catholic principles which our people unconsciously imbibe from their intercourse with outsiders and which it is almost impossible to eradicate. The optimism that can blind itself to such a condition of things is little less than criminal.

Collecting Old Ballads

BY ARTHUR PREUSS

We read in a recent number of the *New York Evening Post* (Jan. 22, 1914):

Convinced that many of the English and Scottish popular ballads of olden times which still survive in the United States are threatened with extinction unless steps are at once taken to revive them, the Federal Bureau of Education has begun a nation-wide search for versions of these old ballads. Prof. C. Alphonso Smith, of the University of Virginia, who has done much folklore investigating, has been commissioned to conduct the search. It is planned to ask teachers and others to coöperate, with a view to starting a ballad collection for each State, so that State folk-lore societies may be encouraged to aid in the work.

"If our American versions are not collected immediately, they can never be collected at all," Professor Smith said. "Many influences are tending to obliterate them. Catchy but empty songs not worthy of comparison with them, the decadence of communal singing, the growing diversity of interests, the appeal to what is divisive and separative in our national life, the presence of the artificial and self-conscious in modern writing, are depriving our homes and schoolrooms of a kind of literature which, for community of feeling, for vigor of narrative, for vividness of portraiture, and for utter simplicity of style and content, is not surpassed in the whole history of English or American song."

The idea manifestly is to collect the original American versions of the old English and Scottish ballads that have at one time or another been transplanted to this country.¹ To accomplish this will, of course, have a certain antiquarian value, and the collection to be made will throw light upon the cultural development of the American people, though we fail to see why Prof. Smith and the Federal Bureau of Education

¹ Prof. Francis J. Child, who made what is probably the most complete collection of *English and Scottish Popular Ballads* (published in ten parts from 1882—1898, all reproduced, with the exception of five, in Sargent and Kittredge's one-volume work, *English and Scottish Popular Ballads*, Boston, 1904) made no studied attempt to gather up the remnants of old ballads brought by the earliest settlers to the U. S., but noted them only incidentally. He reported two in Maine, two in New Hampshire, ten in Massachusetts, five in New York, one in Pennsylvania, one in Maryland, four in

Virginia, four in North Carolina, and one in South Carolina. If we omit duplicates, the total is only seventeen. Lately, however, according to a writer in the *N. Y. Nation*, at least fifty-six of the ballads in Professor Child's list have been found in the United States, and the search has hardly begun. Phillips Barry, of Cambridge, Mass.; Prof. H. M. Belden, of Missouri; Prof. George Lyman Kittredge, of Harvard University; Prof. John A. Lomax, of Texas, and Prof. Hubert G. Shearin, of Kentucky, have been the leaders in this work of recovery.

are going to limit their researches to English and Scotch ballads, ignoring the other languages spoken in this country.

But there is a task that seems to us to be of even greater importance than the collection of foreign ballads transplanted to American soil. It is the collection of the indigenous ballad literature of the American Revolution, which is said to have attracted the attention of Lord Chatham, though, as gruff old John Nichol observes (*American Literature*, Edinburgh 1882, p. 87), "less probably from its intrinsic merit than from its faithful though rough embodiment of the sentiments that not only moved on the surface, but penetrated the depths of the national life."

The songs current in America during the revolutionary era are historically interesting. They celebrate, in rude verse, the achievements of local heroes like "Bold Hawthorne;" or ridicule, as in "Jack Brag," the British lion; or exhibit the overthrow of vaulting ambition in "The Fate of Burgoyne;" or, as in "Wyoming Massacre," bewail the fallen; while the school-boy huzzahs of "Free America" hail the triumph of the patriot's cause. (Cfr. Nichol, *l. c.*)

Snatches from these ballads are to be found in Moses Coit Tyler's *Literary History of the American Revolution* and in Moore's *Ballad History of the Revolution*. Nearly all of them recount the more picturesque and stirring incidents of the war with undisguised emotion and in the homely diction and loose measure made dear to so many generations in the old ballads of England and Scotland. Among the most characteristic for sprightliness and imaginative vigor is "Liberty's Call," said to have been written in 1775, and beginning with these lines:

High on the banks of Delaware,
 Fair Libertie she stood,
 And waving with her lovely hand,
 Cried: "Still, thou roaring flood!"

"A Song for the Red Coats" tells, with the true ballad-ring, the story of the successful campaign against Burgoyne, in 1777:

Come unto me, ye heroes,
Whose hearts are true and bold.
Who value more your honor,
Than others do their gold!

Give ear unto my story,
And I the truth will tell,
Concerning many a soldier
Who for his country fell.

Quite a number of these ballads have been gathered up by Frank Moore in his *Songs and Ballads of the American Revolution*; but this collection is by no means complete and from the critical standpoint entirely obsolete. What we need is a full collection with variants and up-to-date textual as well as explanatory notes.

Schools of Journalism and News Faking

BY AN EX-REPORTER

Father J. E. Copus, S. J., of the Marquette School of Journalism, Milwaukee, said in a recent address at Madison, Wis., that "if our schools of journalism fail to impress upon the minds of their students the dishonesty of faking and coloring news, they will fail in their mission."¹

Very true indeed! And no doubt our *Catholic* schools of journalism (at Milwaukee and Notre Dame) are doing their best to combat "faking" and "yellow journalism." But is it not too much to expect that such schools as that established in New York by Joseph Pulitzer, the father of "yellow journalism," shall inculcate principles diametrically opposed to those of their founder?

Another point: How are the honest and truthful graduates of the Marquette and Notre Dame Schools of journalism to make a living? The average American daily newspaper encourages the faking and coloring of news. In fact, a soberly truthful reporter cannot hold a job very long on any metropolitan daily, (with possibly three or four exceptions for the whole country). *Crede Roberto experto!* I have "been there

¹ See the Marquette University *Journal*, Vol. XII, No. 2, December, 1913.

myself." It is all "space writing" now-a-days on the big dailies, and in choosing between a faked and highly colored, *i. e.* sensational report, and one giving the sober facts, the average city editor will never hesitate for a moment. The truth simply has no chance in competition with fakery and sensationalism.

Perhaps the hope of Fr. Copus and his associates is that their graduates will eventually rise to editorial positions of influence, or themselves obtain control of daily newspapers and then put their principles into practice. About twelve or fourteen years ago a prominent newspaper writer declared—in *Scribner's Magazine*, *ni fallor*,—that there is nothing to be hoped for in this direction. Under present-day conditions, in this country, no newspaper can prosper unless it caters to the tastes and prejudices of the multitude. And the multitude wants sensational reading matter. *Mundus vult decipi ergo*.. Conditions are far worse now than they were fifteen years ago. Papers like the *Chicago Tribune* and the *St. Louis Globe-Democrat*, which were then still doggedly holding out against sensationalism, have since succumbed to that baleful tendency, and with the exception of a baker's dozen (prominent among them the *New York Evening Post* and the *Christian Science Monitor*), practically all the big dailies of America, and the little ones in their wake, to-day systematically "fake" news or at least color and spice it, to suit what they believe to be the taste of their readers. Even in the more conservative smaller cities, as a rule, the "successful" paper is the one that goes farthest in the direction of sensationalism.

There you are. *Hic Rhodus, hic salta!* Our Catholic schools of journalism can no doubt inspire their pupils with the right spirit and with a desire to combat "yellow journalism." But how are the graduates going to carry sane and correct principles into practice when the public imperatively demands a pabulum stewed and seasoned in Pulitzerian and Hearstian cauldrons???

Caveant Moniti!

BY ARTHUR PREUSS

Commenting on the 1912 report of the chaplain of Newman Hall, the Catholic students' establishment at the State University of California, the San Francisco *Monitor* (Vol. LV, No. 35) says:

Judging from the number of Catholic students in those universities for which we have statistics, it is probable that there are at the present time more than twenty thousand Catholic students attending the large non-sectarian universities in this country. Year by year these students are graduating and taking prominent places in the social, political and industrial world. They become doctors, lawyers, editors, teachers, mining or mechanical engineers; experts in one or other of the many modern industries. Oftentimes they attain distinguished leadership in their chosen work.

Unfortunately it too often happens that while absorbed in the preparation for their particular profession they neglect the study, and in some cases the practice, of their religion. Receiving little spiritual instruction they depend almost entirely on the knowledge of Christian Doctrine which they acquired in childhood. This knowledge proves inadequate to the needs of mature professional life and in some instances the Church has to witness the unwelcome spectacle of her children, though leaders in their particular fields of labor, becoming unfaithful to their religious duties.

This is putting it very mildly, indeed. Anyone who keeps his eyes open knows that the great majority of Catholic students who receive their higher education at secular universities, eventually fall away from the Church. At least this was the case until the "Newman Club" movement began, a few years ago. That movement purposes "to minister to the spiritual needs of the Catholic students" at secular universities. It argues thus:

The State cannot teach religion; so if religion is to be taught to the students in the State universities, and if they are to have opportunities for divine worship, there must be near at hand a religious institution, privately maintained, whose function is to supplement the work of the State.

It appears from the Berkley report that this movement is accomplishing some good at the University of California, though the continuance of the work is uncertain unless wealthy Catholics come forward with contributions for a permanent endowment fund.

We sincerely hope that there will soon be established permanent Newman Halls with chapels, chaplains, club rooms, libraries, etc., at every secular university attended by any considerable number of Catholics.

Meanwhile, would it not be better to try to stem the tide of Catholic young men and women towards these institutions instead of descanting with pride on the means taken or projected for shielding them against apostasy?

Anyone who is familiar with the spirit of our State and other secular universities and the inevitable dangers of a secularized and absolutely godless "higher education," cannot but shudder at the thought that more than 20,000 Catholic young people are exposed to these perils in a country where the Church is not only free to provide for her own, but commands, and to a considerable extent already provides, the means of a higher training as superior in all essentials to that furnished by the secular schools as Catholic theology and philosophy are superior to the vapid isms of secular pedagogy.

Let us do what we can for those of our young men and women who unfortunately find themselves at the secular universities. But in doing so let us not neglect the solemn duty we have of employing every means at our command to diminish their number. The most zealous and brilliant chaplain and the most perfectly organized Newman Hall will never entirely counteract the dangers of a non-Catholic education.

FLOTSAM AND JETSAM

Schouler's History of the United States

Mr. James Schouler, a Boston lawyer, in 1881 published the first volume of a *History of the United States of America under the Constitution*, which was completed in 1891, in five volumes. In 1899 the author thought it fit to add a

sixth, and now we have a seventh (*History of the Reconstruction Period, 1865-1877*, New York: Dodd, Mead & Co. \$2 net), which, in spite of its distinctive title, is a consistent part of the whole.

Mr. Schouler's view of reconstruction may be outlined in a few sentences. He defends

the wisdom of presidential reconstruction and says that the South did very well under it until Thaddeus Stevens obtained its overthrow in order to establish a system which was as much inspired by the desire to thwart Johnson's political plans as to promote the interest of the negro.

Of Mr. Schouler's History as a whole a competent and impartial, though not a Catholic, critic said not long ago in the *New York Nation*:

The author has given it several revisions, modifying his statements as new materials have been made accessible to the public. In his final preface he properly asks that his book be judged by the last edition. If he has not written scientific history, he has at least appreciated its spirit, and he has made use of several of the large manuscript collections that have of late been opened to students. Despite his earnest effort to be modern, Mr. Schouler is an historian of the old school. He has not detachment, he does not escape from partisan bias, and he does not write with a due appreciation of cause and effect. He is a narrator of events. In the book we have an unfolding panorama. His story is readable and informing. It abounds in good portraiture and shows a fine appreciation of the human side of history.

The Sodality of St. Peter Claver

The Baroness E. von Schönau-Wehr, accompanied by a Polish lady, will come to this country next month to explain the aims of the famous Sodali-

ty of St. Peter Claver. The two ladies will lecture in St. Louis, Chicago, and other cities, to religious communities of women and to select parishes and societies. The Sodality of St. Peter Claver is an organization to help the African missions. Its principal aim is to work for the eternal salvation of the black people. This aim it tries to attain through lectures and by means of monthly publications, chief among them the *Echo from Africa*. The nucleus of this Sodality is a religious institute of Ladies of St. Peter Claver, known also as Auxiliaries of the African Missions, whose work is seconded by external members, promoters, and associates. The Sodality was founded some twenty years ago by the Countess Ledochowska, a niece of the famous Cardinal Ledochowski, and was definitively approved by the Holy See in 1910. It is subject to the S. C. of the Propaganda in everything that concerns the missions. The members of this Sodality do not go to Africa, but remain in their own countries devoting themselves entirely to the service of the missions by writing, translating, corresponding, printing missionary books, making and repairing articles for poor churches, etc. The centre of the Sodality is in Rome, Via dell' Olmata, 16, near the basilica of Santa Maria Maggiore. External members are all those, especially ladies, who give their service to the So-

dality as much as their own duties allow them to do. Those who help the good work by contributions and endeavor to make it more widely known by spreading its publications, are called promoters.

The *Echo from Africa* is published in nine different languages and costs but fifty cents a year.

It is to be hoped that the representatives of this worthy organization will receive a cordial welcome and that they will succeed in stimulating missionary zeal among our people.

Freemasonry in the Philippines

"One of the most gratifying evidences of the advance of civilization and progress in the Philippine Islands" under the American occupation, according to the *Los Angeles Times* (Jan. 9, 1914), is the introduction and growth of Freemasonry there.

Under Spanish law Freemasonry was under a ban in the Philippines. The British troops in 1762 established a lodge in Manila, but no natives joined it and with the withdrawal of the troops the lodge went out of existence.

In October, 1901, the Grand Lodge of California granted a charter to Manila Lodge No. 342. In 1908 Cavite Lodge No. 350 came into existence. On December 11, 1907, a charter was granted to Corregidor Lodge No. 386. Manila has a fourth blue lodge, the Perla de Orient, the membership of which is largely composed of the higher class of Fil-

ipinos. The city of Cebu has a blue lodge working under a Scottish charter. There is also a Chinese "tong" in Manila which poses as a Masonic lodge.

In December, 1912, a grand lodge was organized. In 1911 lodges of the advanced degrees were formed and the Mt. Arayat Lodge of Perfection, the Manu Chapter of Rose Croix, the Confucius Preceptory and the Gautama Consistory were established. There are several chapters of Royal Arch Masons, there are encampments, there are many resident Shriners and an Eastern Star Lodge, the membership of which is composed of the most respected ladies of Manila. The Masons of the Philippines have just reason to be proud of the local membership of the order. Among its number are judges of the supreme and the lower courts, clergymen, lawyers, physicians, teachers, public officials of the highest to the lowest rank, natural scientists and successful business men.

Our contemporary forgot to mention that even under the Spanish domination the natives had secret societies of their own akin in spirit and methods to Freemasonry, *e. g.* the infamous Katipunan.

The Katipunan proved a veritable curse to the Filipinos. Whether the Scottish rite and other lodges transplanted thither from America will be a blessing, remains to be seen. We apprehend the contrary.

Sexual Instruction in the Schools

The *Los Angeles Times*, which cannot be suspected of religious motive or bias, says

editorially in its edition of Jan. 9, 1914:

Familiarizing boys and girls, herded together in the classroom, with sexual studies destroys the modesty and reserve that should exist between them. Hearing those themes discussed before them, they discuss such things between them; they become contemptuous; they mock virtue with jibe and jest. They may learn of disease, but they also learn of other things and develop pruriency with the sanction of publicity. In these studies they are attracted and fascinated by the salacious rather than by the scientific; they ignore the instruction in the excitement of acquiring intimate knowledge.

Dame Nature, on behalf of procreation, has fired all animate things with sexual desire. In mankind the passional senses are easily aroused—and no amount of lecturing from a school platform can bank those fires. As chastity and modesty are recognized as the highest

virtues, the most important to the safety of the individual, of society and of posterity, so there must be nothing in education that will tend to lower respect for those virtues. And discussions of sex before either segregated or mixed classes of boys and girls gives them ample cause to scoff at modesty and have less reverence for chastity.

Young people should be taught certain facts, but in the privacy of the home and from the lips of some one who can impress upon them the sacredness of purity and the ineffable grace of modesty.

Aside from all religious considerations, this is the common-sense view, and we have no doubt it will prevail, though it remains a riddle what the average American parent is going to do to safeguard children against unchastity,—a task which for Catholics the Church and the Christian home perform so effectively.

ET CETERA

The story is told, says the *Christian Register*, (apropos of the present-day tendency of the universities to teach everything that anybody wants to know) of a young man's going to the president of a recently established college with the request to be taught Choctaw. The president said: "We have no department for the teaching of Choctaw this morning; but, if you will be good enough to call again this afternoon, we will organize one for you."

*

C. K. Shorter, writing in the *Sphere*, is properly disgusted at

some recent translations of Heine. We venture to quote the following:

The girl with chagrin espouses
The first best man she meets,
And therewithal the youngling
His heart with sorrow eats.

And this:

The air is cool and it darkles,
And calmly flows the Rhine,
The crest of the cliff wall sparkles
In the sun's setting shine.

One rejoices that the poet can never have known translations like these of any of his verse.

The Colgate family, noted as manufacturers of soap and toilet preparations, are building a Baptist church for Italians at Orange, N. J. Father Rongetti, the Italian priest there, commenting on the move, says: "I do not question the sincerity or the intentions of Austin Colgate or Sidney M. Colgate, but I do think they could do a great deal more good by sending 10,000 cakes of soap to my people than by spending their money to wean my parishioners from their faith."

It would be well if Catholic patrons of the Colgate firm supported Fr. Rongetti's protest.

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A well-known editor and student of the subject said recently after an examination of some 250 catalogues of Sunday school libraries of all sizes and grades, and a reading of very many of the volumes contained in these libraries: "I can only find one word that expresses the result—disgust." A similar feeling has sometimes come over us after examining Catholic parish, sodality, and school libraries. Take a look, for instance, at the shelf—if there is one—devoted to American history. From fifty to 100 per cent rubbish! And yet there is much good literature available in this department. The same is true in most other branches of knowledge, not to speak of fiction! How are our young people to acquire a taste for good reading if we stuff them with sot in club and sodality?!

*

Statistics are usually open to more than one interpretation, and are of value only when properly interpreted. The life insurance companies are in some respects doing a useful service to the community in seeking to increase their business and improve their risks; but here as

elsewhere the paid expert is not likely to be an impartial witness. Mr. J. McKeen Cattell writes to an Eastern daily that he recently received two propagandist leaflets from a leading life insurance company, one of which depicted the dangers of alcohol in exaggerated style, while the other guardedly advocated limited and small families. "In this case," he rightly says, "the financial interests of the company by no means coincide with the public welfare, and its activities may be more pernicious than campaign contributions to political parties or interlocking directorates."

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The *Sacred Heart Review* takes the following from the obituary of a man who died recently in a city near Boston:

Mr. — — was a member of — Council, K. of C. He was Exalted Ruler of the local organization of Elks. In the Eagles he had for years been prominent. He was also an active member of the A. O. H. the M. C. O. F., the Father Mathew society, the tribe of Red Men, the Arcanum and the A. O. U. W.

"Our confrère wonders how the poor man ever found time to attend to his home duties, and we may add, even to say his prayers," comments the *Syracuse Catholic Sun*, Vol. 22, No. 30.

The *Sacred Heart Review*, like ourselves, has waged a long and persistent war against the "jiners," but apparently without much success. These gentry as a rule do not read the Catholic papers but feed their great and noble souls with the garbage furnished by the yellow press.

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Reviewing a new book by Mr. Percy F. Martin, *Maximilian in Mexico* (Charles Scribner's Sons), Father Henry Woods, S. J., says in

Vol. X, No. 17, of the New York *America*: "It is a pity that a book interesting in many ways should be so stained with prejudice as to make it unacceptable to Catholics, who would otherwise have read gladly the story of Maximilian and Charlotte." Too many current historical publications are thus stained, and it is time our non-Catholic authors and publishers learned that there is a large number of intelligent Catholic readers who will have none of this tainted history and who are even determined, if necessary, to keep it out of the public libraries. *America* is doing the cause of truth and justice a real service by turning its searchlight on such books as Martin's *Maximilian in Mexico*.

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The recrudescence of the radium cure of cancer, writes Mr. V. J. Youmans, is a difficult thing to assess. The connection with it of such names as Kelly and Abbe argues for a high value. And yet at just this time British and German surgeons of the highest standing, while admitting the undoubted value of radium for the treatment of some cancers, announce its utter failure in many cases, and treat it simply as one of the remedies worth trying. The fact, too, that radium cancer cures have proved so profitable in the hands of quacks is apt to render slow public acceptance of these apparently orthodox and honest claims. It is, of course, quite possible that the failures in the past have been caused by the improper use of the remedy—failure properly to sort out the undesirable rays, or, perhaps, lack of a sufficient amount of the precious stuff to make the necessarily violent attack upon the malignant neoplasm. At least the outcome of the more or less spectacular tests now being made should be

awaited before even the preliminary hurraing is done.

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We have heard a great deal lately of the spugs—members of the Society for the Prevention of Useless Giving. A correspondent of the N. Y. *Evening Post* suggests the organization of a "spef"—i. e., Society for the Prevention of Exorbitant Funerals. "The enormous amounts which many among the poor pay for the funerals of their dead," he says, "have become a grievous matter. In a most pathetically squalid tenement apartment one will see an expensive coffin, many flowers, elaborate funeral furnishings, an all too ostentatious array of carriages, the neighborhood crowding about and peering from the windows of many houses, and oftentimes a band of musicians heading the mourning procession to an expensive plot. Here is, indeed, a situation almost grotesque and Hogarthian, and certainly demanding reformation."

The *Post's* correspondent favors cremation in preference to burial. But funerals could be reduced to reasonable limits, so far as expense and display is concerned, without sacrificing the time-honored Christian custom of interment.

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Last summer's prolonged drought, which practically wiped out the corn crop of Kansas and Oklahoma, has led to a unique idea in insurance. Agents are at work writing "drought insurance," usually combining it with hail insurance, which is carried by most progressive farmers. Its tables are based on the rainfall as shown by the government weather stations and rates vary with the general condition of the section. For instance, the territory along the Missouri River has

a rate of \$1 per \$100; out on the high plains it is \$3 per \$100. The limit of risk is \$10 an acre and the period over which the insurance runs is from April 15 to September 15. If during that period no rain falls, there is a "total loss." If the rainfall is one-half that shown by the government reports to be the

average for that section, the loss is 50 per cent. If the normal average rainfall is recorded, there is no loss. Thus the plan seems to be largely a gamble on the rainfall between April 15 and September 15, and it is not surprising that many farmers are willing to take the chance of winning.

LITERARY NOTES

—Father W. D. Strappini's *Meditations Without Method* are by no means unmethodical. We suppose the title was merely chosen to indicate that, though the book is evidently intended for three-day retreats, the method of the *Exercises* is not followed. The author sets forth some outstanding truths in connexion with the life of Our Lord, His Blessed Mother, and some of His friends (Mary Magdalen, Lazarus, etc.) and appends thereto certain practical instructions, destined mainly for those who seek higher perfection. The instructions on "Confessions of Devotion" (pp. 49 to 62) are quite the sanest and most satisfactory we have run across for some time. Confessions of devotion, Fr. S. says, "are meant as a help to spiritual life. Anything which makes them more helpful should be welcomed; anything which makes them harder kills their reason for existing. Therefore, no hard and fast rule can be laid down as to their frequency. This must depend upon individual needs and requirements. Still we do not require a steam-hammer to crack walnuts. And not a few 'confessions of devotion' might be called by a less religious name." The subject of frequency of confession for daily communicants, by the way, is adequately treated from the point

of view of the professional theologian by Fr. Michael Gatterer, S. J., in a recent issue of the *Theologisch-praktische Quartalschrift* of Linz, 1913, pp. 735—748. Fr. Strappini's *Meditations* are to be cordially recommended. (198 pp. 12mo. London: Burns & Oates. 1913. \$1.37, post-paid. American agents, Benziger Brothers).—A. P.

—*The Human Soul and Its Relation with Other Spirits*, by Dom Anscar Vonier, O. S. B., is a book somewhat difficult to classify. The author's aim, according to the Foreword, is "to explain some of the philosophical truths of Scholasticism in as simple language as possible." He does more. Besides the philosophy of the soul he also explains its theology. And it is no disparagement to say that the major portion of his work is distinctly theological, not neglecting the devotional aspects of the truths set forth with such admirable clearness. Now and then one comes across a point that is specially well developed, as, for instance, that "mortification, in the Catholic sense, is essentially the asserting of the body, not its negation" (pp. 125 sqq.). The book "is meant essentially for the lay mind," to which it is indeed remarkably well adapted. (B. Her-

der. 1913. vii & 368 pp. 12mo. \$1.60, postpaid.)—A. P.

—*Jesus Christ, Priest and Victim.* By Père S.-M. Giraud, Missionary Priest of Notre Dame de la Salette, Translated by W. H. Mitchell. This book of meditations on the life of Our Saviour, considered as Priest and Victim, is the first of a projected series of three volumes, of which the author lived to complete only two. The meditations in this book deal with the Incarnation, the Holy Childhood, and the Hidden Life of Jesus. They are intended for devout readers generally but will prove especially useful for religious communities. The method is simple, adapted to beginners in the spiritual life. The translator might profitably have suppressed some of the author's redundancies. (xiv & 354 pp. 12mo. Benziger Bros. 1914. \$1.65, postpaid.)—O. K.

—Baron Hyde de Neuville was a consistent royalist throughout the terrible days of the French Revolution and lived in voluntary exile in the U. S. under Napoleon, after whose downfall he acted as diplomatic agent for Louis XVIII and Charles X, became minister to the U. S., ambassador to Brazil and Portugal, later holding a portfolio in the Martignac cabinet, until the July revolution forced him once more into retirement. He died in Paris in 1857. His memoirs were published by his nieces in three volumes. Frances Jackson now presents an abridged English translation, which, while perhaps less valuable as a historic document, is much more readable. These memoirs touch upon many events of historical interest and display a fearless and blameless character. (*Memoirs of Baron Hyde de Neuville, Outlaw,*

Exile, Ambassador. Translated and Abridged by Frances Jackson. With 24 Illustrations. Two volumes. xv & 273 & 287 pp. 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1913. \$6.30, postpaid.)—O. K.

—*The Dominican Year Book* for 1914 contains the usual wealth of interesting and variegated information about the different branches of the Dominican Order and their work throughout the world. Two papers, that on Savonarola by C. M. Antony, and "Dominican and Jew" by Fr. Thomas M. Schwertner, are of wider interest, though we don't at all agree with the first-named writer. As usual, the *Year Book* is handsomely illustrated. (The Rosary Press, Somerset, O. 25 cts.)—M. C.

—Teachers of First Communion classes may benefit by a perusal of *Little Talks to Children Preparing for Holy Communion.* (B. Herder. 15 cts.)—B.

—The attitude of both the Greek and the Latin Fathers of the Church towards the use of the pagan classics is beautifully illustrated by the Rev. Joseph Stiglmayr, S. J., in the 114th "Ergänzungsheft" of the *Stimmen aus Maria-Laach*, under the title, *Kirchenväter und Klassizismus.* Without professing to exhaust the subject, the author opens his sketch with the views of Clement of Rome and brings it down to St. Gregory the Great. The book makes pleasant reading and justifies the wisdom of the Church in using the classics for purposes of education. The exquisite beauty of form so characteristic of the classics is as unmistakably one of the *vestigia Dei*, divine footprints in the sands of time, as any other purely natural beauty, or as the order and harmony found in

the physical universe. B. Herder. 1913. viii & 104 pp. 8vo. 60 cts., net, in paper covers.)—A. J.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica ante et post Missam. Auctore P. Gaspare Druzicki, S. J. vii & 647 pp. 32mo. Fr. Pustet & Co. 1913. \$1.20, in flexible leather binding.

Biblia Sacra Vulgatae Editionis.... Ex Tribus Editionibus Clementinis Critice Descripsit, Dispositionibus Logicis et Notis Exegeticis Illustravit. Appendice Lectionum Hebraicarum et Graecarum Auxit P. Michael Hetzenauer, Ord. Min. Cap. xix & 1280 pp. large 8vo. Fr. Pustet & Co. 1914. \$3 net.

ENGLISH

The Vigil Hour. A Manual of Approved and Indulged Prayers Suitable for the Growing Devotion of the Public Hour of Adoration Before the Blessed Sacrament. By Rev. S. A. Ryan, S. J. 126 pp., vest-pocket size. Benziger Bros. 1913. 5 cts. \$3 per 100. Wrapper.

Jesus Christ, Priest and Victim. By Père S. M. Giraud, Missionary Priest of Notre Dame de la Salette. Translated by W. H. Mitchell, M. A. xxxviii & 354 pp. 12mo. Benziger Bros. 1914. \$1.65, postpaid.

On Prayer and the Contemplative Life. By St. Thomas Aquinas. By the V. Rev. Hugh Pope, O. P. With a Preface by V. Rev. Vincent McNabb, O. P. xii & 272 pp. 12mo. Benziger Bros. 1914. \$1.37, postpaid.

Blessed Margaret Mary (1647-1690). By Msgr. Deminuid. Translated by A. M. Buchanan. ("The Saints" Series). 226 pp. 12mo. Benziger Bros. 1914. \$1.10, postpaid.

On the Threshold of Home Rule. By P. J. Conlan. 210 pp. 8vo. Boston: Angel Guardian Press. 1913. \$1.

GERMAN

Weltgeschichte in Charakterbildern. Vierte Abteilung: Die Neuere Zeit.

Der europäische Freiheitskampf gegen die Hegemonie Frankreichs auf geistigem und politischem Gebiet. Leibniz. Von Dr. Franz X. Kiefl. Mit 88 Abbildungen. 149 pp. large 8vo. Mainz: Kirchheim & Co. 1913. \$1.41, postpaid (American agents: B. Herder, St. Louis, Mo.)

Die Stellung Jesu zum Alttestamentlichen Gesetz. Von Dr. Karl Benz. (Biblische Studien, XIX. Band, I. Heft.) 73 pp. 8vo. B. Herder. 1914. 70 cts. net. Wrapper.

Mehr Ernst! Eine Anleitung zur Gewissenserforschung von Msgr. v. Mathies. 76 pp. 16mo. Fr. Pustet & Co. 1913. 50 cts.

Die deutsche Hausindustrie von Heinrich Koch S. J. Zweite, bedeutend erweiterte Auflage. 294 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1913. 90 cts.

Kompass für die Frau im Handwerk. Ein praktischer Wegweiser für Lehrlingmädchen, Gehilfin und Meisterin. 118 pp. 16mo. M. Gladbach: Volksvereinsverlag. 1913. 25 cts.

Der deutsche Niederrhein als Wirtschaftsgebiet. Von Friedrich Brücker. (Soziale Studienfahrten, Bd. 5.) M. Gladbach: Volksvereinsverlag. 1913. 30 cts.

Nordische Wanderfahrt. Von Johannes Mayrhofer. 249 pp. 8vo. Fr. Pustet & Co. 1913. Illustrated. \$1.

POETRY & FICTION

The Pilgrims of Grace. A Tale of Yorkshire in the Time of Henry VIII. By John G. Rowe. With Fifteen Illustrations by F. S. Eden. x & 324 pp. 12mo. Benziger Bros. 1914. \$1.37, postpaid.

Die Fürstin von Gan-Sar (Maria Magdalena). Ein Erzählung aus den Tagen des Herrn von Andreas Klarermann. Nach dem Englischen mit zwei Abbildungen. 592 pp. 12mo. Fr. Pustet & Co. \$1.25.

Waldbauern. Roman von Anton Schott. 312 pp. 12mo. Fr. Pustet & Co. 1914. 70 cts.

Lyrics of Faith and Hope. By Henry Coyle. 130 pp. 12mo. Boston: Angel Guardian Press. 1913.

Lyrics and Songs. Sacred and Secular. By Mrs. E. G. Pember. 79 pp. Boston: Angel Guardian Press. 1913.

The Cry of the Street. A Novel by Mabel A. Farnum. v & 254 pp. 12mo. Boston: Angel Guardian Press. 1913.

BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

Sarrazin, O., *Verdeutschungswörterbuch* (Fremdwörterlexikon). 2te Aufl. Berlin 1889. \$1.30.

Keiter's Kath. Literaturkalender für 1912. 75 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Uhde, Joh., Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.

Hollweck, Jos., *Die kirchlichen Strafgesetze*. Mainz 1899. \$2.

Schumacher, M. (C. S. C.), The Knowableness of God. Notre Dame, Ind. 1905. 65 cts.

Bismarck, Fürst, Gedanken und Erinnerungen. Stuttgart 1898. \$1.60.

Nitti, E., Catholic Socialism. London 1908. \$1.80.

Spalding, J. L., Socialism and Labor. Chicago 1902. 70 cts.

Gründer, H. (S. J.), Psychology Without a Soul. St. Louis 1912. 80 cts.

Rauschenbusch, W., Christianity and the Social Crisis. New York 1908. \$1.20.

Klarmann, A., The Crux of Pastoral Medicine. 2nd ed. N. Y. 1905. 60 cts.

Hamann, E. M., Emilie Ringseis. Mit 6 Bildern. Freiburg 1913. 80 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Gerend, M. M., Christian Politeness. 2nd ed. 85 cts.

Druzbecki, G. (S. J.), Mensis Eucharisticae sive Exercitia Eucharistica et Liturgica. Ratisbon 1913. Prayer book format, bound in flexible leather, \$1.

Nist, Jak., Zweifacher Erstkommunionunterricht. Paderborn 1913. 30 cts.

Fassbinder, Franz, Friedrich Hebbel. Köln 1913. 30 cts. (Wrapper.)

v. Oer, Seb. (O. S. B.), Der Ahnen wert! Ein Wort an den christlichen Adel. Freiburg 1913. 85 cts.

Bridgett, T. E., A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S. J. London folio edition of 1908. \$3.83. (Like new; original cost \$7 net).

Schegg, P., *Biblische Archäologie*. Freiburg 1887. \$1.65.

Society, Sin, and the Saviour. Addresses on the Passion of Our Lord. By Rev. Bernard Vaughan, S. J. London 1908. 82 cts.

Rose, V., Studies on the Gospels. Tr. by R. Fraser. London 1903. 79 cts.

Kaulen, F., Einleitung in die Hl. Schrift. 3rd ed. Freiburg 1890. \$1.70.

Szekély, S., *Bibliotheca Apocrypha*. Introductio Hist.-Critica in Libros Apocryphos utriusque Testamenti cum Explicatione Argumenti et Doctrinae. Vol. I. Intr. Gen. Sibyllae et Apoc. Vet. Test. Antiqua. Freiburg 1913. \$2.15.

Allen, Card., A Brief Historie of the Martyrdom of Father Edmund Campion and His Companions. (Ed. by J. H. Pollen, S. J.) London s. a. 83 cts.

Cook, A. S., The Higher Study of English. Boston 1906. 80 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Many valuable Eucharistic papers). London 1909. Illustrated. 90 cts.

Pohle-Preuss, Soteriology. A Dogmatic Treatise on the Redemption. St. Louis 1914. 85 cts.

Gtraud, S. M., Jesus Christ, Priest and Victim. (Meditations on the Life of Our Lord). Tr. by W. H. Mitchell. London 1914. \$1.25.

Keppler, P. W. von (Bishop), Im Morgenland. Reisebilder. Illustrated. Freiburg 1913. 75 cts.

Strappini, W. D. (S. J.), Meditations Without Method. Considerations on the Character and Teaching of Christ, Arranged as an Informal Three Days' Retreat. London 1913. \$1.

Kiefl, F. X., Leibniz. (Weltgeschichte in Charakterbildern). Richly illustrated. Mainz 1913. \$1.15.

Miller, A., F. X. von Linse nmann's Gesammelte Schriften. I. München. 1912. \$1.

Bargains in Old Books (Cont.)

*Rinieri, I. (S. J.), Napoleone e Pio VII (1804-1813). Relazione Storiche su documenti inediti. Torino 1906. 2 vols. \$2.50.

Theo. S. Fay, The Three Germanies. 2 vols. New York 1889. \$1.50.

Wacker, Th., Entwicklung der Sozialdemokratie in den 10 ersten Reichstagswahlen. Freiburg 1913. \$1.50.

Stuart, Janet E., L'Educazione delle Gioviette Cattoliche. Rome 1913. 50 cts.

Berg, L., Gero, Erzbischof von Köln 969-976. Freiburg 1913. 65 cts. (Wrapper).

Lejeune, P., Counsels of Perfection for Christian Mothers. Tr. by Francis A. Ryan. St. Louis 1913. 80 cts.

Cremer, H., *Biblich-theolog. Wörterbuch der Neutestamentlichen Gräcität*. Gotha 1866. \$1.12.

Jörg, Jos. E., Geschichte des Protestantismus in seiner neuesten Entwicklung. Freiburg 1858. 2 vols. bound in one. \$1.25.

Hoyer, Joh. G., Geschichte der Kriegskunst seit der ersten Anwendung des Schießpulvers zum Kriegsgebrauch bis Ende des 18. Jahrh. Göttingen 1797. 2 vols. \$1.50.

*Helfert, J. A. von, Geschichte der österreichischen Revolution. 2 vols. Freiburg 1907 & 1909. \$3.

Barham, R. H., The Ingoldsby Legends. Phila. s. a. 2 vols. \$1.10.

McKee, Th. H., The National Conventions and Platforms of all Political Parties 1789-1904. 5th ed. Balto. 1904. 65 cts.

Berthe, P., C. SS. R., Jesus Christus. (German tr. by W. Scherer). Ratisbon 1912. \$1.15

*Kaltwasser, J. F. S., Des Plutarchus von Chaironeia vergleichende Lebensbeschreibungen. 12 vols. Magdeburg 1799 sqq. \$6. (Some bindings damaged).

Brassac, A., The Student's Handbook to the New Testament. (Tr. by Weidenhan.) Illustrated. Freiburg 1913. \$2.22.

These books, except where otherwise noted, are bound and in fair condition. The prices include postage. Only those marked * are net, which means that the buyer has to pay postage, express or freight charges extra, over and above the price quoted. In ordering net books, please indicate how you wish them to be sent. Cash must accompany all orders.

*Dühr, B. (S. J.), Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II. In three large 8vo volumes, richly illustrated. Freiburg 1907 and 1913. \$12.

Falls, J. C. E., Drei Jahre in der Libyschen Wüste. Richly illustrated. Freiburg 1911. \$2.

Becker, W. (S. J.), Christian Education, or The Duties of Parents. St. Louis 1899. 90 cts.

Tanquerey, Ar., Brevior Synopsis Theologiae Dogmaticae. Tournay 1913. \$1.10.

Mathies, Msgr. P. de, Predigten und Ansprachen. 3. Band. Freiburg 1913.

The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor. London 1908. 84 cts.

Will, A. S., Life of Cardinal Gibbons. Baltimore 1911. \$1.50.

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud por el Padre Eutimio Tamalet. Freiburg 1913. 40 cts.

William, Father, O. S. F. C., Franciscan Tertiaries. (Instructions on the Rule). London 1913. 80 cts.

*Saint Simon's Memoirs of Louis XIV. 3 vols. \$2.50.

Leigh, O. H. G., English Belles-Lettres. Selections from Alfred the Great, R. Ascham, G. Gascoigne, Ph. Sidney, J. Selden, Th. Browne, J. Arbuthnot, Lord Bolingbroke, Thos. Chatterton, S. T. Coleridge, (Universal Classical Library). \$1.10.

*Hausen, H. v., Allg. Militär-Encyclopädie. 4 vols. Leipzig 1857. \$2.50.

Vering, Fr. H., Lehrbuch des Kirchenrechtes. 3rd ed. Freiburg 1893. Full morocco, in superb condition. \$2.35.

Spargo, John, Socialism. New York 1906. 80 cts.

Galwey, Fr., S. J., Lectures on Ritualism. 2 vols. London 1879. \$1.50.

Lescher, W., O. P., Bonjohannes' Compendium of the Summa Theologica of St. Thomas Aquinas, Pars Prima, Translated into English. London 1906. \$1.40.

“The Catholic Library”

BY ARTHUR PREUSS

The Catholic Library, which we announced in our No. 2, p. 52, has begun to appear. Its first volume contains *Letters and Instructions of St. Ignatius Loyola*, translated by D. F. O’Leary and annotated by the editor of the series, Rev. Alban Goodier, S. J. There is to be another volume of Ignatian letters and instructions, and no doubt they are very valuable and interesting to a limited class of readers; but as this sort of literature does not appeal strongly to the general public, it would perhaps have been wiser to open the series with a subject of more general interest, such as *The Apostolic Age of the Church*, *What is left Out in English History*, *The Mind of Aquinas*, *Evolution*, *The Question of Miracles*, *A Bible Anthology*,—all titles announced for future volumes.

The Catholic Library is designed to meet the need of a series of cheap reprints and succinct original treatises on timely subjects, after the model of *Everyman’s Library*, the *People’s Books*, etc. “It has been felt,” remarks the editor, “both that something of the kind should be attempted by Catholics, and that if it were attempted, it could not but bear much fruit. Indeed, perhaps more than any others would this style of literature seem to belong to them; for on the one hand, they are the inheritors of the richest stores of the past, and on the other, definite principles are still with them the basis of their life and ideas. To them the rest of the world, consciously or unconsciously, looks for a guide and standard; a Catholic point of view, especially, of matters in any sense peculiarly Catholic, is therefore needed.”

The Catholic Library aims at placing before the public, at a popular price and in a worthy form, the best of English Catholic literature of the past and present. The editor has

surrounded himself with a note-worthy staff of contributors, among them Abbot Gasquet, Msgr. Benson, Dom John Chapman, Dom Bede Jarrett, the Jesuits H. Thurston, Jos. Rickaby, M. Maher, C. Lattery, and C. C. Martindale, Sir B. F. Windle, Mr. Hilaire Belloc, the Countess de Courson, and many others.¹

Among the work in contemplation, besides those mentioned in the first paragraph of this notice, are: St. Benedict and the Benedictines, St. Antonino, Patron of Economists (this volume came to hand as we were reading the proof-sheets of this number), St. Xavier and the Opening of the East, Cathedrals of the Thirteenth Century, History of Medieval Music, The Claims of the Church, Early Races of Man, First Principles of Moral, Introduction to the Study of Scripture, A Catholic Anthology of Religious Verse, A Non-Catholic Anthology of Religious Verse. *Reprints*: Cardinal Allen's English Works, Champion's Ten Reasons, Dryden's St. Francis Xavier, The Works of Blessed John Fisher and those of Blessed Thomas More, Records Illustrative of English Catholic History, edited from original sources, etc.

Original works are bound in red cloth; reprints of old Catholic masters in green. So far as possible the two divisions of the series will be published alternately, a volume every fortnight. The "get-up" of Volume I is fairly good, except for the streaky and blurred appearance of some of the pages attributable, no doubt, to the use of worn-out matrices on the Linotype machine. The binding compares favorably with any of the popular non-Catholic series now on the market.

As the editor welcomes suggestions whereby the series may be made more useful in the service of the Church in English-speaking countries," we venture to call his attention to the desirability of securing the co-operation of at least a few American scholars, of devoting some volumes to American subjects, and reprinting older American Catholic writings of interest, such as Finotti's *Bibliographia*.

¹ It is to be regretted that Fr. Goo-dier has neglected to invite the co-operation of the (English) Catholic Truth Society (see *Catholic Book*

Notes, No. 19, p. 5), "which has done so much towards bringing good Catholic literature within the reach of every one who has a penny in his pocket."

The Catholic Library is published by the Manresa Press, London, and distributed in this country by B. Herder, 17 South Broadway, St. Louis, Mo.

The low price of 30 cts. a volume (5 cts. extra for postage) puts it within reach of practically all classes of readers.

SECRET SOCIETY NOTES

[The Editor of the FORTNIGHTLY REVIEW has been requested to publish, as a companion volume to the *Study in American Freemasonry*, edited by him in 1908, and reprinted repeatedly since (B. Herder, St. Louis, Mo.), a study in other secret or semi-secret societies flourishing in the United States, whether affiliated with Freemasonry or not. To enable him to do this work more thoroughly it will be necessary to complete his collection of materials, and he hereby requests the readers of the REVIEW to forward pamphlets, clippings, and other information they may have regarding any secret or semi-secret society now in operation in this country. To keep this matter before the public, and to make immediately available at least a portion of the information thus brought together, we shall publish in this magazine from time to time "Secret Society Notes," which we hope will prove both interesting and profitable to a wide circle of readers.]

THE FARMERS' EDUCATIONAL AND CO-OPERATIVE UNION OF AMERICA

The *Centralblatt & Social Justice*, in its January issue, printed an article on the Farmers' Educational and Co-Operative Union of America, which is especially strong in the South and Middle West and purports to further the economic and social interests of its members. "The semi-secret nature of the organization," remarks our contemporary, "the fact that it observes a ritual, and that a chaplain is provided for each section, renders the question of membership a problematic one for Catholics. The difficulty is aggravated rather than lessened by the social features of the locals, which are also provided for by a general constitution."

THE KNIGHTS OF MALTA

From a "Declaration of Principles of the Knights of Malta," published by A. D. Duncan, P. C., of 1454 Rowan Ave., St. Louis, Mo., in No. 32 of the weekly *Patriot*, of the same city, we cull the subjoined interesting information:

The Order of the Knights of Malta is a body of men

“banded together under most binding forms to comfort one another in the practice of the Christian religion; to offer mutual assistance in time of need; to promote Protestant Unity; to defend the Protestant faith against all foes whatsoever....” It is “a Fraternal, and its obligations bind to secrecy and mutual protection.” Among the qualifications for membership is this: An applicant must be “a true Protestant.”

NATIONAL ORDER OF THE KNIGHTS OF LUTHER

The same paper, same issue, publishes the subjoined notice of the National Order of the Knights of Luther:

We, the members of the Sovereign Castle, of the National Order Knights of Luther, in the national meeting assembled, believing that the time has arrived in the history of this nation when it is necessary to organize, secretly or otherwise, to foster and protect those principles which vouchsafe free institutions in a free republic; and believing unalterably that the perpetuity of this republic and the peace and welfare of the people depend upon free speech, free press, freedom of worship, the perpetuation of the American public school system as at present constituted and the complete and unqualified separation of church and state, do declare and set forth the following to be our

Declaration of Principles

That we are in favor of complete and absolute separation of church and state.

That we are in favor of free speech and free press in the generally accepted meaning of the term, and especially as it is interpreted in the first amendment to the Constitution of the United States.

That we believe inviolably in the principle that every man, woman and child should be allowed to worship God according to the dictates of his conscience, and this right should not be interfered with in any degree.

That we hold the public free school system as at present constituted to be the bulwark of the republic, that it should remain non-sectarian in every sense of the word and that no garbs or distinctive sectarian characteristics should ever be tolerated therein.

That we are opposed to the granting of lands, money or any other thing of value to any ecclesiastical institution whatever by the government of this nation or of the several states of the nation, and that we are in favor of the taxation of all church property held in trust or used for speculative purposes.

That we oppose the election or appointment of any person to any office of public trust within this government who owes allegiance to any foreign power, prince or potentate, and that we are in favor of legislation providing punishment for those who persecute or boycott on religious grounds.

That we are opposed to either the national or state government giving, donating or contributing in any manner to the support of ecclesiastical institutions of any kind whatever; and that we are opposed to the maintenance within this republic of any closed or cloistered institutions of any kind whatever, under a religious pretext, and especially are we opposed to these institutions being made semi-public, while privately owned, by being used for incarceration of orphans, incorrigibles, indigents or wards of the state.

On these grounds we unite as a nation-wide organization, non-sectarian in character and absolutely free in private judgment, for the perpetuation of those principles of government laid down by the immortal founders of this republic, and which, if maintained and kept sacredly inviolate, will insure life, liberty and the pursuit of happiness for our prosperity, and without hope of pecuniary reward or fear of righteous condemnation we invite the co-operation of all patriots and liberty-loving citizens wherever they may be.

For farther information about this Order address Otis L. Spurgeon, 402 Youngerman Bldg., Des Moines, Iowa.

Both the Knights of Malta and the Knights of Luther are distinctly anti-Catholic in tendency. If the Lutherans disavow the last-mentioned organization, because of its secret character, they do not and cannot disavow its purposes and aims, because to all true disciples of Luther the Catholic Church is and remains "the infamous one" that must be crushed!

The Religious Crisis in China

The Rev. Joseph Koesters, S. V. D., well-known Chinese missionary, who is at present visiting this country, contributes to No. 1589 of our esteemed Milwaukee contemporary, the *Excelsior*, a valuable paper on "The Religious Crisis in China."

Our readers have no doubt read in the newspapers of the recent decree of President Juanshikai making Confucianism the State religion of the new Republic.

Father Koesters does not think that this measure will interfere with religious liberty, which is guaranteed by the Constitution and by at least a dozen treaties with foreign powers.

This constitutional guarantee, he explains, was incorporated into the Constitution chiefly through the efforts of Dr. Sunyatsen, the leader of the victorious revolutionists, who re-

ceived his education under Presbyterian influence in the United States. Juanshikai, being a fair-minded and justice-loving man, made no objections; but when the Sunyatsen party last summer instigated a revolt against him, he naturally withdrew his sympathy from them and the Protestant mission schools allied with them, and, though personally friendly to the Christian religion, favored the ralliment of the conservative elements of the nation in a Confucian Alliance. "This renewed emphasizing of Confucianism," says Dr. Koesters, "is a movement directed against the Young China zealots."

The recent decree, he continues, will have precisely the effect that Juanshikai gives it; in other words, its import must be gauged by his character. "Juanshikai is an accomplished diplomat who knows how to turn everything to his own advantage. While not particularly scrupulous in the choice of his means, on the whole he means well and aims at making his country free, united, and powerful." He has repeatedly manifested the kindest sentiments for the Catholic Church and her missionaries. On the other hand, he is constrained to reckon with some ninety different Protestant denominations, their wealth and influence. To do justice to all these and to the pagan elements of China, is truly a herculean task, especially for a man to whom the full light of truth is still hidden and whose antecedents naturally incline him to seek salvation in the ancient form of religion and education known as Confucianism.

Even if, as the dispatches intimate, Confucianism has been raised to the rank of an official creed, concludes Dr. Koesters, it is not to be apprehended that the Catholic missions will suffer. The President will not and cannot abolish the constitutional guarantee of religious liberty and compel the officials of the Republic to profess the official cult, as was the case before 1912. It still remains true that the present juncture is most favorable for the propagation of the true faith in China, though this is by no means tantamount to saying that the era of martyrs is past for China; for the best and most powerful

president cannot suppress ancient paganism at one stroke, but the powers of darkness will struggle on until they are compelled to give up this giant nation to the Redeemer.

Father Koesters' optimistic view finds welcome confirmation in a letter lately addressed by the Vice-President of the Chinese Republic to the General of the Franciscans, from which the Cologne *Volkszeitung* of Jan 31 (No. 93) quotes the subjoined significant and encouraging words:

The Catholic religion made its way into China centuries ago, and its beneficent influence has caused it to take deep root in the hearts of our people. Now that the Republic is firmly established and the five races, on which it is founded, are governed under the Constitution, we have real need of the Catholic religion, in order that we may advance in culture and exercise ourselves in virtue. The undersigned is convinced that it is the duty of the government to extend equal protection to all in accordance with the spirit of the Republic.

LETTERS TO THE EDITOR

PROTESTANT MISSIONARY WORK AMONG CATHOLIC IMMIGRANTS

To the Editor of THE FORTNIGHTLY REVIEW.—Sir:

I send you two clippings from the *Living Church* which show what a vigorous campaign is being conducted by the Episcopalians among Catholic Italians, Hungarians, Poles, etc., in Chicago and elsewhere.

In its issue of Feb. 7, that paper reports how Bishop Anderson administered confirmation at the Italian mission of St. John the Evangelist, Rees and Vine Streets, Chicago, and then received into the "Communion of the Catholic Church" twenty-five men. The Bishop in his sermon "emphasized the fact that the [Episcopalian] Church is not seeking to win members from other churches but only to minister to those who had fallen away from their previous religious affiliation," and "the Italians made it very clear that they fully understood Bishop Anderson's position on this point...that they are seeking his spiritual leadership, and that the initiative comes from them."

We are further told that "during this reception a delegation of South Side Italians, representing a society of 150 men waited on the Bishop and asked for his spiritual oversight and leadership."

In the *Living Church* for January 17, Victor von Kubinyi, of South Bend, Ind., himself an apostate priest who has led his flock of Hungarian Catholics into the Episcopalian Church, states that "only about eight per cent of the Hungarians and Italians living in this country are ministered by the Roman Church, although they all were born and raised Catholics," and that "there are hundreds of thousands of these and also Polanders on the road towards turning infidels."

No doubt these figures are exaggerated. But it is a stern and lamentable fact as has been frequently pointed out in this REVIEW, that thou-

sands of immigrants are falling away from the Church in America and the Protestant sects rescue them from the brink of infidelity only to cast them into the maelstrom of heresy.

Truly a "tremendous problem"!

"CHILDLESS AMERICANS"—AND OTHERS

To the Editor of THE FORTNIGHTLY REVIEW.—Sir:

Did you see the letter published under this heading in No. 6 of the current volume of the *Outlook*? I venture to suggest that you reproduce it in the FORTNIGHTLY REVIEW. Here it is:

In Mrs. Cartland's article entitled "Childless Americans," in the *Outlook* of November 15, 1913, she speaks particularly of Americans of "good old American stock." Would she find the matter much different if she were to look at the case of Americans of other stock? In the little factory in which I work, which is situated in a pleasant little sparsely settled Middle West country village, where the cost of living does not absolutely prohibit the having of children, there are ten young men of pure German parentage who have all of them been married long enough to have children with time to spare, and among the ten there are not as many as ten children. The fatal fad or fashion of not having children does not seem to be confined to people of old American stock. Eight of these young men are Protestants. Two are Catholic, if anything. Under the same roof are five other men who have from five to ten children each. These five men are Catholics. If this little factory is typical of the whole country in this matter, it is easy to see which church will preponderate in a generation or two

Here is material for deep reflexion for Catholics and Protestants alike.

Most assuredly, if Catholics will remain faithful to their religion, and in particular, if they will refuse to practice the hideous vice that lurks under the name "fad of not having children," not only will they be individually blessed, but their offspring will possess the land. This would be the simplest, and an infallible, way of "making America Catholic."

The more's the pity that American Catholics are gradually succumbing to the temptations by which they are surrounded.

Catholic immigrants as a rule raise large families. But among their native-born children, grandchildren, and great grandchildren, small families are getting to be as frequent as among Americans of "good old Yankee stock." I may be denounced as an alarmist, but no city pastor or confessor will deny the truth of my assertion.

Quid faciendum?!?

R. B. COONEY

The Immigration Problem

Those who think that the attitude of the FORTNIGHTLY REVIEW on the immigration problem is based on "mere sentiment or vain apprehensions," are advised to study *The Immigration Problem*, by Jeremiah W. Jenks, Ph. D., LL. D., and W. Jett Lauck, just re-issued in a third edition (New York: Funk & Wagnalls Co. \$1.75).

Dr. Jenks and Prof. Lauck were both connected with the Roosevelt Commission for the study of the question of immigration and in their book present the most important of the vast mass of facts contained in the forty-two volumes of that Commission's final report.

The careful reader will observe that the Dillingham-Burnett Bill now before Congress is, in the main, based on the conclusions of the Roosevelt Commission.

These conclusions are, briefly, that while few new laws dealing with immigration are needed, these few are of vital importance; principally that some arrangement should be made with foreign powers by which criminals might be more easily detected, before and after landing, and that in view of the serious effects which the practically unrestricted importation of cheap labor is producing in the industrial fields, steps should be taken to check it, at least temporarily.

Some, of course, deny that any restrictions beyond those already in force are needed. A considerable part of this sentiment derives from the interests to which a large immigration is profitable—steamship and transportation lines, mill and mine owners, etc., to whom a steady stream of "green" labor offers a weapon with which to break strikes and keep down wages—even, it must be added, here and there a philanthropic organization whose best asset is the necessity of the immigrant. Besides these, there are a number of sincere idealists who still cling to the superstition that it is opposition to some predestined divine purpose to refuse admission to the "poor and oppressed" on any ground. They are the logical descendants of the people who thought it flying in the face of Providence to try to check pestilence by sanitation.

A careful student of the facts accumulated by the Roosevelt Commission will also perceive that the much-discussed literacy test, though no doubt inadequate to produce all the effects expected from it, has certain points in its favor. Its first effect would be, according to Messrs. Jenks and Lauck, to cut off a large part of the mostly undesirable Mexican and Hindu

immigration. Next in order of illiteracy come Portuguese, Turks, South Italians, Syrians and Ruthenians, all above 50 per cent. The North Italians, illiteracy, it should be noted, is comparatively low—only 11.8 per cent. The least illiterate races are the Scotch and Scandinavian, with only .7 and .4 per cent. unable to read and write. Altogether, the illiteracy of the so-called “new” immigration, from southern and southwestern Europe, stands 35.8 per cent. as compared with 2.7 per cent. of the “old,” from northern Europe.

The main objection to the literacy test is that it will not shut out criminals, while it *will* shut out a good many worthy immigrants. To this Messrs. Jenks and Lauck reply that nothing will shut out criminals except a secret service constantly in touch with foreign police conditions, ready to give advance information of the sailing of undesirables, as is already done by custom agents of the purchase of jewels abroad. It is justly observed that “a smuggled criminal or prostitute is far more injurious to the country than a smuggled diamond or a silk coat. Why not take equal care regarding them?”

Another objection often raised is that the literacy test is worthless because the illiterate immigrant may be as good a citizen as his educated neighbor. This the authors answer by saying, in substance: An epileptic may, between fits, be a most excellent citizen, yet he is excluded. An alien’s admission is based, or should be based, not nearly so much upon his individual desirability as his desirability in the mass and to the mass.

Which is not quite convincing. But the reader of *The Immigration Problem* will at least be made to feel that the agitation about this one particular clause (the literacy test) has been entirely out of proportion to its ultimate importance and has tended to obscure in the popular mind other suggested provisions for the restriction of immigration whose value few except interested parties would deny.¹

¹ The Milwaukee *Catholic Citizen* says that “the literary test is directed against the immigration from south-

ern Italy. So obvious is this fact that the Guardians of Liberty and other bigoted organizations in various cities

Norman Hapgood as an Expert on Obscene Literature

BY F. R. GLEANER

Through a case in the New York courts the country has become advised as to the reading habits of Mr. Norman Hapgood, who some months ago turned *Harper's Weekly*, erstwhile "Journal of Civilization," into an organ of feminism, "art nouveau," and erotics.

Mr. Hapgood was summoned for the purpose of proving that a certain novel denounced by Anthony Comstock was not of a character forbidden to be sold by the statutes of the Empire State. It became necessary for him to qualify as an expert witness, and he advanced as grounds for his qualification the fact that during the last ten years he had "read 50 obscene books, 50 lewd books, 35 lascivious books, 200 filthy books, and about 4000 regular books." It is regrettable that the dispatches did not explain these classifications. There are old-fashioned folk who would insist on combining the first four classes of books and calling all 335 obscene or filthy. And they would have strong suspicion as to the 4000 "regular" books. At least one sample volume of each class should have been named, for concrete illustrations are more readily grasped than abstract definitions.

The *St. Louis Globe-Democrat*, which is above the suspicion of prudery and in its own literary and dramatic columns sometimes recommends books and plays that are, to put it mildly, decidedly risqué, comments on Mr. Hapgood's avowal as follows (daily edition of Feb. 7):

For some reason, which the dispatches do not reveal, Mr. Hapgood was not used as a witness. We may only surmise what technical objection

have passed strong resolutions in favor of this bill." To which we may reply with the *Dubuque Catholic Tribune* (No. 787):

"Of course, it so happens that the literacy clause will exclude many Catholics. But it is by no means certain that certain A. P. A. organizations lobbying for the measure originated this clause. Moreover, in view of the tremendous difficulties in the way of pre-

servicing the faith of Catholic immigrants from southern and southeastern Europe and considering the heavy losses suffered from this source in the past, the Catholic Church in the United States would seem to be better off, if she be given more time to attend properly to the vast numbers of non-English speaking Catholic newcomers now here. In other words, the literacy test has a good as well as a bad side."

was raised. It is not impossible that it was urged that the mere fact that a man had within ten years read 50 obscene books, 50 lewd books, 35 lascivious books and 200 filthy books did not establish his qualifications as an expert. It is not impossible that some lines written by the late Alexander Pope were quoted to indicate that such familiarity might dull the keen edge of discernment. Books that might shock the inexperienced and impressionable, for whose protection the statute was presumably enacted might not by comparison with the wealth of obscene, lewd, lascivious and filthy books confessedly read by the alleged expert seem at all improper.

The worst feature of the case is that this man Hapgood, who confessedly keeps his mind and imagination steeped in obscenity, dares to pose as a censor in *Harper's Weekly* and presumes to instruct people in questions of aesthetics, religion, and morality.

"These are thy teachers, O Israel!"

The Chain-Prayer Nuisance Among Protestants

BY C. D. U.

Catholics are not the only people annoyed by superstitious chain-prayers. In the January *North American Review* Col. Harvey prints one that is evidently circulating among Protestants. It resembles those we are familiar with to at:

The following was sent to me and I send to you with directions received with it: "O Lord, I implore thee to bless all mankind and to keep us from evil, and to take us to dwell with thee in eternity." This copy is an ancient prayer. Copy it and see what will happen. It is said in Jerusalem that those who receive the prayer and do not copy it meet with misfortune. But those who do copy it nine times, beginning with the day it is received, and send each day a copy to a friend, will on the ninth day receive some great joy or blessing and be delivered from all calamity. Make a wish when you write it. It will bring you good luck. Do not break the chain. Do not sign.

Col. Harvey complains that thousands of persons who regard themselves as devout Christians pass on the impertinent thing to irritated acquaintances. "Some do it unthinkingly, no doubt, as a presumed religious service, others in the hope that they may really get something out of it, but the majority probably because they wish to take no chances. So they cravenly bow to the menace conveyed and help to perpetuate an idiotic

superstition—all in the name of the Lord. The whole proceeding is immoral and insidiously subversive of true faith. Those who, knowing better, engage in it certainly need all the prayers they can get for their comfort in the hereafter, but meanwhile, on earth, they ought to be locked up.”

We would not go as far as that. The police have more necessary things to attend to than the arrest of the probably harmless idiots who circulate chain-prayers and most of whom simply *don't* “know better.”

As Catholics we comment on the *North American Review* article only to show that those benevolent critics are quite mistaken who charge this superstitious practice against the Catholic Church. There are simpletons and dupes in all denominations, and while some of them may be converted from their idiocy by such criticisms as Col. Harvey's, the majority are probably “beyond redemption.” Superstition, like poverty, is something we shall have with us till the crack of doom.

How the Government is Enforcing the Pure Food Law

BY C. E. D'ARNOUX

It will no doubt be pleasant news to the readers of the FORTNIGHTLY REVIEW to learn that the U. S. government is enforcing the pure food and drug act of 1906 to the letter.

In St. Louis representatives of the Department of Agriculture have been in session in the old Post Office Annex, corner Olive and Third Streets, for nearly three months, citing before them local food and patent medicine makers who “misbrand” their wares. The modus operandi is this: An agent of the Department steps into a drugstore or grocery, buys medicines or food stuffs, three packages of each, pays for them and submits them to an analyst. If package, contents, formulas, literature or label do not perfectly agree the manufacturer is cited before the Board to show cause why he should not be tried in open court. The penalty in each case of contravention is a fine of \$1,000 and one year's imprisonment, or either.

Already all the factories where food stuffs and medicines are made have been examined, and cleanliness enforced, or an order given to close. In spite of the wild activity in patent medicine circles to "correct" labels and literature, many firms have been cited.

One firm, which put on its labels that a certain compound contained "nothing harmful," has been compelled to eliminate that phrase as it was found that their preparation contained an anilide. Another, which used the word "cure" was compelled to drop that word. A third, selling a mixture called by one small ingredient, has been forced to change the name. A fourth, bearing title "Dr. X's Italian Remedies" (this is a substitute for the real name) was ordered to drop the name "Dr." and the word "Italian," as it was clearly shown that the "inventor" was no physician and that the "remedies" had no connection whatever with Italy.

A dense pall hangs over the patent medicine people, those who have been cited and those who have not as yet been reached.

Several States have emulated the general government and passed laws preventing the sale of any patent medicine except on condition that the manufacturing concern first obtain a license to practice medicine. Another law, passed in Oregon, California, and Idaho, and now before the assemblies of other States, is to the effect that no patent medicine house shall advise inquirers about the use of medicines, if those inquiries come from a state where the house has no regular license to practice medicine.

There are two more bills before Congress at this time to curtail possible deception or fraud: 1. the Kreider Bill No. 16024, which provides that no medicine house shall issue advertising catalogues, almanacs, posters or hand-bills containing any, even the slightest misstatement; 2. The Steenerson Bill No. 19044, which provides that all newspaper advertisements about stocks and bonds, treatments for diseases, medicines, etc., must be absolutely true and contain no fraudulent or false

statement. I understand that another bill has lately been brought before the House in Washington, which would force all patent medicine makers to put the exact formula of their preparation on the label.

The prohibition of letters of advice by patent medicine houses, the inscription on the labels of deleterious and dangerous substances such as acentanolide, phenacetine, antipyrine, heroin, apomorphine, dyonine, peronine, Codeine, alpha and beta eucaine, etc., and the prohibition of untruthful statements in labels and advertising literature will go far to diminish the use of harmful or worthless patent medicines.

So far no case has been definitively settled, as most manufacturers have taken their appeals to Washington, where the Proprietary Association of America has a bevy of lawyers to take care of the cases of its members.

The Department of Agriculture does not enter upon arguments as a rule; it confines itself to executing the law as it stands; and no cross examination of witnesses for the government is allowed. The only authority the Department will accept is the United States Pharmacopoea. No expert testimony, no testimonials, no opinion from any man or body of men is accepted.

Those who have watched developments will have noticed that the word "cure" is fast being eliminated from posters and labels. The Department will not even allow a paraphrasing of that word, as some have attempted. No statement that such or such preparation "is good for" a certain trouble is allowable if the contents do not clearly bear out the claim.

The contention of the Proprietary Association is chiefly that the law strikes not at the manufacturer of patent medicines but at the public who use them.

What the ultimate outcome of this "purity crusade" will be, no one can forecast. At any rate it will reduce fraud and deception, and especially the correspondence which is now carried on broadcast between fakers and their victims, and which probably gives rise to many disorders.

Side-Lights on "United Italy"

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Hasty travellers through Italy, and thoughtless magazine writers when discoursing on conditions in that land today, seldom fail to pay a glowing tribute to Garibaldi, Cavour, and other workers for a "United Italy." They overlook the fact that the power and glory of Rome date back to classical times, when she sat in splendor upon her seven hills. They forget that Florence was celebrated as a city of song and splendor far back in the thirteenth century, and that Milan and Pisa, Venice and Genoa, were famed for treasures of art and architecture long before the revolutionists of the last century had achieved what they boastfully term "United Italy." It is these monuments, and the lives of the great men who have bequeathed them to posterity, which lend charm to Italy's story and which make a sojourn in its cities of unique interest.

It is the merit of two authors—both of them of the Latin races—to have shown the incongruity of the much-repeated laudation of the Modern Italian revolutionary heroes and to have pointed out the insignificance and petty position of "United Italy" compared with the splendor of the ancient Empire and the grandeur of the Rome of the Popes. The first of these authors is the famous psychologist and sociologist Alfred Fouillée, who studies the question in an essay entitled "La Crise Morale en Italie," which forms part of his work, *Esquisse Psychologique des Peuples Européens*. (Paris: Felix Alcan).

Quoting from the French translation of a recent Italian work (G. Barzelotti, *Ippolito Taine*) Fouillée says: "[When seen across] the ruins of ancient Rome, and confronted with the papacy, the pitiful moral stature of the new kingdom disappears in the gigantic shadow of two of the greatest historic creations, sprung from the civic and administrative genius of the Latin people." (*l. c.*, p. 107).

Fouillée is led to his observation by the work of the above-mentioned Italian writer. Fouillée's remarks, whence the sen-

tence just quoted is taken, begin as follows: "In his remarkable work on Hippolyte Taine, Barzelotti draws an interesting parallel between the Italian and French revolution, which had been judged so severely by our great writer. It is useless to say that the Italian revolution is 'guiltless of great crimes.' M. Barzelotti considers it inferior to the French Revolution in two respects. First it has lacked cohesiveness, something which would anneal the *whole nation* in the fire of sacrifice." Prepared by its writers and martyrs of former days, set afoot by Cavour and Victor Emmanuel and by the audacious genius of Garibaldi; finally achieving—not by its own strength but with French help, in '59, in '66, in '70, after an unhappy war and with the aid of unforeseen events—independence and national unity, the Italian Revolution is not a work of virtue or the result of sacrifices made by the entire country. It was initiated and completed, if one may so say, entirely by one social section—the middle-class, which almost alone profited by it, bestowing for the need of government the largest measure of political liberty upon a people not prepared for it and not educated to make use of it." In the taking of Rome, which occurred during the life-time of Manzoni, Barzelotti sees "the touchstone which gives evidence of the inferiority of political classes in Italy with regard to their historic function of forming and disciplining our people for a new life."

"M. Barzellotti," continues Fouillée, "regrets that the Italian revolution has not yet been able during these thirty years to give to the country 'a true and stable economic, moral and civil basis and one worthy of its traditions.' The eminent philosopher and patriot asks: Where is there 'only one idea, really new and organic, worthy to be perpetuated in the history of the country, which is due to the inferior men who succeed Cavour? Is there any one of our institutions, except the army and the navy, which can be said to be ours and to be a vital force? In the order of her moral relations with the Church, in popular education, in the organization of studies, *New Italy has not yet in thirty years launched one new idea.*¹ A

¹ Italics mine. A. M.

Sisyphus in finance, it has not succeeded in steering clear of the rock of financial deficit which always rolls back upon its shoulders. In its complex and at the same time ineffective administrative régime, it has all the faults of French centralization, upon which it is modelled, without possessing its merits of despatch, precision, and almost military order. Under the baneful influence of parliamentarism, the State among us has become a great coalition of local, sectional, and private interests, to which is wrongly given the name of public affairs—an immense agency for providing places for the constituents and clients of the busy deputies, who regard the government merely as a disbursing committee and non-responsible manager. And in this moral and economic void everywhere brought about by politics, forces which ought to be the living forces of the country—agriculture, industry, commerce, art, lively faith in an ideal, devotion to work and higher studies—all this lies languid and enfeebled.' It is in vain that M. Mariano and Louis Ferri pose as adversaries of 'Romanism;' these eminent university professors are constrained to admit that 'the incessant struggle against the spiritual influence of the papacy, joined to the development of militarism, threatens to suppress all moral life, without any compensation other than the Triple Alliance with its chances of a European war'.....'In no other land does one find so few men devoted to moral, philosophic, and religious science, and in general to the things that lie beyond the purely material plane.' "

These are some of the assertions of the Italian scholar quoted with full approval by Fouillée. They may well cause traveling lecturers, newspaper scribes and magazine writers to pause and reflect on the glory which once was Italy's, but especially Rome's, before singing the praises of the "liberators" and the materialistic era inaugurated by them.

The Catholic Social Year Book for 1913

BY SACERDOS

The Catholic Social Year Book, now in its fifth year of issue, is always welcome, as it tells of the valiant fight the Guild is putting up in England, and the mitigation of much social distress, and inspires the hope that in a not far distant future American Catholics may have a Social Guild of their own. While, broadly speaking, social conditions and problems are the same everywhere, still it will never be feasible to transplant the Guild bodily from England and establish it on American soil. A Guild thus transplanted would be exotic from the start. We need something spontaneous, something growing out of American conditions. But to do this right, we have to keep a watchful eye on what Catholics are doing, and how Catholic principles are working out, elsewhere. Thus we shall take a more enlightened view of our own problems; we shall tackle them with a surer grip, and avoid errors into which others may have fallen. Specific diseases want specific medicines. It is the hope of many that our Central Verein may yet develop into an American Catholic Social Guild.

It is gratifying to hear that the Guild has made substantial progress in 1913. "Particularly satisfactory have been the growth of its study clubs, the developments of its study scheme, the institution of correspondence tuition, the great increase in the sale of literature." Unfortunately the membership increases but slowly. The launching of a great social enterprise like the Guild is much like the proverbial moving of a mountain. When there is question of social reform, the inertia to be overcome is something tremendous, even in the case of otherwise well-meaning Catholics. We hope the Guild will be able to report a bigger increase in membership next year. One is delighted to learn that an edition of 3000 copies of Msgr. Parkinson's *Primer of Social Science* was despatched to the United States. This book deserves careful study; we hope, however, that a second edition on this side of the Atlantic will

be Americanized wherever possible. As it is, we think the book somewhat fails to come down to the level of our workingmen; here and there it is too brief and abstract; some of the subdivisions lack clearness. The *Primer* sells in England for 1 shilling (instead of 2) to members of the Guild, a privilege which the Guild has failed to extend to its members on this side of the Atlantic. You have to pay 75 cts. for this book, whether you are a member of the Guild or not. The Reports of Various Catholic Organizations in Section II give one an idea of how effectively the Catholic spirit limits social distress among the poor and those exposed to social dangers or temptation. There is not a phase of modern social life but thrills with the magic touch of the Church. There is the Catholic Association for the Care of Crippled Children; the Catholic Boy Scouts; the Catholic Association; the Catholic Boys' Brigade; the Catholic Civil Service Association; the Catholic Confederation; the Catholic Emigration Society; the Catholic Guardians' Association; the Catholic Needlework Guild; the Catholic Peace Association; the Catholic Prisoner's Aid Society; The Catholic Reading Society; the Catholic Settlements; the Catholic Soldiers' Association; the Catholic Stage Guild; the Catholic Truth Society; the Catholic Women's Suffrage Society; the Catholic Young Men's Society; the Guilds of St. Luke, St. Cosmas and St. Damian; the League of the Cross; the Catholic Royal Naval Association; the St. Vincent de Paul Society; the Society for Visiting Hospitals.

Section III tells of Two Works for Catholic Laywomen: the Association of the Ladies of Charity and the Catholic Women's League. In Section IV a very sympathetic account is given of the Social Work of Our Nuns, which is a practical and forcible vindication of the religious orders. Section V sketches the Labor Disputes of 1913. Mr. Somerville assures us that Socialism is on the decline in England; Syndicalism as a theory has hardly any existence there; but a new policy, called Guild Socialism, akin to Syndicalism, is coming into vogue which "condemns equally private ownership of the means of production and State ownership; it rejects political action as a means

of securing social reform, and urges the Trade Unions to concentrate their energies on getting every worker in the country organized in a union; when every worker is thus organized and the unions therefore have a monopoly of labor, the argument is that they will then be able to make the capitalists consent to their expropriation." Fr. Gerrard tells us that the Eugenics Movement is growing more moderate; but "we are sorry we cannot record the same tendency towards saner views in the movement which is making for greater facility of divorce." The success of the Trade Boards is substantially secured. The need of the existence of a strong body of Catholic Trade Unionists is insisted upon. Attention is called to the possibilities of improving the conditions of the agricultural classes.

Section VI, VII, IX, and X deal with Catholic Social Action in Ireland, Scotland, the United States, Canada, and the Continent respectively. An account of the American Central Verein and the Catholic School of Social Studies is promised for 1915.

Section XI gives interesting and instructive data regarding Study Clubs, Private Students, and Reading Guilds. There follows the usual Bibliography on Social Subjects.

The Year Book costs only one shilling, and so is within the reach of every purse. It would be difficult to overestimate the value of the five volumes now out. We hope all of us have a good enough will to do our share towards social betterment, but acting sporadically and without widespread coöperation, our influence under the present state of things is inadequate. Standing severally alone, and perhaps having no well-defined views; frowned upon by Socialists and the enemies of the Church; discountenanced, or encouraged but little by those of our own household; and perhaps unable to trace any direct and tangible benefit produced by our efforts: we are apt to "give up" from sheer despair. What we need is active and extensive coöperation under some able commander-in-chief.

The success of the Guild in England is in large measure due to the bishops who have identified themselves with its noble aims.

FLOTSAM AND JETSAM

The "Daughters of Isabella"

We have been assured that "riding the goat" and other like tomfoolery is of late coming to be discountenanced by many sensible members of the Order of the Knights of Columbus and that there are indications that the aping of Masonic ceremonies and practices is gradually going out of use among them. This does not, however, we regret to say, apply to the Daughters of Isabella, known as a sister organization of the Knights of Columbus, for we read in the daily *St. Louis Times* of February 3, 1914:

The Daughters of Isabella, a subsidiary organization of the Knights of Columbus, lost a prospective member at Alton, where a branch of the order has been organized, when Miss Catherine Jenkins, 23 years old, assistant society editor on the *Alton Times*, refused to "ride the goat." Mrs. R. E. Burns headed a degree team which went to Alton from Chicago to organize the order. Miss Jenkins was one of the 52 candidates for charter membership. Stories of the disregard of the "goat" for the proprieties reached Miss Jenkins Sunday afternoon when others of the candidates were being initiated, and she left the Knights of Columbus Hall, where the initiating was being done, and did not return.

It is mortifying to see such stories circulating uncontradicted in the sensational news-

papers. Would that it were possible, (as it was until a few years ago), to dismiss every such story with the curt remark that is a bare-faced lie, as Catholics have no secret societies which require candidates to "ride the goat" or to submit to any rite or ceremony incompatible with the dignity of a true gentleman or lady.

The Faribault Plan in Minnesota

The *St. Paul Catholic Bulletin* (Vol. IV. No. 6) denies the correctness of the conclusions which we drew from its recent editorial article with regard to the Faribault plan in Minnesota. (See this REVIEW, Vol. XXI, No. 2, pp. 33 sq.) The future alone can tell whether our deductions are as "illogical" as they seem to our esteemed contemporary. Meanwhile fairness demands that we give room to the gist of the Bulletin's latest article, which is contained in the subjoined paragraph:

Those who know Archbishop Ireland need not be reminded that he has always been an advocate of parochial schools wherever it is possible to have them, even at the cost of great sacrifice on the part of Catholics. He has never urged the teaching of religion in the public schools during school hours. This was no part of the Faribault school plan, and hence, the opinion of the Attorney General, which

merely states the generally recognized view of a question which has not been definitely settled by the Supreme Court, has no bearing at all on the question, nor does it necessitate the abandonment of the Faribault school plan wherever that plan is now in operation. There is at present a number of schools throughout the State of Minnesota where the Faribault plan is in successful operation and the citizens of these localities have no intention of discontinuing it. Wherever it has been discontinued the change was not brought about by any sudden realization that religious teaching has no place in the curriculum of the public schools. The Faribault school plan sought to provide a means of remedying this defect of the public school system by affording Catholic children an opportunity for religious instruction after school hours in the public schools conducted by the Sisters.

We have no space for a further discussion of this subject just now, but those interested will find in the *St. Paul Wanderer* of week before last an article which shows that the *Bulletin* is shirking the real issue.

An Encouraging Experiment

Those who watch developments in journalism with something of a professional interest will keep their eyes on the experiment which the Philadelphia *Public Ledger* is making. At a time when there is so much hasty talk about the need of making newspapers cheaper and commoner, the *Ledger*, under its new man-

agement, has boldly struck out in the opposite direction. It began by abandoning its Sunday "comic"—that feature of American journalism which is so utterly incomprehensible to intelligent foreigners. The *Ledger* also raised its price to two cents, and set about giving the money's worth. It prints more news than any one-cent paper can, and looks carefully after its quality. Its advertising rules have been revised with a view to correct standards. In a word, the *Ledger*, instead of flinging itself upon the love of sensation and vulgarity, has made its appeal to intelligent readers.

The *N. Y. Evening Post*, itself a high-class, clean, and decent daily, comments on the *Ledger's* experiment as follows: "With ample means to strive towards its ideals, and with a large and enlightened policy now established, the good results which the new *Ledger* has already attained, and the greater ones certain to follow, afford instructive proof that the path of success for American newspapers does not lie solely through the cheap and trivial."

The *Evening Post's* own example shows that a high-class daily can exist and be moderately prosperous in the big metropolis on the Hudson. We hope the *Ledger* will furnish proof that the same is possible in Philadelphia. Then, perhaps, in course of time, we may obtain at least one clean and re-

liable daily newspaper in each of our large cities. This would greatly improve the situation. It would also make the prospects for a Catholic daily press a little brighter. But unfortunately the fact remains that, generally speaking and with but rare exceptions, the path of success for American newspapers *does* lie "through the cheap and trivial," and to some extent even through the vulgar and filthy.

President Wilson and Freemasonry

The Christian Cynosure (Vol. 46, No. 2) quotes the *Texas Freemason* as follows:

The last three presidents of the United States, McKinley, Roosevelt, and Taft, have been Freemasons. President Wilson is not a member of the craft.

The *Christian Cynosure* comments thereon as follows:

We are not surprised—indeed we would be surprised were President Wilson a Freemason. Whatever our political beliefs, good citizens everywhere rejoice in the moral courage of the man and in the breadth and openness of his policy. As we read the following utterances in *The New Freedom*, by Woodrow Wilson, in the May number (1913) of the *World's Work*, we understand why our President could not consistently ally himself with the secret lodge. "The very fact that so much in politics is done in the dark, behind closed doors, promotes suspicion. Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. * * * You

know there is temptation in loneliness and secrecy. We are never so proper in our conduct as when everybody can look and see exactly what we are doing. * * * The best thing that you can do with anything that is crooked is to lift it up where people can see that it is crooked, and then it will either straighten itself out or disappear. Nothing checks all the bad practices in politics like public exposure.

Higher Criticism Put to the Test

An interesting test of the results of higher criticism is furnished by that intrepid traveler in Arab lands, A. Musil, an Austrian priest. (*Die Kultur*, XI, pp. 11 sqq.) In 1848, Wallin penetrated into Arabia and brought away various songs which he published in *Zeitschrift der Morgenländischen Gesellschaft* together with translation and commentary. After Wallin's death, J. G. Wetzstein found the poems unintelligible. He therefore put his critical acumen to the point; and with that subjective method wherewith he has, *to his own satisfaction*, restored (?) portions of the poetical books of the Old Testament, this critic sought to restore (?) the Arabic poems. The songs were declared to have been wrongly taken down by Wallin and frequently misunderstood. So Wetzstein critically amended the work of his uncritical predecessor. (*ibid.*, XXII, 69-194). Dr. Musil took Wetzstein's critical edition of the songs with him on the last trip

into Arabia; and found that almost all the conjectures of the higher critic were false and useless.

If we can so little trust the infallibility of the higher criticism of a contemporaneous

literary output, why give infallibility to the same subjective method in regard to literary work that is more than 2000 years old?—REV. WALTER DRUM, S. J., in the *Ecclesiastical Review*, Vol. L, No. 2.

ET CETERA

On another page we print a list of Illinois representatives and their vote on the immigration bill. The list deserves a careful perusal. The charge has been made that some congressmen permitted personal convictions to sway them and not the will of their constituents and the welfare of the country. The charge has been made. Only the respective districts can determine whether or not the charge be false or true.—Chicago *New World*, Vol. 22, No. 26.

Are we to infer from this that, in the opinion of the "Official Organ of the Archdiocese of Chicago and of the Province of Illinois," members of Congress must not vote according to their convictions but bow blindly to the will of their constituents?

*

The Bombay *Examiner* (Vol. 65, No. 2) publishes the subjoined communication:

Sir,—I take the liberty to protest against your statement that it is impossible to find a Saint Arthur. There exists a real Saint Arthur, Canon of the Cathedral at Laon (France), whose festival is kept on the 6th October. This information, taken from the well-known French review *Ami du Clergé*, will I daresay gladden the hearts of all those among your readers who like myself bear the name of ARTHUR.

*

Requests are frequently made that we send the FORTNIGHTLY REVIEW to missionaries, to public reading rooms, and to poor persons

who would be benefited by reading the magazine but are unable to subscribe. Fifty dollars is an immediate need of this department. Will not some good friend help us to provide this sum?

*

A tip is defined by a witty Scottish writer as a small sum of money you give to somebody because you are afraid he won't like not being paid for something you haven't asked him to do.

*

The Leo House in New York, the well known hospice for German Catholic immigrants and resting-place for clergymen and other travelers going to or coming from Europe, will celebrate its silver jubilee this year, and the new Rector, Father James Veit, in a circular appeals to all friends of the good cause to help raise the means necessary to erect a new building, which is badly needed. It is a worthy cause, and we trust that Father Veit's appeal will not go unheeded.

*

The Library of Congress at Washington is now ranked as third among the great libraries of the world. This library was first established in 1800. It was almost totally destroyed when the British burned Washington in 1814, and the private library of Thomas Jefferson was

purchased by Congress to start the collection anew.

*

In a recently published book titled *Ambidexterity and Mental Culture*, (London: Heineman) Dr. Macnaughton-Jones shows the inadequacy of the theories hitherto put forward to account for the use of the right in preference to the left hand on physiological grounds. There is really no distinction in Nature between one hand and the other as to strength and flexibility—the inference, of course, being that the difference is of artificial creation, and that the sooner the superstition is abolished the better. The argument is supported by a number of illustrations from real life, proving that where the bias of education is absent, the left-handed person is as good as any one else at work and play. The moral is obvious—that the two hands should be given equal chances in our system of training.

*

Even the official *Acta Apostolicae Sedis* cannot escape the wiles of the printer's devil. Thus in reporting the appointment to the see of Belleville of the Rev. Henry Althoff, in its No. 19, p. 550, it refers to the new bishop as "parochum loci vulgo Okaville et Neshville." (Italics in the *Acta*). Bishop-elect Althoff was until his elevation pastor of the village of Okawville, Ill., and attended Nashville as a mission.

*

By decree of the Supreme Pontiff the documents published in the four volumes known as *Acta Pii X*, which originally had no official character, have been invested with the same authority as if they had appeared in the official *Acta Sanctae Sedis* (See *Acta Apostolicae Sedis*, Vol. V, No. 19, p. 558).

The manager of the Western Newspaper Union, Mr. Alfred Washington, admitted before the U. S. Senate lobby committee, that his company had for a number of years received \$42,000 annually from Canada, for supplying American rural newspapers with "patent insides" describing the Dominion as a farmer's paradise. When asked whether he did not think it disloyal to induce American farmers to expatriate themselves and become British subjects, he answered no; — for which he has since been roundly berated by the press. The question gives rise to a fine moral issue: Where does business end and patriotism begin? Is the business of expatriating American citizens more disloyal than the business of selling war munitions to a nation that might use them against us?

Perhaps Mr. Washington argued that in sending American farmers into Canada he was doing his country a signal service by furthering a process of peaceful penetration which would ultimately lead to the annexation of the Dominion.

*

Real culture is as rare now as it was before the desire for universal education; and it is likely to continue to be as rare. Machinery cannot bestow it; and you can't have universal education without machinery. Many think, now, that because the elements of culture (those of its elements, at least, that come from books) are given into the hands of the multitude, the consummate product is within easy reach as well. It is a delusion natural in the first blind rush of ambition and aspiration; but it is one that, some time, must come to an end. The student and the artist know better. The great public, some day, will know better too.

LITERARY NOTES

—*Tolerance. By the Rev. A. Vermeersch, S. J. Translated by W. Humphrey Page.* (ix & 374 pp. 12mo. Benziger Bros. 1913. \$1.92, postage prepaid). This is an admirable translation of a very learned and useful treatise, which is also quite exhaustive. Fr. Vermeersch has ransacked some two hundred authorities and authors, and his bibliography is the most complete on the subject that we have ever seen. The treatise itself is divided into three parts: (1) Tolerance in Private Life, (2) Tolerance in Public Life, and (3) Corollaries and Questions. The author justly devotes much attention to the historical aspects of his subject. He dispels the fear which many, even in this country, entertain, that Catholic ascendancy would spell tyranny. "What would Catholics do if the whole country returned to the true faith? They would certainly endeavor to preserve the immense blessings of religious unity. But would it be their duty for this purpose to make heresy a crime, to punish it by fire and imprisonment? There is nothing to prove it.... The true Catholic is not the reactionary that he is represented to be; he recognizes the providentially destructive influence of time, which swept away the Inquisition, as it swept away the feudalism and the old Roman Empire... Unlike the principles of their opponents, Catholic principles contain nothing suggestive of tyranny or persecution, nothing which need alarm the most convinced advocate of reasonable liberty." (pp. 346 sqq.) This book has been warmly praised by the *Civiltà Cattolica*, (1912, II, 585 spp.), and we hope the English translation will find its

way into many American, especially Protestant and public, libraries.—A. R.

—*Old Testament Stories by C. C. Martindale, S. J. With Twelve Illustrations in Colour.* (Pages unnumbered. Format 7½x10 in. London: Sands & Co.; St. Louis Mo.: B. Herder. 1913. \$1 net.) This is the book for children, to be followed presumably by another containing New Testament stories. These stories supply a real need in our schools and convents. By their extreme simplicity and the aid to visualization afforded by beautiful color plates, they appeal to the youthful imagination, and we can think of no reason why they should not serve well their purpose, which is to introduce the child to the sacred text itself. "I hope," says Fr. Martindale in the Introduction, "you will learn to read about the same people in the Bible itself, with a wise and loving friend to explain to you what parts to read and also to help you with difficult places. And you must never read the Bible without praying to the Holy Spirit to teach you; because it was He who led the men and women you will hear about to do what they did, as it was He who made holy writers write down these stories in such a way that you should be taught only what was true and good for you." —O. K.

—The Rev. Henry C. Schuyler, S. T. L., presents a new volume of "The Virtues of Christ Series." It is entitled *A Divine Friend* and deals with the friendship of Christ for those with whom He was most intimately associated while on earth

(John the Baptist, Nicodemus, Judas, St. Peter, Lazarus, Martha, Mary Magdalen, and St. John the beloved disciple.) The purpose is to present to the reader for imitation these Perfect Ideals of Friendship. The theme is an old one, but Fr. Schuyler treats it with a freshness that will attract many readers. (Philadelphia: Peter Reilly. 1913 \$1.08, postpaid).—F. R. G.

—We are glad to welcome an English edition of Mr. J. C. Ewald Falls' interesting book, *Drei Jahre in der libyschen Wüste*, which was reviewed in this magazine, Vol. XVIII, No. 19, p. 568. Falls is a kinsman of Msgr. Kaufmann, who conducted the famous Menas Expedition, and accompanied him through the Libyan desert. (*Three Years in the Libyan Desert. Travels, Discoveries, and Excavations of the Menas Expedition (Kaufmann Expedition. By J. C. Ewald Falls, Member of the Expedition. Translated by Elizabeth Lee. With 61 Illustrations.*) Most remarkable among the finds of this expedition were the ruins, in the Mariut, of the ancient shrine of St. Menas, "the Lourdes of early Christian Egypt." The excavation of these lost remains of Christian antiquity has justly been called "the most important event in the annals of Christian archaeology since the wonderful discoveries of De Rossi in the Roman catacombs." Falls' narrative gives the reader a vivid idea of the Libyan desert and its swarthy inhabitants, their life and manners, and also of their deeper qualities and sentiments as manifested especially in their folksongs. The English translation is well done. The book is superbly printed and richly illustrated and will arouse general interest in a department of Christian archaeology that is big with

promises of the future. Works of this kind deserve a liberal patronage among Catholics and are, besides, eminently fitted for public circulating libraries, where they are studied by many who never even glance at a professedly Catholic book. (B. Herder. \$4.50 net).—A. P.

—Why are the successive volumes of the "Notre Dame Series of Lives of the Saints" published anonymously? Surely their respective authors are not ashamed of their work! The lives that have so far appeared are, on the whole, creditable performances, and well adapted to the purpose the editor undoubtedly has in view—though he has never told us so—*viz.*: to furnish entertaining, instructive, and edifying reading. The latest accession to the series is a life of St. Louis, written on traditional lines with commendable literary skill. Like its predecessors, this is a very presentable and readable volume, and our only regret in perusing it is that the author has not more consistently applied the canons of modern historical criticism. (*St. Louis, King of France, 1215—1270.* vi & 264 pp. 12mo. Illustrated. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1913. \$1.25 net).—F. R. G.

—Under the title *Ehrenpreis*, Miss Helene Pagés has published a collection of short poems, tales, and legends about Our Savior and His Saints, adapted to the minds of first communicants and intended to be put into the hands of such as a first communion gift. The tales and legends that constitute the handsomely printed and illustrated booklet are partly original and partly borrowed. Their simplicity and edifying tone render them well adapted to the purpose for which they are intended. (*Ehrenpreis. Eine Festgabe für Erstkommunikanten.*

Aus Beiträgen mehrerer Mitarbeiter zusammengestellt von Helene Pagés. xi & 243 pp. 12mo. B. Herder. 1913. 90 cts. net.)—M.

—Father A. d'Alès' new book, *L'Édit de Calliste*, is a profound and exhaustive study of the history of penance and the penitential discipline of the Primitive Church. Pope Calistus in his famous "edict" declared that he absolved persons guilty of immorality if they had done penance. The protests of Hippolytus and Tertullian, at that time a Montanist heretic, raise the question whether this was a doctrinal innovation or merely the exercise of a power which the popes had had from the beginning. Fr. d'Alès finds a uniform tradition to the belief that the divine pardon was offered for all sins and that this pardon was to be dispensed by the Church. A good synopsis of the whole argument is given by Fr. B. L. Conway, C.S.P., in the February number of the *Catholic World*. We agree with Fr. Conway that d'Alès' scholarly dissertation... will prove invaluable to the student of the origins of the Church's early penitential discipline," and therefore heartily recommend it. (vii & 484 pp. 8vo. Paris: Gabriel Beauchesne, 117, Rue de Rennes. 1914. 7 fr. 50, in paper covers).—A. P.

—We are glad to see Father C. A. Martin's *Catholic Religion* appear in a second edition. As we said in a notice of the first edition, it is a remarkably clear and complete statement of Catholic teaching and history, characterized by an objectivity and gentleness of tone which ought to preclude the possibility of rebuffing a non-Catholic, even though he were the victim of acute spiritual neuritis. (xiv & 486 pp. 12mo. B. Herder. 1913. Cloth,

net 75 cts.; paper, net 35 cts.)—A. P.

—*Mystical Contemplation or the Principles of Mystical Theology.* By Rev. E. Lamballe, Eudist. Translated by W. H. Mitchell. (Benziger Bros. 1913. \$1.10). Those who have not the time to read many books on mystical theology and yet wish to get that knowledge which is necessary to deal with practical cases, will find this volume very serviceable. It is a mistake to believe that mysticism is something very strange, rare, nay miraculous, from which it is safest to keep as far away as possible. The views about contemplative prayer are in many minds exceedingly distorted. The famous Dominican A. M. Weiss says that mysticism is simply the full, unstinted development of the Christian Life, the logical result of truth realized and duty practised. Mysticism touches more directly than anything else the greatest problems of life and furnishes the key for the understanding of spiritual things. To despise it, to ignore it systematically and on principle, is a lamentable thing. Happily, at present a great interest is shown in these questions. Mysticism is no longer a pious luxury, a sentimental indulgence, but the vitalizing force of an enlightened and energetic pursuit of genuine Christian virtue. But, of course, it is most important to know what is meant at all by mysticism. Here just as in the case of frequent communion, many prejudices have to be overcome. Guided throughout by the great masters of mysticism, the author of this volume answers the following questions: (1) What is mystical contemplation? (2) Who is called thereto? (3) How are contemplatives to be dealt with? (4) Through what stages may they be expected to pass? Though there

may be room for dispute here and there, the book is illuminating and encouraging.—ERNEST DANNEGGER, S. J.

—A recent number of Dr. Grauert's *Studien und Darstellungen aus dem Gebiete der Geschichte* is devoted to the life and times of Archbishop Gero of Cologne, A. D. 969-976. Though brief and intended mainly for the specialist, it is a model piece of historical criticism, which our would-be American Catholic historians might study with great profit. (*Gero, Erzbischof von Köln 967-996. Von Prof. Dr. theol. Ludwig Berg. xi & 96 pp. 8vo. B. Herder. 1913. 85 cts. net. Wrapper*).—A. P.

—*The Maid of Spinges*, by Mrs. Edward Wayne, (Benziger), the contents of which are indicated in the subtitle, "A Tale of Napoleon's Invasion of the Tyrol in 1797," is a quaint and simple story of Swiss life, interspersed with interesting war incidents. While the style is ordinary, and at times a bit involved and artificial, the tale as a whole is entertaining and refreshing.—JAMES PREUSS, S. J.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

NEW BOOKS

Romance on El Camino Real. Reminiscences and Romances where the Footsteps of the Padres Fall. By J. T. Richards. net \$1.35.

Blessed Are Ye! By P. Doncoeur S. J. net .60.

Religious Orders of Women in the United States. Accounts of their Origin and of their most important Institutions. By E. Dehey. net \$3.00.

Catholic Religion. By C. A. Martin. Paper, net .35. Cloth, net .75.

Old Testament Stories. By C. Martindale, S. J. net \$1.00.

History of Dogmas. By J. Tixeront. Vol. II. net \$1.50.

Jesus Christ, His Life, His Passion, His Triumph. By Rev. A. Berthe, C. SS. R. From the French by Rev. F. Girardey C. SS. R. net \$1.75.

Truth and Error. A Study in Critical Logic. By Rev. A. Rother, S. J. net .50.

Sacrifice. A Tale by F. Tilt. net .75.

Molly's Fortunes. By M. E. Francis. net \$1.00.

Frederic Ozanam and the Establishment of the Society of St. Vincent de Paul. By A. Dunn. net .50.

The Lives of the Popes in the Middle Ages by Rev. H. Mann. Vol. IX. net \$3.00.

Jesus Christ, Priest and Victim. By Père S. Giraud. net \$1.50.

On Prayer and the Contemplative Life. By St. Thomas Aquinas. net \$1.25.

The Seven Last Words upon the Cross. net .15.

Roma. Ancient, Subterranean, and Modern Rome by A. Kuhn. Part II. net .35.

The Flying Inn. By G. K. Chesterton. net \$1.30.

The Pilgrims of Grace. By J. Rowe. net \$1.25.

Supernatural Merit Your Treasure in Heaven. By F. Remler, C. M. Paper, .15.

The Catholic Library. Vol. I: Letters and Instructions of St. Ignatius Loyola. net .30.

Why I Became a Sodalist. By E. Hamon, S. J. .05.

The Relation of the Catholic Church to Education, Arts and Sciences. By Rev. Dr. R. Huber. .05.

Breaking with the Past. By Abbot Gasquet. net .60.

The American Catholic Hymnal. By the Marist Brothers. Without Notes. net .25.

Blessed Margaret Mary. By Msgr. Demimuid. Saints Series. net \$1.00.

Little Polly's Pomes. By Tom Daly. net \$1.25.

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BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

Keiter's Kath. Literaturkalender für 1912. 75 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Uhde, Joh., Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.

Hollweck, Jos., *Die kirchlichen Strafgesetze*. Mainz 1899. \$2.

Schumacher, M. (C. S. C.), The Knowableness of God. Notre Dame, Ind. 1905. 65 cts.

Bismarck, Fürst, Gedanken und Erinnerungen. Stuttgart 1898. \$1.60.

Nitti, E., Catholic Socialism. London 1908. \$1.80.

Spalding, J. L., Socialism and Labor. Chicago 1902. 70 cts.

Gründer, H. (S. J.), Psychology Without a Soul. St. Louis 1912. 80 cts.

Rauschenbusch, W., Christianity and the Social Crisis. New York 1908. \$1.20.

Klarmann, A., The Crux of Pastoral Medicine. 2nd ed. N. Y. 1905. 60 cts.

Hamann, E. M., Emilie Ringseis. Mit 6 Bildern. Freiburg 1913. 80 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Gerend, M. M., Christian Politeness. 2nd ed. 85 cts.

Druzicki, G. (S. J.), *Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica*. Ratisbon 1913. Prayer book format, bound in flexible leather, \$1.

Nist, Jak., Zweifacher Erstkommunionunterricht. Paderborn 1913. 30 cts.

Martin, C. A., Catholic Religion. A Statement of Christian Teaching and History. St. Louis 1913. 60 cts.

Fassbinder, Franz, Friedrich Hebbel. Köln 1913. 30 cts. (Wrapper.)

v. Oer, Seb. (O. S. B.), Der Ahnen wert! Ein Wort an den christlichen Adel. Freiburg 1913. 85 cts.

Bridgett, T. E., A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S. J. London folio edition of 1908. \$3.83. (Like new; original cost \$7 net).

Society, Sin, and the Saviour. Addresses on the Passion of Our Lord. By Rev. Bernard Vaughan, S. J. London 1908. 82 cts.

Rose, V., Studies on the Gospels. Tr. by R. Fraser. London 1903. 79 cts.

Kaulen, F., Einleitung in die Hl. Schrift. 3rd ed. Freiburg 1890. \$1.70.

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A Timely Lenten Pastoral

[The subjoined pastoral letter by the Rt. Rev. C. Van De Ven, Bishop of Alexandria, La., deserves to be read and pondered by every American Catholic. It is solid and timely in substance and admirable in form. We are sure our readers will applaud us in making it, as it were, the "Lenten feature" of the FORTNIGHTLY REVIEW for 1914. If we had the authority, we should order it read from every pulpit and in every Catholic family circle throughout the land.]

As a result of the growing decline of religious belief and religious sentiment among a large portion of our people, we witness on all sides an ever-increasing worldliness and an inordinate desire for sensual pleasure. When men cease to mind heavenly things and to be concerned about their future salvation, they naturally turn to the earth and seek their happiness in this present life by gratifying their inborn pride and greed for earthly goods and by the pursuit of sensual enjoyment. This excessive worldliness and hankering for luxury and pleasure is beyond any doubt one of the worst moral plagues of our modern society, and one of the chief sources of the many evils that afflict it. Self-restraint and moderation are not only the fundamental rule of a Christian life, but are also essential for man's temporal welfare and happiness. The approaching season of Lent, during which Mother Church calls us to penance and self-denial and to the realization of our high calling as Christians and of our eternal destiny in the life to come, is certainly a suitable time for self-examination on this very practical and timely subject. Perhaps we, too, are tainted by that spirit of the age; perhaps we have yielded in too great a measure to the encroachments of the world and those pomps of the devil which we renounced in holy Baptism; perhaps we are votaries of the world and of the flesh rather than followers of Christ.

There is indeed a widespread and inordinate desire, pervading all classes of society, to enjoy the present world, to in-

dulge in vanity and luxurious living and in ceaseless pleasure of every kind. The rich make a vulgar display and a profligate use of their wealth; the poor are rebelling and clamoring for their share in the world's goods and pleasures, whilst the large middle class is no longer content to lead a simple and frugal life, but wants to rise in the social scale, to outshine others, and especially to have its full measure of enjoyment and its rounds of pleasure. The hard-earned money is often spent lavishly for costly dresses, for useless luxuries and for mere pleasure and vanity. Thus many people live far above their means and their station. Children are often reared in this same false atmosphere of extravagance; they are surrounded by too many luxuries, allowed too much pleasure and idleness; they are taught to shine and to show off rather than to work, and thus the way is paved for much future misery and failure. This foolish extravagance is doubtless one of the besetting faults of our American people, and largely to blame for the hard times and the social discontent and unrest from which we suffer. There is certainly a very close relation between the high cost of living and the cost of high living. To live above one's means spells disaster and misfortune, and very often the ruin of domestic peace and felicity. The foolish votaries of pleasure and worldliness are never contented. They are eaten up by vanity and jealousy. They would spend their last dollar merely not to be eclipsed or outdone by others, to have the very latest and freakiest styles of dress, the most sumptuous entertainments and the most fashionable social functions. Thus the family fortune dwindles down; they cannot meet their honest debts; they are threatened with financial ruin; there follow, as a rule, domestic quarrels and discord and other consequences of the saddest and bitterest kind.

How many a man is driven to despondency, and perhaps to drink or to dishonesty, because he finds himself unable, by the hardest work, to gratify the extravagant tastes of his wife and daughters. How many women neglect their household duties to indulge their insatiate desire for social pleasure

and vanity! Home and duty are irksome to them; their children are left alone or in the care of irresponsible servants. Religion and charity and other noble sentiments have no room in their hearts, which are too full of the world and of vanity. And some of those worldly women, alas! do not hesitate to sacrifice the glorious crown of their motherhood and their most sacred duties to this craving for ease and pleasure. This horrible sin, which is the curse of so many homes, and one of the foulest blots on our modern society, is the direct outgrowth of the prevailing spirit of luxury and worldliness.

And, dear brethren, much of this worldliness and pleasure in which people indulge nowadays is not only unwise and disastrous, and opposed to the spirit of Christ's Gospel, but positively wrong and sinful in itself, so that Christian people cannot with a clear conscience partake of it. We have warned you time and again against the prevailing indecency in dress, against the dangers of the theater and the picture shows, and against the latest abominations in the form of those nauseating dances now so widely in vogue. In doing so we have only added our voice to that of countless Bishops the world over, and of the Holy Father himself, who have repeatedly and unanimously denounced these revolting indecencies as being a revival of paganism and an open menace to Christian morality. Even secular journals have arraigned them in the severest terms, and both civil and military authorities have condemned and forbidden them. As the pastor of your souls, it is our duty to warn you, with all the earnestness at our command against all these forms of indecency, against this degradation of womanhood and against all these numerous agencies for the corruption of morals. We ask all our people to set their face against them, to avoid them personally, and as much as possible to prevent and discourage them in others. We beg the parents especially to forbid them absolutely to their children and to guard and cultivate most carefully in their sons and daughters that delicate sense of modesty and those finer instincts of Christian purity which will be their safeguard

against all those corrupting influences. It is past all comprehension how some fathers and mothers can be so blind and so wholly bereft of all sense of parental responsibility as to send their own children on the downward road to ruin by abetting and exciting their sinful vanity, by allowing them to frequent questionable company, and to spend nights in the ballroom under circumstances that mean the almost certain loss of their virtue.

We appeal to all clean-minded people to take a firm stand against all these outrages on public decency, to shun them, to ostracize them, and to close their doors against them. If all the good men and women in a community would take a united stand, what a marvelous purifying of the moral atmosphere would be the result! If especially our women of the better class, instead of being the slaves of a vulgar and ugly fashion, would set an example of independence and of good taste, many others would be sure to follow, and many a poor weak-minded girl might be saved from ruin. In several countries, the ladies of the best social standing have thus banded together to offset every form of public indecency and immodesty, and to uphold the rules of propriety and Christian morality in social life. Let our Catholics do likewise. Let all the members of our ladies' sodalities and societies be pledged to modesty in dress and to the careful shunning of all improper amusements. Modesty is a woman's chiefest ornament; purity is her greatest treasure. Without these she is like a faded lily—no longer attractive, but repulsive. Let no girl imagine that setting aside the restraints of modesty will further her chances for success in life or for a desirable marriage. On the contrary, self-respect is the first requisite to command the respect of others; and even those men who are none too strict in their own habits and morals, and who are willing enough to play and trifle with that kind of girls, have no respect in their hearts for a young woman of doubtful character, and will pass her by when there is question of marriage; neither will a sensible man ever offer his hand to a girl that is frivolous and extravagant.

Whilst we thus deprecate and condemn every form of excessive worldliness and the immoderate and indiscriminate indulgence in every kind of pleasure, we have nothing to say against a reasonable amount of healthy and harmless recreation and innocent amusement; nor do we disapprove of dressing neatly and becomingly according to one's means and station in life; and we highly recommend people's natural and legitimate desire and efforts to improve their condition in life, and to secure for themselves and their children that measure of material well-being and worldly advantages which is conducive to real happiness. Thrift and industry are most praiseworthy, and the desire to better one's prospects in life is a most laudable incentive to work. It is wise to regulate the expenses by the income, to spend the hard-earned money for useful purposes, and to lay up something for the future in order to be prepared for possible reverses or misfortune. How happy are those people who see the fruits of their labor, whose tastes are simple and whose wants are few, who really do enjoy the few lawful pleasures they allow themselves, whose thrift and economy enable them to keep out of debt, to secure some of the real and solid comforts of life, and to provide for the education and the future of their children. Such people are contented and happy and successful, and they are the kind of citizens that make for the well-being and the upbuilding of a community. To our people in the country, we offer this advice: Shun those foolish notions and fashions that threaten to invade also our rural districts. Preserve as much as possible the old-time simplicity and frugality in your mode of living. The simple life is by far the best, the happiest, the healthiest and the most Christian. But do not confound simplicity with slovenliness and neglect. Be not careless and lazy and shiftless. Be progressive in the right sense. Adopt the latest and best methods. Take pride in keeping your homes and premises clean, comfortable and attractive. Don't let dilapidated, paintless, unsightly buildings and fences betray your shiftlessness and your backwardness. Let the fine ap-

pearance of your farms and fields and implements bear witness to your laborious industry, and let your labor be its own reward by the real comfort and well-being it will give you. Times are hard, it is true, but they are so particularly for that class of men who are wont to hang around the village store or saloon, complaining, instead of being at home at work; and we feel firmly convinced that, barring unusual reverses, every one of our farmers can, by dint of steady and intelligent work and by prudent economy and foresight, make a good living and enjoy a fair amount of prosperity.

In conclusion, dear brethren, we admonish you to sanctify your labors by daily prayer and a good intention and, as true Christians, to seek first the kingdom of God and His justice, and to care about your worldly interests only in the second place. Strive to lay up treasures in heaven where the thieves cannot steal nor the moths consume them. Live not according to the flesh, but according to the spirit. Use the world as if you used it not, because the figure of this world passeth away. Look often during this holy season of Lent on the image of Christ, the Man of sorrows; draw near to the foot of His cross, and strive to be followers of Him, and not of the wicked world. And in order that Christ may reign in your hearts, and that you may relish the better things, we urge you to approach frequently the Holy Table of the Lord, and to feast on this bread of the angels, which contains all sweetness and all holiness and purity. Frequent Communion is the antidote against the corruption of the world and of sin. Frequent, even daily, Communion is the desire of Christ and of Mother Church. Let its practice increase more and more in our parishes. Let the young people especially come often to Christ, and He will keep them pure and clean. The young man or young woman that is often united to Jesus Christ in Holy Communion will naturally shrink from every form of immodesty, and spread everywhere the sweet odor of Christ's own purity.

The grace of Our Lord Jesus Christ be with you all.

Given at Alexandria, from Our Episcopal Residence, Septuagesima Sunday, February 8th, 1914.

† CORNELIUS VAN DE VEN,
Bishop of Alexandria, La.

The Sadness of Cardinal Newman

By the REV. ERNEST R. HULL, S. J., in the Bombay *'Examiner'*

Writing in 1865, two decades after his conversion, to a great friend of his among the Jesuits, Cardinal Newman said:

It is a constant source of sadness to me that I have done so little for God during a long twenty years; but then I think, and with some comfort, that I have ever tried to act as my superiors told me, and if I have not done more, it has been because I have not been put to do more or have been stopped when I attempted more. The Cardinal [Wiseman] brought me from Littlemore to Oscott, he sent me to Rome, he stationed and left me in Birmingham. When the Holy Father wished me to begin the Dublin Catholic University, I did so at once. When the Synod of Oscott gave me to do the new translation of Scripture, I began without a word. When the Cardinal asked me to interfere in the matter of the *Rambler*, I took on myself, to my sore disgust, a great trouble and trial. Lastly, when my bishop, *proprio motu*, asked me to undertake the mission to Oxford, I at once began, as he wished me. In all these matters I think, in spite of incidental mistakes, I should on the whole have done a work, had I been allowed or aided to go on with them, but it has been God's blessed will that I should have been stopped. If I could get out of my mind the notion that I could do something and am not doing it, nothing could be happier, more peaceful or more to my taste than the life I lead.

This strangely impassive recital of a great soul's disappointments and temptations must be a source of never-failing consolation for all those priests and religious who are at times tempted to sadness by the thought of some good which they feel able to accomplish, if they were not debarred from it by the obedience which they have promised to their superiors. The great Cardinal looked upon his life as a series of failures: the light of Oxford seemed to be definitely put under the bushel in Birmingham; and how sad did he return from Dublin; nothing came of the new translation of Scripture (yet what might not the master of English prose and the Doctor of the Church of the 19th century have given us instead of the Douay Ver-

sion?); then burst the wildest storms round the *Rambler*; and the mission to Oxford was recalled at the moment when success seemed assured. "I might have done a work in all this," he thinks in a sad state of perturbation, "and if I could forget that I am not doing it, my life would be peaceful."—In the peace of eternal life he knows now that his life was not a failure, but that he was chosen by God to be for ever through his example and doctrine the sun of warmth and light, which makes blossom the "Second Spring of England's Faith." We, however, must thank the Cardinal for the candor of his confession. What was a constant source of sorrow to him has thus become a source of comfort to us. For we know now better than before that no failure can ever ruin the ultimate success of our life work, as long as we recognize "our God's blessed will" in the command of a superior.

There is another confession for which we are grateful to Newman, though we sympathize with the pain which the necessity of such a declaration must have given him.

The mischievous story had been circulated that Newman was unhappy in his new surroundings and rumor had it that he was likely to return; that he had not found the peace and rest he expected. This malicious whisper brought from Newman, in a letter to the press, the following magnificent declaration and profession of Faith.

I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold and ever have held that her Sovereign Pontiff is the center of unity and the Vicar of Christ; and I ever have had and have still an unclouded faith in her creed in all its articles, a supreme satisfaction in her worship, discipline and teaching; and an eager longing, and a hope against hope that the many dear friends whom I have left in Protestantism may be partakers of my happiness I do hereby profess *ex animo*, with an absolute internal assent and consent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-Nine Articles makes me shudder. Return to the Church of England! No! "The net is broken and we are delivered." I should be a consummate fool—to use a mild term—if, in my old age, I left "the land flowing with milk and honey, for the city of confusion and the house of bondage."

The Danger of Secret Societies

BY ARTHUR PREUSS

Speaking of initiation and installation ceremonies in Catholic societies, the *Catholic Record*, of Quincy, Ill., official organ of the Western Catholic Union, says in its Vol. IX, No. 11:

Ever since the Western Catholic Union was organized its members have been opposed to any secret, ritualistic ceremony of every kind and nature, in connection with its meetings. It has been the one society that has successfully withstood the competition of the secret society of today, with all its mystifying ceremonies and flattering inducements. The installation and initiation forms in the Western Catholic Union are dignified but simple. They are elevating and instructive, but have not the slightest taint of secrecy connected with them.

The Western Catholic Union deserves great credit for withstanding the temptations that have assailed it, no less than other Catholic societies, during the last decade and a half, to introduce secret features into its meetings. The fact that it has nevertheless prospered shows that there are still a considerable number of conservatively-minded Catholics, at least in the Middle West, who have learned to *sentire cum Ecclesia* in this very important matter. If societies of the calibre of the Western Catholic Union had been more generously supported and semi-Masonic secret orders properly discountenanced and opposed, we should not now see hundreds, nay thousands of our Catholic men drifting into such objectionable secret societies as the Knights of Pythias,¹ the Modern Woodmen, the Owls, the Eagles, the Royal Arca-

¹ Scandals such as that recorded by the *St. Paul Catholic Bulletin*, of January 17, are occurring more and more frequently throughout the country:

"The Minneapolis daily papers of this week gave considerable prominence to a notice of the death of Thomas H. Hine, 'Past Grand Chancellor of the Knights of Pythias and Imperial Prince of the Knights of Khorassan,' whose funeral took place from the Church of the Immaculate Conception last Tuesday morning. The papers stated that the members of the Knights of Pythias local and grand lodges of

which Mr. Hine was a prominent member for years would attend the funeral.... Mr. Hine, a Catholic, joined the Knights of Pythias in 1896, and has been prominent in the organization ever since. Three months ago he was seized with the illness which terminated in his death. He was taken to St. Mary's Hospital and, realizing that the end was near, and wishing to die in the Church of his youth, he formally renounced Pythianism and received the last sacraments. The Knights of Pythias wished to take charge of the funeral, but this was denied them."

num, etc., etc., where most of them in course of time almost inevitably suffer shipwreck in faith and oftentimes also in morals.

Secret societies, in the opinion of all "wise and prudent doctors," constitute one of the greatest dangers to the Catholic faith. By encouraging secrecy and ritualistic ceremonies in our own organizations, we accustom the members to Masonic symbols and practices and thereby obliterate the broad line of distinction between unobjectionable and dangerous societies, by minding which they used to keep out of harm.

The safe, sound, conservative, and truly Catholic policy of the Western Catholic Union, the Central Verein, and a few other similar organizations is the only effective antidote against the danger which lurks in secrecy, just as the uncompromising attitude of our most enlightened bishops and Catholic social clubs against the tango is the best and only sure means of safeguarding our boys and girls against the dangers of the so-called animal dances, now so popular in certain circles.

"*Principiis obsta.*" Meet the evil in its first beginnings. Look to the budding mischief before it has time to ripen into maturity. "*Sero medicina paratur, quum mala per longas convaluere moras.*" It will be too late to prepare the medicine when the disease has gained the upper hand through delay.

The K. of C. Scholarships in the Catholic University

BY A K. OF C.

The general public have been given a great deal to read of late in the Catholic press of the country about the fifty scholarships for lay students founded in the Catholic University of America by the Knights of Columbus; but it is probably only through the "Call for Applicants" issued by the Rector of the University, Msgr. Shahan, and published in the February number of the official *Columbiad* (Vol. XXI, No. 2, p. 9), that outsiders, and not a few of the members of the Order themselves, have been made aware of the fact that the

benefits of this magnificent endowment are practically restricted to members of the Order and their sons.¹ "They [applicants for these scholarships]," says the call, "must be, by preference, Knights of Columbus, or sons of members of the Order. . . .," and every applicant must present a certificate "from the Grand Knight of his Council attesting his right to compete."

This provision excludes from the benefits of the endowment a very large number, if not the majority, of worthy candidates, for, as no one knows so well as the members of the Order, the expenses, necessary and incidental, of membership are high, and the poor, who need help most, are not able to join, and in matter of fact do not belong to such expensive societies as the Knights of Columbus.

The charity and generosity of the Order, and its self-sacrificing devotion to the cause of Catholic education have been extolled by Cardinal Gibbons, Msgr. Shahan, the *Columbiad*, and the Catholic weeklies; but it seems to me and other members, as it undoubtedly must seem to all outsiders, that the preference clause in the "Endowment Fund Agreement" between the K. of C. and the Catholic University ill accords with such high praise and derogates from the merits of the gift.

That "Agreement" (see its full text in the *Columbiad*, same number, p. 6) provides for possible changes and modifications. I am sure I voice the sentiments of many of my fellow members when I suggest that the preference clause be abrogated and the newly founded scholarships thrown open to all deserving Catholics.

¹ Another restriction is (*ibid.*, p. 16) "that said scholarships shall be awarded for courses of study for Masters' and Doctors' Degrees (except in medi-

cine and theology) but only to such as have before admission the degree of Bachelor of Art or Bachelor of Science or their equivalent."

The Chief Cause of Religious Defection, as Seen by One Catholic Editor

BY C. MEURER, Editor of the *Arkansas Echo*, Little Rock, Ark.

During the last century all denominations lost many members, while no denomination won any considerable number of those whom the others lost. At present these lost members form more than one-half of the population of the United States (the "Big Church").

Evidently, people have lost confidence in the Christian religion. Why? Let me point out a cause not hitherto properly appreciated.

God created one man and one woman and commanded them to fill the earth with their offspring. He, therefore, established one human family whose different members all have equal rights. This fundamental truth in course of time was supplanted by the false doctrine: Privileges for a few, and dependence and slavery for all the rest. Out of this necessarily followed paganism, because the men in power could justify their actions only by falsifying the primitive revelation. All pagan religions, in consequence, were State religions. When the goal was reached, the emperor of Rome was not only the absolute master,—he was a god. But beside this human god there existed a great many other gods, who were venerated and worshipped. To the pagans of that time "all religions were alike." Even the Jews had lost part of the fundamental truth of their religion; *viz.* that equal rights are for all men. They believed themselves a privileged people, predestined to rule the universe. Christ did not fulfill their pagan expectations. He declared equal rights for all men; "All things, therefore, whatsoever you would that men should do to you, do you also for them. For this is the law and the prophets." (Matth. 7, 12).

The Apostles, after the Holy Ghost came over them, preached the doctrine of Christ and conquered the pagan world. Did they inculcate equal rights for all men? Did they

follow this doctrine in practical life? There can be no doubt about it. They introduced a sort of Communism into their congregations.

After the Church had emerged from the Catacombs, many rich men and women donated all they had to the poor. Thus St. Melania (the younger) and her husband, who were contemporaries of St. Augustine, gave away about four thousand million dollars during their lifetime and proceeded to work for their daily bread. (See Card. Rampolla's *Life of St. Melania*).

The successors of the Apostles taught the same doctrine and slavery and privileges fell, unions were instituted to obey strictly the teachings of the Church. The members worked without profit, only the work being paid for. Interest-taking was forbidden and transgressors were excommunicated, which was the greatest penalty possible.

After the social revolution called Reformation, the fundamental law of equal rights was lost, there were again masters and slaves and monarchs with absolute power. Paganism re-appeared on the scene.

It is true, slavery and absolutism have once more disappeared, but interest and profit remain. Now interest and profit are privileges, because only a few can enjoy them. These few can live without working, they are indeed privileged people, and their privileges are boldly defended even by Catholic economists.

When a thing has changed, says Fr. Burke, we cannot reasonably adhere to our former judgment about it. Now the use and concept of money have changed. Loans are not made today in order that the money may be consumed in supplying the personal wants of the borrower. Another use has arisen for money and another purpose for loans. Money is borrowed for capital to serve in production. Money has become a productive agent. It is sunk in land, houses, machinery, tools, wages, etc.; in fact, in all the various agents which aid in production. Money, therefore, is operative, it is fruitful, it adds to itself through its concurrence with labor and the materials furnished by nature. (E. J. Burke, S.J., *Political Economy*, p. 407).

Every one who knows anything about modern business methods, knows how false this is. Nothing gains in value by the mere act of selling, for every article of merchandise is

made out of raw material provided by nature. Therefore Pope Leo declares in his celebrated encyclical "Rerum Novarum", that the wealth of communities is gained by *no other means than the labor of the workingman*. Hence the just price of any article is the value of the labor—manual or mental—employed in its production. Profit is something added to this "just price." Money has not changed its nature, but men have changed the laws, so that money has become a judicial person and this "lifeless being has rights but no duties." Its rights are appropriated by the owner, who consequently enjoys a double privilege. The law exempts his money from the natural law, as his money is fruitful also in winter, it bears interest when the farmer has no harvest, or when elementary forces destroy his wealth; the mortgage on property brings interest or eats it up. Thus the man who owns money (capital) is exempted from the laws of nature and from the commandment of the Creator, "In the sweat of thy brow shalt thou eat bread." (Gen. III, 19).

These privileges have created the commercialism of to-day, which has grown to such an extent that "every man has his price." They have also built our big cities. The old pagan nations had big cities; the Catholic Middle Ages had none. These giant cities cause many people to leave the farms and swell the urban proletariat.

It is not very long since a man could borrow from his neighbor \$50 or even more upon his word and return it without interest. To-day confidence and love end at the purse-string.

We see the consequences: the poor feel that the precepts of the Christian religion, as taught to-day, do not protect them against injustice and oppression, and the rich feel them as a burden. Here, in my opinion, is the chief cause of the great religious defection of the present time.

Lessons of the Balkan War

BY ALFRED H. FRIED

What were the practical results of the late Balkan war as regards the Balkan States? An increase in territory and population. Bulgaria, Servia, and Greece gained about 124,000 square kilometers. For the sake of these 124,000 square kilometers more than 300,000 men were sacrificed, who either remained dead on the field of battle or else were permanently disabled.

These, however, are but the losses sustained by the armies of the former Balkan League. To them must be added the 150,000 dead or wounded which Turkey lost in this war. Even then the total represents only the human sacrifices exacted from the armies. Of course, there are no official statistics—nor ever will be—setting forth the losses resulting from massacres, disease, and privations. An approximate estimate is quite sufficient, however, to show that war is a form of criminal insanity.

The costs of the war, too, can be only roughly computed. Estimates vary between $1\frac{1}{4}$ and $1\frac{1}{2}$ billion dollars. This amount covers merely the military expenditures for the maintenance of the armies during mobilization and for the destruction of war materials. The principal item of destruction is not included in this at all. The destruction of economic values and the obstruction of commerce, industry, and agriculture will swell the grand total by many additional billions.

Anyone bearing in mind all these sacrifices and looking at the few square kilometers gained in return will realize the absolute frivolity of this anti-cultural enterprise.

The contention that the Balkan States were compelled to fight, that they had no choice in the matter, is untenable. There was no real cause for this war. Every argument in favor of the war proved to be a fanciful historical delusion or a hypocritical pretext. Ambition, greed and a certain military impulse were responsible for the war. There are circles who believe themselves destined to make history and

to whom history means nothing if not slaughter and destruction. In this instance their efforts were successful.

Nevertheless the war might have been prevented, since even those who brought it on were evidently undecided until the last minute. A well-informed authority, the German Secretary of State for Foreign Affairs, stated the matter somewhat as follows, on April 3, 1913, before the budget commission of the Reichstag: "As a matter of fact the sentiments in the capitals of the Balkan countries had been wavering up to the last few days before the outbreak of the war, and this outbreak came contrary to the intentions of the other allies by the premature start made by Montenegro." The King of Montenegro declared war against Turkey on October 8, 1912. It was publicly claimed at the time that he had done this in connection with a financial maneuver undertaken in Vienna and Paris, which is said to have netted him millions. This widely published and detailed assertion has never been denied. Accordingly, the wavering sentiments of the Balkan States might have augured well for the preservation of peace, had not the royal stockgambler prematurely precluded this possibility. Such is the origin of wars, alleged to be natural phenomena. Hundreds of thousands who now rot in their graves might still be alive, another hundred thousand who were permanently injured might be enjoying their health. Suffering and distress might have been kept from millions of families in Europe if the great powers had made a serious effort to maintain the peace. But behind this impotence of Europe, too, there lurk no mysterious historical laws or tendencies, as the war philosophers would have us believe, but merely the ambitions and intrigues of a few diplomats.

This war will be recorded in history, not as the only, but as one of the most eloquent proofs of the complete failure of wars and of the precariousness of political calculations based thereon. Bulgaria's fate in itself will be a warning to future conquerors. With wanton arrogance she took the

leading part in the war. When victory was already assured she caused the hostilities to be resumed by her unreasonable demands and her stubborn attitude in regard to Adrianople, which city she seemed to regard indispensable to her happiness and welfare. When Bulgaria had to relinquish her claims to Adrianople and other conquered ground, it soon became apparent that the idea of possessing Adrianople had been a frivolous fancy instead of a vital necessity; and Bulgaria will manage to exist without this city as she has done heretofore. But for many a year this mania for glory on the part of the Bulgarian government will impose a heavy burden upon the nation. Forty-five thousand of her sons were cut off in the prime of life, 105,000 more were made cripples—an appalling loss.

The economic situation in Bulgaria is best revealed by the fact that the former national debt of 688 millions has now, after the war, grown into a burden of *two* billions, which will presumably be further increased by new military preparations. For the time being the Bulgarian government has to direct all its efforts to the suppression of internal disturbances which threaten to break out among the incensed and exhausted people. Such is Bulgaria's predicament. The other Balkan States, although apparently placed in more favorable circumstances on account of their final victories, will undergo similar experiences.

Here another truth, which we pacifists have always preached, makes its appearance: No war ever brings a real solution, but merely a temporary shifting of the situation; thus imposing even upon the victor the heavy burden of preparations for the next war. In giving out the order of the day, King Ferdinand, after the conclusion of the Peace of Bucharest exhorted his people to hold themselves ready for the purpose of "bringing to a successful end the glorious task entered upon." And on the same occasion King Constantine said, "Our task, however, is not yet fully accomplished; Greece must become strong, very strong. I shall work incessantly to

attain this goal." The sentiments of the other kings were of a similar character, and the Turks presumably entertained the same ideas. The belief that war brings peace is a utopian fancy. It brings ever new preparations and ever new causes for war. All that remains to the Balkan nations, victors and vanquished, from their bloody orgy is the hope that in the work and exertion of decades they will succeed in overcoming the effects of this war. Had there been no war their labors would have been devoted to the cause of further advance. As matters stand, they must strive to retrieve their losses. And yet there are people even in our day who dare to assert that war is a promoter of civilization and a bearer of progress. In the Balkans the conclusive proof has been furnished that war is an obstacle to progress and a destroyer of civilization.

SECRET SOCIETY NOTES

[The Editor of the FORTNIGHTLY REVIEW has been requested to publish, as a companion volume to the *Study in American Freemasonry*, edited by him in 1908, and reprinted repeatedly since (B. Herder, St. Louis, Mo.), a study in other secret or semi-secret societies flourishing in the United States, whether affiliated with Freemasonry or not. To enable him to do this work more thoroughly it will be necessary to complete his collection of materials, and he hereby requests the readers of the REVIEW to forward pamphlets, clippings, and other information they may have regarding any secret or semi-secret society now in operation in this country. To keep this matter before the public, and to make immediately available at least a portion of the information thus brought together, we shall publish in this magazine from time to time "Secret Society Notes," which we hope will prove both interesting and profitable to a wide circle of readers.]

KNIGHTS OF THE GOLDEN EAGLE

The Knights of the Golden Eagle are a beneficiary, semi-military organization, founded by John E. Burbage of Baltimore, in 1873. Burbage's idea was to establish a secret society which should "go hand in hand with religion." The *Cyclopaedia of Fraternities* (2nd ed., p. 149) says that "Templar Knighthood [which is Masonic] played a part in the preparation of the ritual of the Knights of the Golden Eagle....," and that the new order was spread in Massachusetts "by the aid of influential members of the Knights of Pythias." (*Ibid.*).

The objects of the Order are: benevolence, mutual relief in trials and difficulties attending sickness, distress, and death;

to care for and protect the widows and orphans; to assist those out of employment; to encourage one another in business; "to ameliorate the condition of humanity in every possible manner; to elevate the membership to a higher and nobler life, and to inculcate and disseminate principles of charity and benevolence.

The organization consists of a Supreme Castle, Grand Castles, and subordinate Castles.

The ritualistic work of the Knights of the Golden Eagle includes three degrees: Pilgrim's, Knight's, and Crusader's.

It is not obligatory for members to connect themselves with the military branch, which is, however, regarded as an important adjunct. The uniform of the military branch is plainly patterned after that of the Masonic Knights Templars.

The "social feature" is characteristic of the Order, and one night in each month is usually set apart for entertainments.

The majority of the members reside in Pennsylvania. The headquarters are at Grand Castle Hall, Philadelphia.

There is a female auxiliary called Ladies of the Golden Eagle.

Who can get us a copy of the ritual of this Order?

A Clever Satire on Modern College Text-Books

A correspondent writing to one of the Chicago dailies on Lincoln's birthday, complains that the famous Gettysburg Address is no longer familiar to our youth, and though it is perhaps more often read in school than it used to be, "the hearts of our boys and girls no longer catch the glory and the awe of it."

There may be several reasons for the indifference which American youngsters of the twentieth century show towards such models of patriotic utterance as the Gettysburg Address, Washington's Farewell Address, the Constitution, etc.

A writer in the *N. Y. Evening Post* suggests that these classics are not presented to pupils in the right way. Formerly, he says, "the art of text-book writing had not attained

to its present perfection, and the Gettysburg Address had not yet been edited as a classic, with twenty pages of introduction and I don't know how many foot-notes." Then he facetiously proceeds to give a specimen passage of the Address as it probably appears in some high-school or college text-book:

Fourscore and seven years¹ ago our fathers² brought forth on this continent³ a new nation,⁴ conceived in liberty, and dedicated to the proposition⁵ that all men are created equal.⁶ Now we are engaged in a great civil war,⁷ testing whether that nation,⁸ or any nation so conceived and so dedicated,⁹ can long endure. We are met on a great battlefield¹⁰ of that war.

NOTES

1. I. e., eighty-seven years ago. The Gettysburg Address was delivered November 19, 1863. Lincoln is here referring to the Declaration of Independence.

2. Figuratively speaking. To take "fathers" in a literal sense would, of course, involve a physiological absurdity.

3. The western continent, embracing North and South America.

4. "A new nation." This is tautological, since a nation just brought forth would necessarily be new.

5. "Proposition," in the sense in which Euclid employs the term and not as one might say now, "a cloak and suit proposition."

6. See the Declaration of Independence in Albert Bushnell Hart's "American History Told by Contemporaries" (4 vols., Boston, 1898-1901).

7. The war between the States, 1861-65.

8. I. e., the United States.

9. See Elliot's Debates in the several State Conventions on the adoption of the Federal Constitution, etc. (5 vols., Washington, 1840-45).

10. Gettysburg; a borough and the county seat of Adams Co., Pennsylvania, near the Maryland border, 35 miles south-west of Harrisburg. Pop. in 1910, 4,030.

Devotion of the Holy Hour

By A. J.

I wonder are the origin, end, and practice of the Holy Hour sufficiently known among Catholics. The Holy Hour consists essentially in an hour of mental or vocal prayer, in union with the prayer of our Divine Savior in the Garden of Olives, on Maundy Thursday night. As a practice, our Lord himself instituted it and determined its end and essential features. Appearing one day to Blessed Margaret Mary Alacoque, he said: "Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was my

will to suffer in the Garden of Olives. . . . To join with me in the humble prayer which I then offered to my Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with me for one hour, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when my Apostles abandoned me, being unable to watch one hour with me."

Thus, to repair the ingratitude of men; to partake of the sadness of the Sacred Heart of Jesus in agony; to implore mercy for sinners; to appease the anger of God,—such is the end of the Holy Hour.

In order to spread this devotion, a pious Confraternity was founded, in 1829, in the chapel of the Jesuit residence at Paray-le-Monial, with the approval of the Ordinary and by brief of Pope Pius VIII. The Centre of this Confraternity was afterward transferred to the Visitation Monastery. In 1886, Pope Leo XIII raised the Association to the dignity of an archconfraternity. The associates of the Apostleship of Prayer have the right, without any special registration, to gain the plenary indulgence connected with the practice of the Holy Hour.

The devotion of the Holy Hour may be practised in private or in public. If in public, the local directors have been empowered to name for this exercise in church or chapel any hour of any day in the week they see fit to select. If in private, the time is restricted to an hour between about 2 P. M. of every Thursday until sunrise, or, as it is commonly understood, until the hour of early Mass on Friday.

The Holy Hour may be spent in prayer of any kind, provided that it is offered in memory of the Sacred Passion.

For further information the reader is referred to *The Vigil Hour* and *The Handbook of the Apostleship of Prayer*. The first-mentioned booklet, compiled by the Rev. S. A. Ryan, S. J., (Benziger Bros. 5 cts.) furnishes a variety of prayers suitable to the Holy Hour, by means of which a different programme can be made up for each hour of adoration.

FLOTSAM AND JETSAM

Can Flying be Made Safe?

Those who thought the author of the article published under this title in our Vol. XX, No. 19 too optimistic, are invited to peruse the subjoined extract from a paper contributed by that famous aviator Claude Grahame-White to *Harper's Weekly* (No. 2966) :

Flying can and will be made safe—as safe as the ocean voyage of a modern liner. None who are in this new industry—builders, engineers, pilots or mechanics—have any shadow of a doubt on this score. Perils there have been, and are now, and for some time will be; but the path of progress opens clearly ahead. Aeroplanes *will* be made stable, even in a gale. What, in this regard, is the lesson of those present-type craft which, although still low-powered and small, will fly in a fifty-mile-an-hour wind? They tell us plainly that, given logical increases in power, weight, and speed, the aeroplane will conquer wind, as ships have the sea. It is absurd to be impatient, or to expect commercial aircraft to spring up, ready-made, within a day; but if I recall the slow-flying, sluggish machines upon which one ventured across country only three years ago, and contrast these with that swift, air-worthy plane in which I made quite recently the flight from Paris to London, I find this question in my mind: "If three years can show such progress, what will another three bring?"

"But," queries the sceptic, "what of the risk of passenger aircraft breaking when in flight?"

One might ask similar questions concerning a liner; if one broke its

back, in mid-ocean, the results might be disastrous. But they do not break their backs; nor will perfect aeroplanes collapse. And, should all an aircraft's power-units fail her simultaneously, as—very rarely—the steamship's engines cease their work, she will merely glide to the surface of the sea, or to the nearest land station, and remedy the defect.

What would our forefathers have said had they been told travellers would dine, quite as a matter of course, in vehicles moving at sixty miles an hour? Their mental attitude would have been that of many folk today when one informs them that—even within the span of their own lives—men will be seated, 10,000 feet above the earth, in the saloons of an air-craft travelling 200 miles an hour.

Book Dedications

At one time hardly a book appeared without a dedication to some patron or friend. Even to-day dedications continue to be written, though they are no longer lengthy addresses but a few words written in lapidary curtness.

Mrs. Mary E. Brown has had the happy thought of bringing together in one volume a large number of the most notable dedications that have appeared not alone in English but also in French and German books, though all the dedications are given in English. (*Dedications. An Anthology Compiled by Mary Elizabeth Brown.* New York: G. P. Putnam's Sons). She has arranged the dedica-

tions under the names of the persons to whom they were addressed, ranging from the Deity down to "Any and Every One." The largest sections, as might have been anticipated, are the fourth to the nobility, and the fifth to dignitaries of Church and State. Others are addressed to friends and relatives, some to children, others to authors, a few to animals, and four or five, including one by Mr. Oliver Herford, to one's self. The whole makes up a volume of considerable interest, to which Mrs. Brown has occasionally added by her own annotations. A good many of the dedications consist of poems which are, occasionally, real poetry. Perhaps the most enigmatic of all the dedications contained in it is the well-known one of Shakespeare's sonnets, to their "Onlie Begetter, Mr. W. H." Who Mr. W. H. was, what his relation was to Shakespeare or to the publisher, and in what sense he was the "Onlie Begetter" is still the subject of pages and even books of conjecture.

The Earth and Sun as Magnets

At the recent semi-centennial meeting of the National Academy of Sciences, at Worcester, Mass., Dr. George E. Hale delivered a scholarly address on "The Earth and Sun as Magnets."

Earth and Sun as Magnets."

Dr. Hale, who is the foreign secretary of the Academy, ex-

emplifies in his own work what should be expected of a member of a learned academy, and although in his lecture he communicated the results obtained by others in connection with the earth's magnetism, what he had to say of the sun was limited to his own work done in the solar observatory of the Carnegie Institution at Mt. Wilson, California.

More than twenty years ago, Dr. Hale invented the spectroheliograph, which he has since improved to such an extent that, by utilizing different rays of the solar radiation, he has been able to take photographs of the sun's envelope at various heights above the surface, and has thus been able to get an extraordinarily detailed knowledge of the sun's structure. In this way he has been able to show the existence in sun spots of vortical motion very much resembling the appearances of water spouts and tornadoes in the earth's atmosphere.

The crowning discovery, however, was made but a few years ago, that these vortical movements produce a displacement in the spectrum of some of the solar lines. These were immediately connected by Dr. Hale with the discovery made by Zeeman, in 1895, that light emitted by hot metallic vapor placed between the poles of a magnet has its spectrum lines displaced, the reason being that light is now supposed to be emitted by the small bodies known as electrons, the motion

of which is affected by a magnetic field. Dr. Hale accordingly assumes, what is extremely probable, that the motion of the electrons in the sun's atmosphere whirling in vortices, which he has already perceived, produces a magnetic field which may be identified by the displacement of the spectrum lines. Moreover, within a few months Dr. Hale has examined the whole surface of the sun to see whether there is a general distribution of magnetism resembling that of the earth, with the result that such a fact has been rendered extremely probable, perhaps even definitely demonstrated.

This is certainly one of the most important discoveries in physics, probably the most important in astrophysics, ever made in America.

The Source of Law

It is argued sometimes that, because a law which is unacceptable to the majority of the community cannot easily be enforced and so is evaded or becomes a dead letter, the basis of legislative authority is the popular will. This, however, is a fallacy, one which vitiates much of the political thinking of the day and which consists in confounding justice with efficiency. The justice of a law depends on its proceeding from competent authority within its proper sphere; its efficiency on its being accepted as a rule of conduct by the bulk of those

affected by it. Public morality often falls below the absolute standard, and statesmen, even the Church herself, cannot reform abuses until they are recognized as such by the conscience of the community. Not to mention historical cases,—such as slavery, public drunkenness, duelling,—which the public conscience once tolerated and even defended, but which now come under the ban of the law, the extent to which the “sweating” of labor flourishes unpunished amongst us show that the community as a whole has not yet realized that the very first right of the individual is to lead a decent human life on the produce of his toil. When it does, let us hope there will be short shrift for the sweaters.

The inefficiency of much temperance legislation is due to the same cause. The enormous waste of national resources and the vast moral deterioration which are the immediate fruits of useless habits of drinking cannot be easily prevented, so long as social customs remain as they are and so long as the cheerless circumstances of the worker and his want of true education lead him to seek his chief pleasure in merely physical gratification. But once raise his ideals of enjoyment above those of the swill-tub, and then State legislation, which now tends only to substitute clubs for “pubs,” will more readily succeed in bring-

ing the nation back into the paths of sobriety. What public opinion can do, even apart from legislation, is shown with ever growing emphasis by the success of the "Pure Literature Crusade" in Ireland, a movement which, only a little more than a year old, has already given a serious check to the importation of vulgar and trashy and indecent publications into that Christian land. — *The Month*, No. 587.

The Star of Bethlehem

Under the title *Jesus Christus und sein Stern* the publishing house of the *Astronomische Korrespondenz* of Hamburg, Germany, has issued a new book by Arthur Stentzel, on the star which led the magi to the manger of Our Divine Savior. S. begins with an historical inquiry into the date of Christ's death and finds that it was the 14th Nisan in the nineteenth year of the rule of

Emperor Tiberius, that is to say, Friday, April 3rd, A. D. 33, according to the Julian Calendar. The darkness following our Lord's death is attributed to a severe thunder storm extending over a large portion of Palestine. In the evening there was an eclipse of the moon, and an earthquake, which was also recorded in Asia Minor, shook the Holy City. Stentzel figures out Sept. 12th, A. D. 17 (Gregorian) as the date of Christ's birth, and says it is certain that Halley's Comet was visible in Palestine at that time. Divine Providence often makes use of natural means, but it seems to us that Stentzel's explanation is scarcely compatible with the plain text of Holy Scripture. However, his work serves a good purpose in showing that there is nothing intrinsically impossible in the Gospel account, so far as astronomy is concerned.

ET CETERA

The editor who is always "feeling the pulse of the people" is not really interested in their heart-beats. It is his own circulation that he is looking after.

*

Speaking of Fr. Richard Brennan's adaptation of Dom Rohner's book on the *Veneration of the Blessed Virgin*, recently reissued by the Messrs. Benziger in their Fifty Cent Library, a critic in the *London Catholic Book Notes* (No. 190) facetiously remarks: "Those who doubt

whether St. Dominic instituted the Rosary may be convinced when they read here the address delivered by our Lady on the occasion of its institution."

*

The War Department of the U. S., in reply to a query whether this country has a legally recognized "national air," answered, according to the *San Francisco Leader* (Vol. 13, No. 5), that since 1898 the Department, by general orders and regulations, has recognized "The

Star-Spangled Banner" as the national air of this country. There has been some controversy in the press of late with regard to the origin of "The Star-Spangled Banner." The Rev. Dr. Hugh T. Henry discusses the question at length in Vol. XXIV, No. 4 of the *Records of the American Catholic Historical Society of Philadelphia*. His main conclusion is that there is no evidence that the tune is Irish in origin or that the words of the song emanated from Ireland, as asserted by Grattan Flood, whose contention was given currency by the *America* and the *Ave Maria*.

*

An author of some repute received a copy of his first book, published twenty year ago, from a purchaser recently, with a request that he write something on the title-page. The copy, when returned, had this inscription:

I'd fondly hoped this book had died,
It fills me with so little pride.
Some day, perchance, should funds
grow slack,
You'll let me know; *I'll buy it back.*

*

The question has often been asked whether or not the First Ecumeni-

cal Council of Nicaea, A.D. 325, kept a record of its proceedings, and if it did, what became of that record. In Dölger's *Festgabe* presented to Msgr. A. De Waal on the occasion of his golden jubilee, Alfred Wikenhauser devotes twenty pages to a new enquiry on this subject. (*Konstantin der Grosse und seine Zeit*, Freiburg 1913, pp. 122-142). This enquiry was occasioned by the assertion of Gerhard Loeschke, (in a series of papers in *Das Rheinische Museum*, 1905, pp. 594 sqq., and 1906, pp. 34 sqq.) that he had discovered fragments of a Nicaean protocol. This assertion was promptly challenged by Jülicher and Duchesne. Wikenhauser shows that the existence of such a record can neither be proved nor disproved at the present stage of research, but inasmuch as practically all councils held in the fourth century, both before and after the First Ecumenical Synod, kept careful minutes of their proceedings, it is probable that such a record was also kept at Nicaea. It is not impossible, though perhaps too much to hope, that this record, or portions of it, will yet come to light.

LITERARY NOTES

—Vol. IX of Father Horace K. Mann's *Lives of the Popes in the Middle Ages* continues the story of the papacy at the height of its temporal influence, from 1130 to 1159. The pontiffs dealt with, are: Innocent II, Celestine II, Lucius II, Blessed Eugenius III, Anastasius IV, and Hadrian IV. Special interest attaches, of course, to Hadrian IV, the English Pope who made a feudal grant of Ireland to Henry II. Dr. Mann holds that the Bull "Laudabiliter" is genuine and that Hadrian

was moved to entrust Ireland to the Normans "because he saw on the one hand the wretched condition of the country, and on the other what good the Normans had effected in south Italy and in England. . . . That his intentions were not fulfilled does not render them less estimable, or show that he was not justified in forming them." The author devotes an introductory chapter of some sixty pages to a general survey of the thirteenth century. It is rather surprising to see him base this

chapter largely on the writings of an amateur "historian." Surely Dr. Mann does not want his readers to fall back on such disreputable authors as G. G. Coulton, of whom he says in a note on page lxiii, that his book *St. Francis to Dante* "is perhaps calculated to prevent the taking of exaggerated views about the thirteenth century." The continued assertion of such "exaggerated views" among us is to some extent responsible for books like Coulton's, who is compared by a critic in the *London Saturday Review* (Nov. 24, 1906) to a cock crying on a dunghill it has scratched together: "Behold how the whole land stinketh!" (*The Lives of the Popes in the Middle Ages. Vol. IX.—1130-1159.* lxxi & 355 pp. 8vo. Illustrated. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo: B. Herder. 1913. \$3 net).—A.P.

—The English translation of the *Summa Theologica* of St. Thomas makes commendable progress. The "Second Number" of Part III is before us, containing *Quaestiones XXVII to LIX of the Pars Tertia, i. e. Christology.* The volume is preceded by an editorial note on "St. Thomas and the Immaculate Conception." The translation itself, made by English Dominican Fathers, continues to deserve the praise that has been bestowed on it by connoisseurs. (Benziger Bros. \$2 net).—A.P.

—The "daily prayers" that make up *Jesus Amabilis*, by Francesca Glazier, are meditative and largely drawn from Sacred Scripture and approved spiritual writers. The booklet is prettily gotten up and will appeal to those in need of short aspirations for every day in the year. (Benziger Bros. 82 cts., post-paid).—E.I.

—Under the title, *Forerunners and Competitors of the Pilgrims and Puritans* (Brooklyn, published for the Society), the New England Society of Brooklyn has recently issued, in two elaborate volumes, edited by Dr. Charles H. Levermore, a collection of narratives of early voyages, designed "to show how many adventurers were visiting, exploring, describing, and even trying to occupy the New England coast during the years immediately preceding the successful settlements at Plymouth, Salem, and Boston." The series includes the text of some twenty-five narratives, beginning with 1601 and extending to 1625, of voyages to the New England coast, meaning thereby the region from Cape Breton to the mouth of the Hudson River. The selections are, in a majority of cases, extracts only, and the longest and most important portions are those taken from the narratives of Champlain, Lescarbot, Biard, and John Smith. Though the title is infelicitous, the work is well edited, and brings together for the first time in a continuous series a valuable group of narratives. It furnishes a convenient collection of the narratives of voyages made by persons other than the Pilgrims or Puritans of the Bay Colony to the shores of New England.

—Miss Marie C. Buehrle presents a prose translation of Weber's *Goliath*. It is a touching love-story in blank verse, of which the poet has made, in the words of Fr. F. M. Lynk's introduction, "the grand song of love faithful unto death." The translator has caught the spirit and successfully imitated the style and rhythm of the original. We take the liberty to quote the concluding lines of the epos: "'Magnus, you weep?—Hush: God rules the world! But let us go within. Sharp blows

the wind and roll the grey mists upward from the Elv. The moon is extinguished in the ice and snow of the mountain crest, and midnight is past.—Thus sorrowfully ends, although in peace, the sad story of Goliath." (Techy, Ill.: Mission Press of the Society of the Divine Word. 1913. Cloth, 50 cts.; better quality, with gold stamping, 65 cts.).—A.P.

—We are indebted to Fr. Elder Mullan, S.J., for an English translation of the first part of Père René de Maumigny's *Practice of Mental Prayer*. It is devoted entirely to ordinary prayer and divided into five parts. Part I shows the excellence of prayer in general. Part II contains the principal acts of ordinary mental prayer. Part III treats of affective prayer. Part IV discusses the difficulties of mental prayer, chief among them dryness of soul. Part V explains the methods of prayer given in the Spiritual exercises of St. Ignatius. Throughout the author emphasizes the supreme importance of solid virtue. The translation is excellent. (327 pp. 12mo. New York: P. J. Kenedy & Sons. 1913. \$1.35, postpaid).—O.K.

—*Bibliotheca Apocrypha. Introductio Historico-Critica in Libros Apocryphos Utriusque Testamenti cum Explicatione Argumenti et Doctrinae. Scripsit Dr. Stephanus Székely. Volumen Primum: Introductio Generalis, Sibyllae et Apocrypha Vet. Test. Antiqua.* This is the first volume of a handbook of which the need has long been felt in our seminaries, and which will be welcomed by all who are engaged in Biblical studies. After a copious general introduction on the notion of the apocrypha, their number, origin, character, teaching,

etc., the author gives characteristic extracts from the more pretentious apocryphal writings, together with a brief and trenchant criticism of each. The apocrypha treated in this volume are: the so-called Sybilline oracles, the Old Testament apocalypses (Liber Henoch, Assumptio Mosis, Apocalypsis Baruch, the Fourth Book of Esdras), the historical apocrypha of the O. T. (the Book of Jubilees, the Epistle of Solomon, the Third Book of Esdras, and the Third Book of the Machabees), the Testamenta Duodecim Patriarcharum, the Psalmi Salomonis, the Oratio Manassae, the Sermo de Imperio Rationis, sometimes also called Fourth Book of the Machabees, the Ascensio Isaiae; and in conclusion some account of lost apocrypha such as the Liber Noe, the Liber Eldad et Modad, certain additions to the Book of Job, the alleged prophecies of Hystaspis, etc. Dr. Székely has devoted many years to the preparation of this work, and we hope he will be able to complete it soon. Competent critics are unanimous in praising the result of his efforts as embodied in this first volume. The extensive and accurate bibliographical references added to each chapter are of special value. (vii & 510 pp. 8vo. B. Herder. 1913. \$3.57, postpaid).—A. P.

—*The Chief Sufferings of Life and Their Remedies. By Abbé Duhaut (Pater Georges Ephrem, O. C. D.) Translated by A. M. Buchanan, M. A.* (Benziger Bros. \$1.37, postpaid.) This is an excellent translation of a most timely book. One of the characteristics of our day is a morbid dread of suffering. Abbé Duhaut gently and discursively, after the delightful manner of the French writers, brings us face to face with the bogey, calms un-

reasonable and paralyzing fears, and then gives us the key to the mystery. The wealth of apt and beautiful examples adds very much to the value and attractiveness of the work, which will be acceptable to all readers, but especially helpful and consoling to those whose cross is heaviest.—S. T. OTTEN.

—*Spiritism Unveiled* is the promising title of a new book by the V. Rev. D. I. Lanslots, O.S.B. But the title is misleading. The author "unveils" nothing. He simply repeats what Raupert, Miller, and others, have said before him. Like these writers, Dom Lanslots is convinced that the phenomena of Spiritism are the work of evil spirits, intent on destroying souls. This is most likely true, but it will take a more critical treatise than his to convince the sceptic. Dom Lanslots gives too ready a credence to the alleged marvels wrought in spiritistic séances. There is more deception practiced by Spiritists than he dreams. (*Spiritism Unveiled. A Critical Examination of some Abnormal Psychic Phenomena. By D. I. Lanslots, O.S.B. ix & 216 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1913. 75 cts. net*).—C.D.U.

—*The Unworthy Pact*, by Dorothea Gerard is a story centering about the frequently-used plot of a marriage made difficult by a difference of religion. Adrian Belmont is a Catholic, while Lucy Colston is an Episcopalian—*voilà tout*. There is also a desirable Scotch estate which the young man is deprived of on account of his faith. But in the end all turns out well, the marriage bells ring, the estate is turned over to the hero and Lucy even has the happiness of converting Adrian, who for a while had become slack

in his religious duties, to a better life. Those who like plots of this kind will find the tale enjoyable. (Benziger Bros.).—A.M.

—*Meditations on the Sacred Heart*, by Rev. Joseph McDonnell, S.J., (Benziger Bros. 90 cts. net), contains a commentary and meditations on the devotion of the first Fridays, the Apostleship of Prayer, and the Holy Hour. The subject-matter and method of treatment are clear, solid, methodical and concise. It is a useful addition to the spiritual armory of the tens of thousands of faithful workers of the Apostleship of Prayer and the League of the Sacred Heart.—J.P.

—*The Fairy of the Snows. By Francis J. Finn, S. J.* (Benziger Bros. 85 cts.) Readers of Father Finn's many volumes are rejoicing that he has once more entered a field in which he has won so many friends. Boys and girls, and adults too, will welcome his latest book, which has just come to us in an attractive make-up. It is not advisable to tell here even in brief the plot of this tale. We prefer to let the reader find it out for himself. We may say, however, that there is a good deal of local color, together with lively conversation. As in his previous books, Father Finn is especially happy in introducing moral lessons and high ideals in a natural and easy manner.—A. M.

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Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

ENGLISH

Blessed Are Ye! By Paul Doncoeur, S. J. Authorized Translation. 127 pp. 16mo. London: Sands & Co. St. Louis, Mo.: B. Herder. s. a. 60 cts. net.

Supernatural Merit. Your Treasure in Heaven. A Treatise on the Nature

of Supernatural Merit and on the Ways and Means of Securing a High Degree of Glory in Heaven. By Rev. F. J. Remler, C. M. xx & 109 pp. 16mo. B. Herder. 1914. 15 cts. (Wrapper).

Truth and Error. A Study in Critical Logic. By Aloysius J. Rother, S. J., Professor of Philosophy in St. Louis University. 129 pp. 12mo. B. Herder. 1914. 50 cts. net.

Old Testament Stories. By C. C. Martindale, S. J. With Twelve Illustrations in Colour. Without pagination; format, large 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. s. a. \$1 net.

History of Dogmas. By J. Tixeront. Translated from the Fifth French Edition by H. L. B. Vol. II. From St. Athanasius to St. Augustine (318-430). vii & 524 pp. 12mo. B. Herder. 1914. \$1.50 net.

The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann, D. D. *The Popes at the Height of Their Temporal Influence. Innocent II to Blessed Benedict XI.* 1130-1305. Vol. IX.—1130-1159. lxxi & 355 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1913. \$3 net.

Catholic Religion. A Statement of Christian Teaching and History. By Charles Alfred Martin, Member of the Cleveland Apostolate. Second Edition. x & 486 pp. 12mo. B. Herder. 1913. Cloth 75 cts. net; paper, 35 cts. net.

FICTION

Claudella. A Story of the University of Texas. By Marks White Handy. 150 pp. 12mo. Austin, Tex.: The Newman Club Press. 1913. For sale by the Rev. John Handy, C. S. P., 1912 Guadalupe Str., Austin, Tex.

Goliath. A Tragic Love Tale of the North. By Frederick Wm. Weber. Translated by Marie C. Buchrle. 93 pp. 12mo. Techny, Ill.: Mission Press S. V. D. 1914. 50 cts.; better binding, gold-stamped, 65 cts.

GERMAN

Der soziale Katholicismus in England. Von Dr. Karl Waninger. 139 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1.85 Mark. (Wrapper).

Paulus und die moderne Seele. Festschriftvorträge von A. Worlitscheck, Stadtpfarrprediger in München. 75 pp. 12 mo. B. Herder. 1914. 35 cts. net.

Zauber des Südens. Reisebilder von Johannes Mayrhofer. 120 pp. 12mo. Fr. Pustet & Co. 1913. 65 cts. net.

Graf Paul von Hoensbroech's Flucht aus Kirche und Orden. Was er verliess und verlor. Von Robert v. Nostitz-Rieneck S. J. Sechste, unveränderte Auflage. xi & 158 pp. 8vo. Kempten und Munich: Jos. Kösel. 1913.

FRENCH

Le Berceau de l'Islam. L'Arabie Occidentale à la Veille de l'Hégire. 1er Volume: Le Climat—Les Bédouins. Par Henri Lammens S. I., Professeur de Littérature Arabe à l'Institut Biblique. xxiii & 371 pp. large 8vo. Rome: Istituto Pontificio Biblico. 1914. Lire 6.30. (Wrapper). For sale by Max Bretschneider, Via del Tritone 60, Rome, Italy.

The Catholic Library. I. Letters and Instructions of St. Ignatius Loyola. Vol. I. 1524-1547. Translated by D. F. O'Leary. Selected and Edited with Notes by the Rev. Alban Goodier, S. J. xi & 117 pp. 12mo. London: Manresa Press; St. Louis, Mo.: B. Herder. 1914. Bound in cloth, gilt, 30 cts. net, postage 5 cts.

Jesus Amabilis. A Book for Daily Prayer. By Francesca Glazier. vi & 170 pp. 16mo. Benziger Bros. 1914. 82 cts., postpaid.

The "Summa Theologica" of St. Thomas Aquinas. Part III. Literally Translated by Fathers of the English Dominican Province. Second Number (O. Q. XXVII.—LIX.) x & 463 pp. 8vo. Benziger Bros. 1914.

ITALIAN

I Miracoli del Signore nel Vangelo. Spiegati Esegeticamente et Praticamente da Leopoldo Fonck S. I., Rettore del Pontificio Istituto Biblico. Volume Primo: I Miracoli nella Natura. Traduzione di Luigi Rossi-Di-Lucca. xxviii & 644 pp. 8vo. Rome: Pontificio Istituto Biblico. 1914. Lire 4.50. (Wrapper). For sale by M. Bretschneider.

Il Libro dei Proverbi di Salomone. Studio Critico sulle Aggiunte Greco-Alessandrine del Sac. G. Mezzacasa. xii & 204 pp. large 8vo. Lire 5.20. (Wrapper). For sale by M. Bretschneider.

SPANISH

El Génesis. Precedido de Una Introducción al Pentateuco por L. Murillo S. I., Professor del Instituto Biblico. xxiv & 872 pp. 8vo. Rome: Pontificio Instituto Biblico. 1914. Lire 9.60. (Wrapper). For sale by Max Bretschneider, Via del Tritone 60, Rome, Italy.

BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Hollweck, Jos., *Die kirchlichen Strafgesetze*. Mainz 1899. \$2.

Schumacher, M. (C. S. C.), The Knowableness of God. Notre Dame, Ind. 1905. 65 cts.

Bismarck, Fürst, Gedanken und Erinnerungen. Stuttgart 1898. \$1.60.

Nitti, E., Catholic Socialism. London 1908. \$1.80.

Spalding, J. L., Socialism and Labor. Chicago 1902. 70 cts.

Gründer, H. (S. J.), Psychology Without a Soul. St. Louis 1912. 80 cts.

Rauschenbusch, W., Christianity and the Social Crisis. New York 1908. \$1.20.

Klarmann, A., The Crux of Pastoral Medicine. 2nd ed. N. Y. 1905. 60 cts.

Hamann, E. M., Emilie Ringseis. Mit 6 Bildern. Freiburg 1913. 80 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Gerend, M. M., Christian Politeness. 2nd ed. 85 cts.

Druzicki, G. (S. J.), *Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica*. Ratisbon 1913. Prayer book format, bound in flexible leather, \$1.

Benzenberg, Karl, Die Stellung Jesu zum alttestamentlichen Gesetz. Freiburg 1914. 50 cts. (Paper covers.)

Braun, Jos. (S. J.), Spaniens alte Jesuitenkirchen. Ein Beitrag zur Geschichte der nachmittelalterlichen Architektur in Spanien. Freiburg 1913. 95 cts. (Paper covers.)

Price, G. E., England and the Sacred Heart. Illustrated. London 1913. 70 cts.

Fassbinder, Franz, Friedrich Hebel. Köln 1913. 30 cts. (Wrapper.)

v. Oer, Seb. (O. S. B.), Der Ahnenwert! Ein Wort an den christlichen Adel. Freiburg 1913. 85 cts.

Bridgett, T. E., A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S. J. London folio edition of 1908. \$3.83. (Like new; original cost \$7 net).

Society, Sin, and the Saviour. Addresses on the Passion of Our Lord. By Rev. Bernard Vaughan, S. J. London 1908. 82 cts.

Rose, V., Studies on the Gospels. Tr. by R. Fraser. London 1903. 79 cts.

Kaulen, F., Einleitung in die Hl. Schrift. 3rd ed. Freiburg 1890. \$1.70.

Szekély, S., Bibliotheca Apocrypha. Introductio Hist.-Critica in Libros Apocryphos utriusque Testamenti cum Explicatione Argumenti et Doctrinae. Vol. I. Intr. Gen. Sibyllae et Apoc. Vet. Test. Antiqua. Freiburg 1913. \$2.15.

Allen, Card., A Brief Historie of the Martyrdom of Father Edmund Campion and His Companions. (Ed. by J. H. Pollen, S. J.) London s. a. 83 cts.

Cook, A. S., The Higher Study of English. Boston 1906. 80 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Many valuable Eucharistic papers). London 1909. Illustrated. 90 cts.

Lanslots, D. I. (O. S. B.), Spiritism Unveiled. London 1913. 60 cts.

Pagés, Helene, Ehrenpreis: Eine Festgabe für Erstkommunikanten. Illustrated. Freiburg 1913. 75 cts.

Giraud, S. M., Jesus Christ, Priest and Victim. (Meditations on the Life of Our Lord). Tr. by W. H. Mitchell. London 1914. \$1.25.

Strappini, W. D. (S. J.), Meditations Without Method. Considerations on the Character and Teaching of Christ, Arranged as an Informal Three Days' Retreat. London 1913. \$1.

Miller, A., F. X. von Linsenmann's Gesammelte Schriften. I. München. 1912. \$1.

Richards, J. H. (S. J.), A Loyal Life. A Biography of Henry Livingston Richards. With Selections From His Letters and a Sketch of the Catholic Movement in America. St. Louis 1913. \$1.50.

Bargains in Old Books (Cont.)

*Rinieri, I. (S. J.), Napoleone e Pio VII (1804-1813). Relazione Storiche su documenti inediti. Torino 1906. 2 vols. \$2.50.

Theo. S. Fay, The Three Germanies. 2 vols. New York 1889. \$1.50.

Wacker, Th., Entwicklung der Socialdemokratie in den 10 ersten Reichstagswahlen. Freiburg 1913. \$1.50.

Stuart, Janet E., L'Educazione delle Gioviette Cattoliche. Rome 1913. 50 cts.

Berg, L., Gero, Erzbischof von Köln 969—976. Freiburg 1913. 65 cts. (Wrapper).

Lejeune, P., Counsels of Perfection for Christian Mothers. Tr. by Francis A. Ryan. St. Louis 1913. 80 cts.

Cremer, H., *Biblisches-theolog. Wörterbuch der Neutestamentlichen Gräcität*. Gotha 1866. \$1.12.

Jörg, Jos. E., Geschichte des Protestantismus in seiner neuesten Entwicklung. Freiburg 1858. 2 vols. bound in one. \$1.25.

Hoyer, Joh. G., Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis Ende des 18. Jahrh. Göttingen 1797. 2 vols. \$1.50.

*Helfert, J. A. von, Geschichte der österreichischen Revolution. 2 vols. Freiburg 1907 & 1909. \$3.

Barham, R. H., The Ingoldsby Legends. Phila. s. a. 2 vols. \$1.10.

McKee, Th. H., The National Conventions and Platforms of all Political Parties 1789-1904. 5th ed. Balto. 1904. 65 cts.

Berthe, P., C. SS. R., Jesus Christus. (German tr. by W. Scherer). Ratisbon 1912. \$1.15

*Kaltwasser, J. F. S., Des Plutarchus von Chaironeia vergleichende Lebensbeschreibungen. 12 vols. Magdeburg 1799 sqq. \$6. (Some bindings damaged).

Quentin, H., (O. S. B.), Les Martyrologes Historiques du Moyen Age. Etude sur la Formation du Martyrologe Romain. Paris 1908. \$2.22.

*Duhr, B. (S. J.), Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II. In three large 8vo volumes, richly illustrated. Freiburg 1907 and 1913. \$12.

Rowe, J. G., The Pilgrims of Grace. A Tale of the Time of Henry VIII. London 1914. \$1.

Becker, W. (S. J.), Christian Education, or The Duties of Parents. St. Louis 1899. 90 cts.

Maumigny, A. de, The Practice of Mental Prayer. First Treatise: Ordinary Prayer. N. Y. 1913. 98 cts.

Mathies, Msgr. P. de, Predigten und Ansprachen. 3. Band. Freiburg 1913.

The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor. London 1908. 84 cts.

Will, A. S., Life of Cardinal Gibbons. Baltimore 1911. \$1.50.

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud por el Padre Eutimio Tamalet. Freiburg 1913. 40 cts.

William, Father, O. S. F. C., Franciscan Tertiaries. (Instructions on the Rule). London 1913. 80 cts.

*Saint Simon's Memoirs of Louis XIV. 3 vols. \$2.50.

Leigh, O. H. G., English Belles-Lettres. Selections from Alfred the Great, R. Ascham, G. Gascoigne, Ph. Sidney, J. Selden, Th. Browne, J. Arbuthnot, Lord Bolingbroke, Thos. Chatterton, S. T. Coleridge. (Universal Classical Library). \$1.10.

*Hausen, H. v., Allg. Militär-Encyclopädie. 4 vols. Leipzig 1857. \$2.50.

Vering, Fr. H., Lehrbuch des Kirchenrechtes. 3rd ed. Freiburg 1893. Full morocco, in superb condition. \$2.35.

Spargo, John, Socialism. New York 1906. 80 cts.

Galwey, Fr., S. J., Lectures on Ritualism. 2 vols. London 1879. \$1.50.

Lescher, W., O. P., Bonjohannes' Compendium of the Summa Theologica of St. Thomas Aquinas, Pars Prima, Translated into English. London 1906. \$1.40.

These books, except where otherwise noted, are bound and in fair condition. The prices include postage. Only those marked * are net, which means that the buyer has to pay postage, express or freight charges extra, over and above the price quoted. In ordering net books, please indicate how you wish them to be sent. Cash must accompany all orders.

BARGAIN BOOK CO., 804 CLAY STREET, ST. CHARLES, MO.

On Societies,—Catholic, Secret, and Neutral

BY THE RT. REV. TIMOTHY CORBETT, D.D., BISHOP OF
CROOKSTON, MINN.

The success and influence of societies depend on their strict fidelity to the Infallible Church. No society, with the honorable name of Catholic attached to it, will continue to flourish and endure without the Church.

Some societies are formed outside of the jurisdiction of the Church; others are composed of Catholics only, with no decidedly Catholic object. Any society, though composed of Catholics, prescribing absolute secrecy and blind obedience, would not be allowed on Catholic principles. The fact that a society consists exclusively of Catholic members does not make that society Catholic. A spirit, loyal to the Church and practically intent to foster Catholic faith and morals, must pervade each member and the entire society, though established for benevolent purposes. There can be no doubt that the Catholic spirit is lacking, where members are admitted or retained, who openly neglect their religious duties, give scandal by drunkenness, dishonesty, exhibit an adverse spirit to the parochial schools, or send their children to Protestant institutions of learning. The public criticism or condemnation of laws, enacted by ecclesiastical superiors, or the direct violation of the ecclesiastical rules and regulations of the Church, or the Statutes of the Diocese, would plainly prove the unreligious and un-Catholic character of a society. Every society worthy of the glorious name of Catholic, should adopt the following essential points in its constitution: The statutes and laws thereof, or any important change thereafter, must be approved by ecclesiastical authority. The religious affairs of the society must be absolutely subjected to the Bishop of the Diocese, who may, for reasons, disband a society under his jurisdiction. The Church will ever gladly bestow her blessings upon the members and workings of a so-

ciety, which will remain staunch to her direction and her teaching. Only practical Catholics can be admitted as members. Due cognizance should be taken of the fact that not the number of members, but their quality, their good name and personal virtue confer honor, strength and importance on the society. The officers should be chosen from the best, most conservative, most honorable and most Catholic members. Members, who continue to give scandal, after sufficient admonition, must be expelled without mercy. The society must insist on the faithful performance, by its members, of their religious and ecclesiastical duties. Unless the interest of religion or morality be directly at stake, the society, as a body, should not meddle in politics. Finally, societies should not become so social, so selfish, or so disinterested as to fail to assume active interest in all that concerns the welfare of the parish or parishes wherein they are located. The members should become staunch and active workers of the parishes, so as to give strength and joy to Holy Mother Church.

Societies should earnestly heed the advice and direction of the clergy, even though their immediate object be of a material nature. Christian piety should be cultivated in societies established for purely temporal advantages. No society bearing the name of Catholic, should exist in any parish, unless the priest assumes personal interest therein. No one should be admitted into a society without the recommendation of his respective pastor, who is generally the best judge in this matter. The life of the applicant should guarantee his enrollment into a society, which must not be considered as a place of probation or reformation. . . . The right of attending society meetings must be allowed the priest or local pastor, even though he be not a member. The priest must receive due respect and deference in the societies. His clerical dignity demands that he should not be treated as an ordinary member, or put on a level with other members in initiation ceremonies. In meetings, the priest should occupy a place of honor. The sacred character of the priesthood forbids its impersonation in functions of the

society. The priest is not, now a priest, now a layman, or member of a society; he is a priest forever and everywhere. Laymen who would attempt such conduct towards the priesthood, would only dishonor themselves, their society and the Church....

Societies should avoid all absurd mummeries resembling pagan practices, modern fooleries and ridiculous antics unbecoming human beings. The imitation of terms, initiatory formulas, characteristic of Masonic lodges and dangerous societies contain certain and regrettable dangers. Catholics may become too familiar, yea, too sympathetic with the methods and proceedings of secret lodges, grow lukewarm, indifferent and finally fall. Members of forbidden or condemned societies must be debarred from Catholic orders. The Catholic who will become a traitor to the Church and to God will do mischief in an organization and eventually turn out traitor to it. No so-called memorial service will be tolerated for deceased members, but a Requiem Mass is most highly commendable.... Although members of lay organizations, Catholics should become and remain staunch members of Church sodalities and confraternities. It is a lamentable and unpardonable fact, that, the more zeal men and women exhibit for lay organizations, the less zealous they become in promoting strictly religious confraternities, and too frequently they neglect these entirely. Religion must always take the precedence, and for it there can be no vacation.....

Meetings and lodges, however, should not interfere with that most important and precious institution, the home, the basis of society. "He that hath not care of his household, is worse than an infidel and hath denied the faith," says St. Paul. Heads of families principally, although members of a society, do wrong in neglecting to devote to their homes and families all possible time, unless business affairs and occasional legitimate social duties prevent them from doing so. After the Church, the home must be held most sacred and regarded as the dearest and most blessed spot on earth. The family circle must be guarded, cherished and honored by both parents and offspring.

Club rooms generally constitute counter attractions to the home. Home life is considered too dreary, too lonely and too

dull for their devotees. Club rooms cause deluded mortals to indulge frequently in companionship, conversations and games, injurious to their faith, finances, health and honorable standing. The wife and children at home feel themselves forgotten, unprotected and neglected. The necessary care and affection they fail to receive from their constantly club-going fathers and husbands. . . .

The Church in her wisdom cries out against secret organizations, which of their very nature are hostile to true union because of their secret workings. Secret organizations not only militate against the Church, because of her staunch conservatism in the right, but also against the State, to whose spirit they are directly opposed because of their absolute secrecy and absolute blind obedience. Their oaths are destructive of personal liberty by enslaving individuals, in having them give blind obedience to unknown principles and leaders. . . .

There are but few Catholics who become members of neutral societies, who will not grow cold, indifferent and weakened in their Holy Faith. Failing to take a lively interest in Church matters, they esteem lodges far more than the Church. They rarely miss a lodge meeting, but consider it a small matter to absent themselves from Mass and care little for an evening devotion. The names of such organizations are frequently false and absurd, in as much as they are assumed from occupations not practiced by the members. Their patrons are selected from the animal kingdom and their temples remain open for nocturnal carousals, odd and suggestive amusements and for the use of intoxicating liquor, even contrary to law. Neutral societies endeavor to place all religions on an equal basis. Although not professedly inimical to the Church, they are rarely harmless and nearly always expose Catholics to moral and religious dangers. By these associations, the Catholic is liable to impair the integrity of his faith. Catholics should prefer to mingle with their co-religionists in Catholic organizations. Liberalism in religion freely flourishes among Catholics who have joined non-Catholic societies. The old saying is ever true: Evil communications corrupt good manners.

About Billy Sunday

The sensational "evangelist" known as Billy Sunday is a peculiar product of modern Protestantism.

His sincerity can hardly be questioned. Undoubtedly, too, he has helped some men to a better life. It appears to be well established that his "booze sermon" has led drunkards here and there to reform.

But he is in no true sense an "evangelist." He makes of religion a huge sensation and a blazing vulgarity. He speaks of the most sacred things in the language of the saloon, the race-track, and the gutter. His rudest sneers are for ministers of religion whom he calls "fudge-eating mollicoddles," and for church-members, of whom a frequent description by him is that they are a "world-loving, dancing, card-playing, whiskey-guzzling, gin-fizzling, wine-sizzling, novel-reading crowd." As for professors in theological seminaries, what he would do with them is to "stand them on their heads in mud-puddles." His general style of speech is well exemplified in his saying in one Western city, that he was going to stay there and preach "till hell freezes over, and then I'm going to get a pair of skates and keep on soaking it into Satan."

Billy's recipe for reaching the crowd is very simple: "I loaded my old muzzle-loading gospel gun with ipecac, butter-milk, rough on rats, rock salt, and whatever else came handy, and the gang has been ducking and the feathers flying ever since." Noise and numbers! There it is, the old fallacy made to excuse such a treatment of religion as really tears up its deepest roots. The old notion about the Lord not being in the earthquake but in the still small voice has become ridiculously obsolete. Conversions to the accompaniment of a brass band and shouting thousands are the great proof of spiritual power to-day.

A book has just been published (F. H. Revell) on *The Real Billy Sunday*. It is written by the Rev. Elijah P. Brown, D.D., who further identifies himself as "Ram's Horn Brown." It is right enough that a volume should be devoted to a strange re-

ligious phenomenon—for this Mr. Sunday unquestionably is. Dr. Brown recites the facts of his life, the circumstances of his “becoming religious,” with many details about his subsequent activity and enormous success.

The New York *Nation* comments on this character sketch pungently as follows: “Sunday has simply developed sensationalism to the *n*th power, and applied it to the work of saving souls. He is adrip with the slang of the slums. He claps Jehovah familiarly on the back. He puts a smear as of the barroom over the holy things. But countless thousands fight to hear him. He gets the crowd. And that is enough, even in religion! As he himself says, he ‘hands out the goods,’ he ‘dopes it out for the Lord,’ he pitches ‘hot ones’ to that ‘smooth guy,’ the devil. At last, religion has got its ‘punch!’”

A Traveling Bible Show

BY THE REV. ALBERT MUNTSCH, S.J., ST. LOUIS UNIVERSITY

Pastor Russell, of Brooklyn, N. Y., whose methods of disseminating error under the guise of Biblical truth, have already been exposed in this REVIEW, has set afoot a new scheme for the propaganda of false teaching. It is the presentation of a unique Biblical “photo-drama” called Creation, which has already been shown in several cities, including St. Louis. This “drama” is an elaborate combination of stereopticon and motion-pictures, accompanied by phonographic recitation of a commentary or text, copies of which are distributed to the auditors. So-called “sacred” hymns fill up the intervals. The play is given in four parts, an afternoon or evening being devoted to each part, and admission is entirely free.

It were hardly worth while to notice this new effort of Pastor Russell and his associates were it not for the fact that crowds of people have filled the house at almost every performance in a centrally located theatre in St. Louis. The originators of the drama claim that they have received many invitations from other cities and will transfer it elsewhere as soon as the

demand for its production in St. Louis has been satisfied. Hence the chance for spreading false teaching in matters of faith and religion will be multiplied.

Thoguh Part I of the drama, showing "Creation," may commend itself to some extent as in harmony with the deductions of sound Biblical exegesis, yet as soon as the writer of the text and the artist leave the solid ground of Bible narrative, imagination runs riot. Canons of Biblical interpretation, rules of logic, and teachings of history are cast to the winds—the main purpose evidently being to give Doctor Russell a "vantage-ground" for his teachings. It will be necessary for pastors, where this production is shown, to be prepared to tell their people why they should abstain from being present at such a strange medley of truth and falsehood and Biblical events served up with modern realistic details.

The originators of this drama will find it hard to deny that one of their purposes was to slander the Catholic Church. Thus in Part One, without the least apparent reason and without any historical nexus with what went before, a lurid picture is suddenly thrown upon the screen, illustrating the "Burning of Heretics at Paris," immediately followed by a still more grewsome scene showing the "Burning of Savanarola." Though the Catholic Church is not mentioned, the onlooker is supposed to understand who is responsible for the fate meted out to the "heroes" on the pictures before him. Certainly an uncultured populace cannot but think hard of the true Church when such images are shown in connection with frothy discussion of a "free Bible."

Certain scenes of Part III, representing the espousals of St. Joseph with the Blessed Virgin, might be called humorously ridiculous, were they not connected with such sacred personages. A well-known wedding march, anything but sacred, is played during the wedding (!) procession. The moving-picture intended to convey an idea of the holiest event that ever took place on earth—the birth of our Redeemer—is painfully realistic. Throughout this part of the drama, the playing of familiar Catholic melodies lends an apparent Catholic interpretation to the scenes, and will deceive the unwary.

But the question will arise, what object will this elaborate photo-play serve? Will it lead people to church, and if so, to what church? We believe the inconsistency of this undertaking with the means necessary to bring Christian faith to the masses, has been well pointed out by the editor of the St. Louis *Amerika* (Feb. 25) in a well written editorial, aptly entitled: "Popular Instruction as It Should Not Be." This excellent comment on the latest activity of the Bible Society deserves wide circulation. It is regrettable that it is hidden away in an unfamiliar language in a daily paper, which once read, is cast aside. We are glad to reproduce some of Mr. Kenkel's appropriate remarks.

If the aim of the undertaking can not be approved of, since the Bible is not the only source and guide of religious teaching, some of the pictures and their explanations are to be condemned even more strongly. History and theology are ignored, and what has been deemed subservient to the purpose of the promoters has been carefully selected and skilfully wedged into the "commentary." Before us is the text of some 35,000 words, which contains so many falsifications that it can neither bear the examination of historic criticism nor avoid the charge of having been manufactured to suit preconceived ideas. Its very keynote will be rejected not only by the Church, but by every religious body, every sect, which still believes in an objective system of Christian doctrine and in a teaching authority. For throughout the printed lecture this idea is dominant,—that the churches in general do not correspond to the ideal of Christ, who would recognize no church, but only a universal communion of Bible Christians.....The audience are taught that there is no living Apostolic Church, that the power and authority of Christ have been conferred upon no one, upon no bishop.....The Crusades are called "foolish undertakings," while Huss, Wyclif, Tyndale, Cranmer, Latimer, Ridley, Calvin and others are thrown together pell-mell and represented as "advanced thinkers," whose appearance must be looked upon as a happy omen.

These are some of the teachings set forth in the latest production of the Bible Society. Any one who has read the Rev. Bertram Wolfertan's "The Catholic Church in China" knows of the uncertainty wrought in the Chinese mind by the warring of the sects, and by the indiscriminate flooding of the land with "free bibles." The Bible advocates, instead of "letting in the light," made "confusion worse confounded." It is to be feared that the elaborate production now travelling through the land will not increase reverence for the Word of God. On the

contrary, it will confuse puzzled minds all the more as to the meaning of the everlasting truths revealed in Scripture.

This does not mean that Biblical pageants and carefully written and reverently staged Bible scenes are devoid of good results. Far from it. The Easter and the Christmas plays of medieval France and Germany, based directly on the Gospel story, filled the beholder with awe and enthusiasm working unto righteousness. The peasants of the Bavarian Highlands learn more of the love of the Savior for their souls when they take their respective parts in the Passion Play at Oberammergau. But these devoted Catholic peasants know where to turn for light and guidance in their reading of Scriptural truths. The Bible narrative has for them a message, sweet and strong and uplifting, because it comes to them explained and defended by the Church, the Pillar and Ground of Truth. But between their splendid representations and Dr. Russell's effusions there is the difference between truth and error, between one following Christ, the Way, the Truth, and the Life—and a poor soul groping after a self-styled and conceited reformer.

The Chautauqua Assemblies as Hotbeds of Radicalism

BY ARTHUR PREUSS

Mr. Daniel F. Kellogg, writing in the *North American Review* (No. 698) on "The Disappearing Right of Private Property," traces the growing trend towards Socialism in America to three main causes: (1) the decay of religion, (2) the influence of sensational journalism, and (3) the growth of the Chautauqua movement.

What he says on the first two points has been frequently and more forcibly expressed in the FORTNIGHTLY REVIEW. But the information he gives concerning the "so-called and miscalled 'Chautauqua assemblies'" will be new to many of our readers and also, we are sure, useful to some. We quote:

The extent of the influence exerted by the self-styled 'Chautauqua' gatherings is only slightly understood in the Eastern part of the country, probably because these assemblages are comparatively uncommon in the East. There are, however, about three hundred and fifty 'Chautauqua'

organizations in this country having permanent plants at summer places where the population entirely disappears with the close of a summer season lasting, usually, a couple of months; about three hundred other organizations having 'plants'—mostly consisting, of course, of auditoriums—at towns or cities having a permanent population and where the Chautauqua sessions sometimes held in the winter-time have a more limited duration than at those first named; and from fifteen hundred to two thousand meetings, usually held in circus tents or other temporary places and conducted under the auspices of Lyceum Bureaus whose organization does not differ materially from those of the old lyceums known to a former generation. The word 'Chautauqua,' as attached to all these organizations, is a misnomer. None of these has any connection with the original Chautauqua Sunday-school Assembly on Chautauqua Lake in New York State, and the word Chautauqua as used in reference to them should really be an uncapitalized adjective.

It is not intended to be asserted or intimated that the general tenor of the talk heard at these assemblages is of a Populist or Socialist character. The people in attendance there are the best elements of the communities in which they are located. They are respectable, orderly people and are of the class which is the backbone of our national life. Originally formed, however, in imitation of the Chautauqua Sunday-school Assembly, where the subjects discussed were of a religious or at least of a very serious character, the tendency has been at these gatherings towards lectures, discussions, and entertainments of a lighter vein, which, if in no way of a vulgar character, are yet of an essentially popular sort. Great differences also exist between the characters of different assemblies. Those designated as strictly summer places have retained the primitive spirit more closely than any other, while the circus-tent meetings, such as those to which public attention has been prominently directed. . . . [last summer] in connection with the speeches of Mr. Bryan, have come to partake of the nature of mere traveling theatrical organizations. As may be supposed, the trend of the talk heard at these meetings has been continually toward a greater radicalism. They are not places, taken as whole, where an hearty welcome is given to conservative or really scientific speakers, but where popular and rural prejudices are catered to and where the heresies and vagaries of the day are exploited.

Allowance must be made for the circumstance that Mr. Kellogg writes from the capitalist point of view, which is poles asunder from that of the enlightened Catholic. But the fact remains that what he says about the Chautauqua assemblies is substantially true. Not a few of us who are opposed to "the heresies and vagaries of the day," and especially to the political radicalism and the false philosophy underlying the Socialist movement, have been too indulgent towards the Chautauqua meetings, just as we have been too lenient, to express it mildly, in our attitude towards sensational journalism. It is

high time that we take up the fight in earnest against these two pernicious agencies which not only imperil Capitalism—we have no reason to regret that—but the basic truths of Christian Revelation and the ethical standards based thereon, which are essential to the welfare of society.

Catholic Teachers in Public Schools

BY MRS. SUSAN TRACY OTTEN, PITTSBURGH, PA.

Every phase and every appurtenance of the matter of education must engage the attention and enlist the efforts of Catholics more and more, for we cannot expect that the fact of our having built our own schools and of our supporting them will preserve us from interference. Indeed, the signs of the times all indicate that the advance guard of the opposing forces is near our out-posts. Among these signs are the general tendency towards the syndicalizing of education, penalizing of religious instruction by the Carnegie Foundation, discussion in several localities of the advisability of taxing church and school property, the constantly renewed attempts towards establishing state control over higher education by the founding of a national university, and many other movements of the day. Under these conditions it is essential indeed that the position of Catholics on the school question be unassailable, and consistency of practice with doctrine is of the first necessity.

Now there are two ways in which we may be, and are, inconsistent. The first is by patronizing the system of education which we condemn. Catholics who send their children to non-Catholic schools are properly and constantly rebuked. But there is another inconsistency, wide-spread among us, hitherto not openly discountenanced or discouraged, although it is one of the most serious drawbacks to the cause of Catholic education. This is the inconsistency involved in the position of Catholics as teaching in the public schools. The fact that I encounter for the first time an allusion to this matter in a recent number of the FORTNIGHTLY REVIEW, encourages me to enlarge a little

on the subject. Doubtless the statistics in the case, were they collected, would astonish us, since it was stated at the convention of the Federation of Catholic Societies two years ago that in New York City alone half the teachers in the public schools were Catholic, and the same statement has been made with regard to Chicago.

There are two standpoints from which to view the act of a Catholic who teaches in the public schools. First, as regards himself, he (generally she) must either abandon or keep well in the background all that the Church teaches regarding the end and the nature of education, because he is the paid servant of a system diametrically opposed to it. Then, he must lend himself generously, or at least honestly, to the operation of this false system. If he knows his catechism, he cannot but see, not only the general negative character of the system, but the particular errors in particular branches of the curriculum. So there must be a continual compromise between his acts and his knowledge, his will and his intellect. In time the clearness of his Catholic intellect, supernaturally enlightened as it has been, must become clouded. Also, he comes in contact with the false theories, ever changing, which from time to time are popular with secular pedagogues, and he must hear them expounded at teachers' institutes, study the text-books which formulate them, and apply them in the class-room. Last, he is almost invariably brought into touch with the most objectionable phase of politics.

Secondly, with regard to others, the Catholic teacher, first, helps on the harm that the irreligious (non-religious is only an equivalent) school does to the children who attend it, and we have for a long, long time been telling it abroad what that harm is. Then, he is a rock of offense to the Catholic who supports and sends his children to the Catholic school. He is also a grave source of danger to the unfortunate Catholic children who chance to go to the public school, giving, as he does, a sort of excuse to the lukewarm parents and an equivocal example to Catholic pupils. Then, he is a practical denial, to the non-Catholic, of our carefully built-up case against being taxed for

schools we cannot in conscience use. "Why," the non-Catholic may well say, "is a school which is too bad for your children to learn in, very good for your adults to teach in? And will you have your cake and eat it? Do you want half the monies paid in teachers' salaries in the state schools and a pro rata share for the payment of your own teachers in your own schools?" Thus may one inconsistency be very well met by another.

Many pleas are put forward to condone the position of Catholics who teach in the public schools. The plain motive for their so doing remains the securing of a living. There are many honorable ways of making a living, and there is a certain honor in starving under certain conditions; so, at least, we think when we read of Ireland under the penal laws, or England in Reformation times or when we hear occasionally, for such things are not much known, of the plight of some poor convert in our own days. If we are not brave enough to be martyrs, will not God give us the grace to be confessors?

Some bishops have said to their people, "You shall not send your children to non-Catholic schools." Some day some bishops will say, "You shall not teach in non-Catholic schools."

"Unto Nirvana"

The San Francisco *Monitor*, which under the editorship of Mr. Charles Phillips has become one of the most alert and interesting of our American Catholic weeklies, in its edition of Feb. 14 (Vol. LV, No. 39) reproduced from our No. 3, pp. 72 sqq. B. F. V's criticism of the projected Panama Canal Exposition architecture and of a certain inscription in the triumphal Arch of the Rising Sun.¹ This elicited the subjoined letter, which the *Monitor* prints in its No. 42:

San Francisco, Cal., Feb. 18, 1914.

Editor The Monitor:

My Dear Sir—Your courteous favor addressed to Mr. Louis Levy has been referred to me for attention. In this letter you refer to an article in the FORTNIGHTLY REVIEW, headed "Unto Nirvana," which ques-

¹ This article was also reproduced *e. g.*, the *Christian Cynosure* (Chicago) approvingly by non-Catholic papers, for March.

tions the good taste of a proposed inscription on one of the triumphal arches included in the architectural scheme of the Exposition.

The inscription referred to occurs on the top of the so-called Eastern arch. This arch is surmounted by a colossal group representing the nations of the East. The proposed inscription is: "Unto Nirvana. He is one with life, yet lives not. He is blessed ceasing to be. Om mani padme om. The dewdrop slips into the shining sea."

The writer of the article takes vigorous exception to the use of this inscription, asserting that an inscription frankly intended to reflect the essentials of Buddhism should not receive a central place in a celebration by a Christian nation. This exception would undoubtedly be well founded if the inscription were what the writer evidently thinks it—that is, something central and representative in the architectural scheme, but he is mistaken in this impression.

The plan of the so-called Court of the Universe in the Exposition includes two of these arches. One of them is dedicated to the nations of the East and is the one referred to by the FORTNIGHTLY correspondent. Facing this arch on the western side of the court is another devoted to the nations of the West. It is topped by a colossal group symbolizing the Occident and will have an inscription reflecting the spirit of the West. It will, therefore, be seen that the objectionable inscription is not a central feature nor does it represent the feeling or spirit of the Exposition. It is merely a detail in a comprehensive architectural scheme.

It must be remembered that the Panama-Pacific International Exposition is for all nations. In its very concept it is a celebration by the world of the completion of a work of world-wide importance. All nations have been invited by the President of the United States to participate, and all the important nations have accepted that invitation. In architecture, as in exhibits, the Exposition must properly represent all creeds and all races. The conventional way of doing this, so far as architecture is concerned, is by dividing the nations of the world between the Oriental and Occidental and representing both.

This may be a good place to mention that neither the inscription above quoted, nor the one for the western arch, has, as yet, been definitely determined upon. The arches have not yet been built; the picture in which the inscription was seen by the FORTNIGHTLY correspondent was a picture of the architect's drawing and showed an inscription which was merely a suggestion.

The Exposition management will be very glad to receive from readers of the *Monitor*, the FORTNIGHTLY REVIEW or any other religious publications, suggestions for inscription on the western arch. It should consist of not more than twenty-five words.

Very truly,

GEO. HOUGH PERRY,

Director, Division of Exploitation. Panama-Pacific Exposition.

The proposed Western Arch is described as follows:

Over the Arch of the Setting Sun, which is to surmount the western entrance to the great Court of the Sun and Stars at the Panama-Pacific International Exposition, will be placed a magnificent sculptural group,

representing the "Nations of the West," which will be a companion to the group representing the "Nations of the East," over the Arch of the Rising Sun, at the eastern entrance.

The "Nations of the West" is a composition by three noted sculptors, and depicts the great exploring, colonizing races of the Occident. The central feature of the composition is an old-fashioned wagon, drawn by oxen—a typical "prairie schooner," such as the westward-bound pioneers of the last century used for their immigration into the Far West. In front of the wagon is "The Mother of Tomorrow," symbolizing the matron of the coming race, while two boys, "The Hopes of the Future," and a female allegoric figure, "Enterprise," surmount the wagon.

Leo Lentelli designed the four equestrian figures which represent the Latin-American, the Englishman, the Frenchman and the Indian. All of these types have left their impress upon America and upon American history. [How about the German and the Irishman? justly queries the *Monitor*]. They were leaders in discovery and in blazing the way through the wilderness and in navigating the seas. The Indians were in America first. An Italian, Christopher Columbus, from Genoa, with a crew of Spaniards and other Europeans, sailed from Palos, Spain, and discovered the western continent for Europe. The Spaniard, English, French, Portuguese and others followed and opened up and settled the land.

The enlargement of the "Nations of the West" from the sculptor's models is now in progress. The group is of heroic dimensions, and on a scale in keeping with the vast Court of the Sun and Stars which it will face when the Exposition palaces are completed.

Beneath the group it has been proposed to put the legend by Emerson: "There is a sublime and friendly Destiny by which the human race is guided—the race never dying, the individual never spared—to results affecting masses and ages."

Suggestions for an inscription on this arch may be sent to the *Monitor* or directly to the Exposition managers.

Meanwhile, is the "Unto Nirvana" inscription really to go on the Arch of the Rising Sun, in defiance of Christian faith and sentiment???

"A Chimpanzee's Vocabulary"

BY ANTHONY BECK, EDITOR OF THE CATHOLIC TRIBUNE,
DUBUQUE, IA.

Such is the catching headline of an article by George Gladden in the *Outlook* (February 7th).

Mr. Gladden says:

A great deal has been published in both magazines and newspapers during the past few years about the so-called "language" of animals, especially apes and monkeys, the term being somewhat loosely used to denote articulate speech. The ideas of Mr. Richard L. Garner on this

subject have received probably the most attention, as a result of his recent attempts to get at the language of the anthropoid apes by living among them, in a steel cage in their native jungles, and endeavoring to record their various cries by means of a phonograph. The unusualness of this undertaking at once attracted the attention of the newspapers. Every actual and many purely imaginary phases of the scheme were written about at great length, and generally by reporters who were much more anxious to produce a "good story" than to present the subject in any of its scientific aspects. In consequence there was given the widest publicity to an immense amount of the veriest nonsense, from which the average person who depends entirely upon his newspaper for information is likely to have formed an entirely false conception of this very interesting matter. . . . I can find no proof that any of the animals below man have what may be correctly called a "language"—that is, any power of intentional and articulate speech.

This view of a man closely associated with the New York Zoological Park is corroborated by Mr. Ferdinand Engholm, who has had charge of the primates' house in this same park for four years. "He has never been able to satisfy himself that either Susie or any other of the apes or monkeys ever makes deliberate use of any identifiable sound to express a concrete idea." (*Outlook*, February 7, p. 308).

Unfortunately, Mr. Gladden somewhat contradicts himself by talking of "intelligence" on the part of monkeys. This naturally suggests the descent of man from the ape. What Mr. Gladden really refers to is the power of memory possessed by these animals. Though not a faculty of the intellect, memory, aided by a wonderful instinct, enables irrational animals to perform many difficult tricks. This was strikingly shown by the trained horse, "Der Kluge Hans," which perplexed Germany for a time, but was found to be just as stupid as any ordinary horse as soon as its trainer was absent.

What is more, also the "missing-link" argument for evolution is very shaky. "Old teeth and broken shin bones and cracked skull caps," says *America* (Vol. X, No. 16), "are very interesting relics, but they scarcely form a convincing argument for a complete evolutionary process or hypothesis or theory." The pithecanthropus, Neanderthal skulls, and a few other "missing-link" relics can scarcely satisfy a sound thinker that man is descended from the ape. If evolution turned the trick, it

would have done so very gradually, and then there should be no dearth of relics showing the path of development.

As it is, the latest find of this sort turns out to be quite modern in shape. Still it is also the oldest human fossil and, consequently, raises fresh difficulties in the way of accepting the evolutionary hypothesis. (See FORTNIGHTLY REVIEW, Vol. XXI, No. 1). The Piltdown skull, which was responsible for all sorts of evolutionist vaporings in the American secular press last year, turns out to be "far less simian than the Neanderthal skulls." At the International Medical Congress Professor Keith exhibited a reconstruction of the skull made at the Royal College of Surgeons, giving a cranial capacity well up to the modern average. He pointed out some mistakes in Dr. Woodward's reconstruction of this skull. Meanwhile a congress of German scientists had already taken a similar stand. In short, while the Piltdown skull and other relics present several unsolved puzzles, the former, though dating from the earliest period of the human race known to us, is much more modern than the "missing-link" skulls.

The Piltdown skull has given another jolt to a theory that is losing favor in scientific circles. The greatest biologists are not extreme evolutionists.

And yet the air is filled with evolution talk. It is regrettable when scientists champion falsehood. But it is decidedly worse when would-be moralists and philosophers apply the consequences of an unfounded or exaggerated scientific theory to public and private morality, to political economy, and to the principles of statesmanship.

SECRET SOCIETY NOTES

[The Editor of the FORTNIGHTLY REVIEW has been requested to publish, as a companion volume to the *Study in American Freemasonry*, edited by him in 1908, and reprinted repeatedly since (B. Herder, St. Louis, Mo.), a study in other secret or semi-secret societies flourishing in the United States, whether affiliated with Freemasonry or not. To enable him to do this work more thoroughly it will be necessary to complete his collection of materials, and he hereby requests the readers of the REVIEW to forward pamphlets, clippings, and other information they may have regarding any secret or semi-secret society now in operation in this country. To keep this matter before the public, and to make immediately available at least

a portion of the information thus brought together, we shall publish in this magazine from time to time "Secret Society Notes," which we hope will prove both interesting and profitable to a wide circle of readers.]

FREEMASONS AND CRIME

President Chas. A. Blanchard, of Wheaton College, Wheaton, Ill., writes in the course of an interesting paper, "Why Do Men Join Lodges?" in the March number of the *Christian Cynosure*, p. 323.

Mr. Allen Pinkerton told my father that he was obliged to leave the Masonic lodge because criminals were always appealing to him as a Freemason to let them go. The head of the secret service in the Treasury Department of Washington told me the same in regard to his own relations. He said that he was obliged to go to his lodge and say to them that while he was at the head of the secret service he must be excused from his Masonic obligations, and he did this openly and freely because counterfeiters, violators of mail laws and other criminals were appealing to him as a Freemason to let them go.

WHY EX-MASONS WILL NOT "SQUEAL"

Masons who have been out of the order for years have told me that they would not dare to tell the truth about it for fear of having their property destroyed or their lives taken. Lodge men may say that these fears are very foolish, but at the same time they are very natural, and they are caused by what lodge men say and do. What is the sense of swearing men to have their throats cut, their tongues torn out, their bodies cut in two, their skulls broken open, and their heads cut off, unless it is intended to murder them? It is easy for persons who administer such oaths to say that they mean nothing, but persons who take those oaths, and invoke those penalties are frequently afraid, and would be fools if they were not afraid.—President Blanchard, of Wheaton College, in the *Christian Cynosure*, Vol. XLVI, No. 11, p. 325 sq.

SECRET SOCIETY RITUALS

The *Christian Cynosure* of Chicago is at present publishing, in monthly instalments, the ritual of the Brotherhood of American Yeomen. This ritual will appear in pamphlet form later. The Christian Cynosure Co. has previously published the rituals of various Masonic orders, of the Odd Fellows, Rebeccas,

Modern Woodmen of America, A. O. U. W., Red Men, Royal Neighbors of America, Good Templars, the Grange, the Independent Order of Foresters, and a number of other secret societies. Any one of these can be had for a small sum by applying to Mr. Wm. Irving Phillips, 850 W. Madison Str., Chicago, Ill.

UNITED COMMERCIAL TRAVELERS OF AMERICA

From a souvenir issued on the occasion of the national convention of the United Commercial Travelers of America, held at Natchez, Miss., in May 1913, it appears that "the Order of United Commercial Travelers of America is the only secret society in the world composed exclusively of members of one craft." . . . "It has been referred to as the commercial travelers masonry" (p. 9). "Meetings of subordinate councils are held once or twice a month for conferring the secret work. . . ." (p. 11).

The U. C. T. have an inner circle called "The Ancient Mystic Order of Bagmen of Bagdad," founded in Cincinnati in 1892, with now about twenty-five "Subordinate Guilds, all reporting to the Imperial Guild at Cincinnati." This Order, too, has a secret ritual (p. 15) and its members on festive occasions wear curious uniforms resembling those of Turkish soldiers (p. 35). We are reliably informed that there are Catholics among its more prominent members.

* * *

—George T. Redington, who died in St. Paul, Minn., March 3, and was buried from St. Mark's Catholic Church in the same city, was Grand Knight of the Knights of Columbus and a prominent "Elk." (See the *St. Paul Dispatch*, March 3). Judge John W. Willis, who was chosen Exalted Ruler of Elks of St. Paul Lodge, March 5, is a prominent Knight of Columbus.

—This year's annual mid-winter mass meetings of the State Spiritualists' Association of Minnesota were held from Feb. 19 to 22, partly in the Odd Fellows' Halls, Fifth and Wabasha Strs. and partly in the Knights of Columbus Hall, on Smith Ave. between 5th Ave. and 6th Strs., St. Paul, Minn.

—The *Christian Cynosure* frequently acknowledges gifts contributed to the National Christian Association to aid it in its warfare against the evil of secret societies. Thus we read in the March number: “I am enclosing draft for three dollars—two an offering for the work. I am glad that I can send this and shall not forget the N. C. A. work when able to help with an offering, nor at any time either, for the cause lies very near to my heart.” Another, in sending his mite, writes (*ibid.*): “I have been permitted to see quite a number of souls saved, and always give a solemn warning against ‘Secrecy.’ Some get mad, but one now and then sees the evil and withdraws.”—Among us Catholics a few zealous individuals are left to wage the great and necessary war against secret societies practically unaided.

Something About Greek Dictionaries

BY F. R. GLEANER

We see from the London *Saturday Review* that Mr. H. Stuart Jones is preparing a new edition of Liddell and Scott's Greek-English and English-Greek Lexicon for the Clarendon Press. This will be interesting news to students of Greek throughout the English-speaking world, for Liddell and Scott's has practically superseded all other dictionaries of the kind.

Liddell and Scott's lexicon first appeared in 1843. Its immediate predecessor was George Dunbar's Greek-English and English-Greek Lexicon, published in 1840. It reached a second edition in 1844, but after that was crushed out in the struggle for existence.

Before Dunbar's there was the New Greek and English Lexicon by James Donnegan, M. D., of which the first edition appeared in 1826 and the second in 1831.

It is not, however, in the British Isles, but in Germany, that we have to look for the real antecedents of Liddell and Scott. Their work, as everyone knows, was originally based on Passow, who still reigns in Germany, with many additions.

Franz Passow, born in 1786, and appointed professor at Breslau in 1815, was the first to establish firmly the right conception of a Greek lexicon as giving a life-history of every word in the language. He began with Homer and proposed to work downwards in historical order to the Attic poets and prose-writers. His work, which began in 1819, was cut short by his death in 1833, at the early age of forty-seven. Liddell and Scott made it their aim to carry on the work which he had begun. But by the time they had reached their fourth edition, their work had been so enriched from other sources and by their own labor, that they considered themselves justified in dropping Passow's name from their title-page. For so doing they could plead his own example, for he in like manner had in his fourth edition (1831) dropped from his title-page the name of Johann Gottlob Schneider, on whose *griechisch-deutsches Wörterbuch* his work had originally been based.

Schneider, whose *Wörterbuch* appeared in the first decade of the 19th century, had by the time he reached his third edition (in 1819), driven all competitors out of the field. But he was warming a viper in his bosom when he got the young Breslau Professor to make an abridgment of his work. The preface to Passow's first edition, reprinted in the third, which we have before us, details at length (18 pp. royal 8vo) the principles which guided the author, and makes interesting reading even for the non-philologist on account of his vitriolic censure of Wetzel (*ein unredlicher Mitarbeiter*) and especially Riemann (*ein vorwitziger Verschlimmbesserer*), who, Passow says, had "sown tares among Schneider's wheat."

Up to Schneider's time, as Passow took pains to insist (*l. c.*), all Greek lexicographers had simply added, without plan or system, to the vocabulary gathered together by their predecessors, so that "Greek lexicography from Stephanus to Schneider had been actually retrograding."

About Stephanus (Henri Estienne, d. 1598) and his great *Thesaurus Linguae Graecae* (4 vols. 1572 sq.) it is unnecessary to speak here. A new edition of the work, by Valpy

and Barker, was undertaken in 1829, in seven folio volumes. In it the original etymological order was abandoned in favor of one completely alphabetical.

This later Paris edition of Stephanus was contemporary with Liddell and Scott, and they helped themselves from it during their course. In the schools Schrevelius reigned up to the appearance of Liddell and Scott, who had to plead justification for writing in English. The *Lexicon Manuale Graeco-Latinum, Analyticum, et Latino-Graecum* of Cornelius Schrevelius appeared in Leyden in 1657 (or 1654). It was based upon Scapula, whose dictionary had seen the light at Basle in 1597 and, rightly or wrongly, has always been regarded as stolen from Estienne's *Thesaurus*, on which Scapula had been engaged as a proof-reader.

FLOTSAM AND JETSAM

Catholics and Politics

Here is a thought-provoking paragraph from a timely article contributed by the Rev. John A. Ryan, D. D., of St. Paul Seminary, to the *Columbiad* (Vol. 21, No. 1) :

Of all the phases and proposals of social reform, the most difficult is that which involves legislation. A very great part, perhaps the greater part, of the betterment measures that we desire to see realized, can be brought about only by legislative bodies. Thus we are immediately confronted with the field of politics, and most of us are probably afraid of politics. One of the consequences of this timidity is that Catholics have been to a considerable extent misrepresented by their fellow-Catholics in public life. For example, how few of the Catholic members of Congress during the last twenty years have been

conspicuous for activity on behalf of measures conducive to social and industrial justice? More frequently they have been found in opposition, and among the supporters of special privilege. Happily there has been a change in this situation, and we can now point to at least three senators and a large number of representatives who can be relied upon to promote all reasonable proposals of legislation making for social betterment and the lessening of exploitation. What is most needed now is a more general conviction among the rank and file of Catholics that the solution of the social question, and the removal of the bad conditions surrounding a large proportion of the laboring population, must to a great extent be effected by laws; and a keener consciousness of our duty to support the men and the measures that will best promote this end.

Maeterlinck and the Index

The announcement that M. Maeterlinck's books have been put on the Index has caused a certain amount of wonder, as some of his productions are harmless enough and, un-Christian as are others, there are many worse writers alive of whom the Holy Office takes no cognizance. "From the study of reviews in the secular press," says the *Month* (No. 597), "many of us could compile an index of volumes which, on grounds of mere natural decency, should not be read, yet the Roman authorities have not troubled to condemn them. There are two misconceptions which underlie this feeling of surprise. The first is that the Index is meant to be exhaustive, whereas only those books and writers that have been formally brought before the notice of the Holy Office are pronounced upon. And the second ignores the fact that, although a bad writer may write a harmless book, the reading of what is harmless may easily lead the unwary to read the harmful. We do not think that Catholics have much to regret in the banning of M. Maeterlinck. He is not a thinker, but rather a literary virtuoso, and his word-spinning and preciousness convey no spiritual message of value. Christians have nothing to learn from those who are utterly blind to the meaning of Christianity.

Talosophy

A new science, which is at the same time an art, has been discovered in Cleveland, O.—Talosophy. It is defined by its discoverer as the art of making happiness epidemic. Talosophy stands for "organized and specialized Appreciation." If you ask for the etymology of the word, you thereby immediately betray your defective classical education. For Talosophy, by a new principle of Grimm's Law discovered and perfected in Cleveland, is formed from the initial letters of the name, The Appreciation League, plus the Greek suffix "osophy," on the same principle as meatosophy, the science of cookery; cheerosophy, the science of optimism; sexology, the science of publicity; healthology, the science of health. The Appreciation League is growing rapidly. Each member wears a button and pays an annual fee of \$1.50. The observance of the League's chief rule is not difficult:

Is the conductor, the corner policeman, or the clerk polite, courteous, attentive, or helpful? Ask his name, tell him you are a Tal, and that it is part of your pleasant duty and privilege to report to The Appreciation League persons who are courteous, and that The Appreciation League will notify his employer. Cards for reporting acts of kindness, courtesy, politeness, will be furnished in packs of twenty upon receipt of twenty-five cents to pay for the postage on reports to employers.

An Eastern humorist remarks:

If I speak earnestly in behalf of the Talosophic movement—a movement for organized and specialized Appreciation—it is because any form of organization for ethical betterment moves me profoundly. Let me beseech my readers to omit no opportunity, wherever it presents itself, to send for a button and a membership card. Organize, my friends, for the purpose of loving your parents; organize to get up at seven in the morning; organize for the purpose of teaching your infants to hold the spoon in the right hand; join an association for the purpose of taking the street-car to your office in the morning. For the world will be redeemed only by organization and sending \$1.50 to Cleveland, Ohio.

Urban Congestion

The factor of urban congestion in the cities of the Atlantic Coast is concededly one of the outstanding problems of immigration. It is therefore of interest to see what has hitherto been accomplished in the way of a more even geographical distribution of immigrants. The latest report of the Com-

missioner General of Immigration says: "There can be no question but that many of the evils that grow out of our present excessive immigration would be remedied, or at least alleviated, if the congestion of aliens in our large centres of population could be broken up. Distribution of admitted aliens is a thing much to be desired."

A commentary on this statement is offered in the thirteenth annual report of the Industrial Removal Office operating in New York City. Since 1901, this bureau has been instrumental in transplanting something more than 71,000 aliens from New York, Philadelphia, and Boston, to homes in 1,155 cities and towns in every State of the Union and Canada. The West Central States have taken half of this number.

If such results can be attained by private initiative operating with comparatively limited resources, it is plain that very appreciable results could be obtained if government agencies were to coöperate with private effort.

ET CETERA

Two or three friends have kindly responded to the appeal in No. 5 for a fund from which to defray the expense of sending the FORTNIGHTLY REVIEW to public reading rooms and other places where its regular perusal is likely to do good, and to missionaries and other needy individuals and institutions that

constantly ask for free copies and subscriptions. The money contributed has been applied in a manner in which it will bring the best results. If more were contributed, more good work could be done. The need of a fearless and outspoken Catholic review is greater than ever before in this country, and

the FORTNIGHTLY is more than ever in need of assistance in order to spread its influence in circles which it can reach in no other way than through the generosity of those who believe in the cause it has served faithfully and without stint for over twenty years.

*

The Post Office regulations require that publishers collect the price of their publication from subscribers within a reasonable time after the expiration of a year. Delinquent subscribers can be served only under the penalty of increased postage, which imposes a heavy and altogether unnecessary burden. For the information and convenience of our subscribers we go to the expense of putting a label on each paper to indicate the expiration of the year period. In addition, we send prompt notice to all subscribers when their subscription expires, and recently bills have gone out from this office to those who are in arrears. Did you receive such a bill? Or does the label on your paper indicate that your subscription has expired? If so, a renewal remittance will prove your loyalty to the cause which the REVIEW represents and save its publisher worry and expense.

*

On page 6 of the Cincinnati *Catholic Telegraph* for January 15th appeared the following advertisement:

DANCING Prof. Wright
 —4th & Sycamore St.
 Waltz, Two Step and Schottische
 taught in Private lesson before entering
 class. Receptions Thursday and
 Saturday Evenings.

Page 1 of the same issue featured the subjoined news item:

Several European Bishops formally denounced the "Tango" dance as im-

moral. Cardinal Amette, Archbishop of Paris, has officially forbidden his flock to dance it on the ground that, being lascivious, it is a serious offence against morals and is consequently a sin which must be confessed. He has also condemned other immodest dances as well as the immodest dress for women that is now the fashion.

No official pronouncement of this grave matter has been made by the Holy See; but the *Osservatore Romano* applauds the prelates who have protested against these evils, and notes with satisfaction that their utterances have already brought about some change for the better in Roman society.

Two weeks later, on January 29th, Prof. Wright's advertisement appeared in the same paper, same page, in this changed form:

DANCING Prof. Wright
 —4th & Sycamore St.
 Waltz, Two Step, Schottische, Tangos,
 One Step, and Hesitation Waltzes
 taught Privately before entering class.
 Tango class Thursday and Saturday
 Evenings.

No doubt the enterprising "Professor" means to coin money out of the curiosity aroused among Catholic young people by the sensational reports regarding the "tango."

But we are sure Editor Hart of the *Catholic Telegraph* will cross this sordid speculation if his attention is called to the matter.

*

The Grand Knight of a San Francisco council of the Knights of Columbus in a newspaper interview defends the behavior of the members of his council and their guests who "tangoed" unabashed through an entire evening at a recent social function held under the auspices of the council. The local diocesan organ, in a recent issue, vehemently denouncing the newfangled dance, threatens to publish in its columns the names of Catholics engaging in public in the evolutions of the same.

...In the meantime, the society columns of the dailies are everywhere overflowing with reports of popular addiction to the allurements of this and kindred dances in fashionable circles, good, bad, and indifferent. It is by no means impossible that the craze is fed upon the excessive "publicity" which it has received at the hands of both friends and foes.—Sacramento (Cal.) *Catholic Herald*, Vol. VI, No. 46.

*

"How to save a thousand steps a day is the lesson of the Efficiency Kitchen." Are the steps thus saved to be expended in tango exercise?

*

Asher Sheldon, of New Haven, Conn., who recently celebrated his one hundredth birthday, enjoying good health, attributes his long life to plenty of hard work, moderation in eating, lots of walking, non-use of stimulants and tobacco, and observance of the old adage "early to bed and early to rise," etc.

*

Our shortage of meat animals is pronounced by the U. S. Agricultural Department to be not impossible of remedy—at least in part. Many unusual causes have brought about the trouble. Among them are the shrinkage of the ranges; the severe drought of 1913 in Kansas, Nebraska, and Oklahoma; the increase in land values, with resultant rise in the cost of labor, stock, and feed, and the disappearance of local slaughtering-houses and local markets. To these are added certain problems arising out of the "increased tendency to operate farms under short-term leases, with no incentive to maintain soil fertility through stock raising; possession of leased farms changed at wrong season of year for handling stock economically; enormous losses from

cholera in swine, and the competition of higher prices for other farm products." A committee of farm experts is examining the economic question of the cattle shortage. Much was learned last year about precautions against drought; the encroachment of the farms on the ranges need result in no extraordinary diminution if local markets can but be provided. Education may teach the value of stock raising for maintaining the soil. Attention to the question of middlemen ought to show why production-cost has increased so much faster than selling price.

*

We are glad to be able to credit the *N. Y. America* (Vol. X, No. 16) with the subjoined observation:

The *British Review* for January contains an excellent historical defence of the rights of the French-Canadian, from the pen of that well known writer on Catholic matters in Canada, Mr. F. W. Grey. The *London Times* praises it, and says that it makes clear that peace in Canada can be obtained only by the respecting of French Canadian "prejudices." This unfortunate word throws a flood of light on the attitude of the English mind, even when friendly, showing how its sympathy goes out spontaneously, not to the persecuted French, but to the Orange aggressor; and that if the former are to retain anything of their own, they are to do so by way of mere concession resting upon an intellectual conviction of its utility. Let us point out to the *Times* and to its readers that *the cherishing by a people of its language, its customs, its religion, is not a prejudice, but an essential racial characteristic.* When the language, the customs, the religion are such as the French Canadians cling to, it becomes a virtue. As soon as the English in Canada, as distinguished from the Orange minority, understand this, peace and harmony will not be far off.

The passage set in italics has been underscored by us. It enunciates a truth too little understood in Eng-

land and even less by English-speaking America.

*

Gilbert K. Chesterton's life of Browning, in addition to some original and interesting suggestions about the poet, made two things clear in regard to Mr. Chesterton. One of these was that he had a remarkably keen scent for a paradox, and the other was that he was remarkably pleased with himself when he caught one. No one can read his latest books without realizing that this passion has not only grown upon Mr. Chesterton, but mastered him. Apparently he lives to hunt paradoxes and writes to display them, and truth to say, they are frequently brilliant and sometimes true; but he is so intent on being clever that he often forgets to be critical, while we become so absorbed in the game that when he occasionally says a pregnant thing in plain English, we are likely to miss it.

*

A young man whose father had been for many years a Freemason, was approaching his majority. He asked his father whether he had better unite with the Masonic lodge. The father very positively answered: "No." The young man was greatly surprised and said: "Why, what is there wrong with the lodge? You have been a member of it all your life. I supposed it must be a good thing and have been looking forward to membership in it. Is there anything wrong about it?" "No," the father replied, "Nothing particularly wrong but it is so silly; it is like

a parcel of calves in a pen sucking one another's ears."

*

"Between expediency and right purpose," truly says a writer in the *Ave Maria*, "there is simply no question at all. The strength of all the hosts of heaven is with him who is faithful to the right."

*

A heading in the *Daughters of Isabella Herald*: "Beautiful Ritualistic Ceremonies," elicits the following observation from the *Milwaukee Catholic Citizen* (Vol. 43, No. 17): "We confess our surprise at the use of the term 'ritual' in such a connection: for Catholics there is only one 'ritual,' that of the Church of God."

*

The Rev. L. F. Schlathoelter, of Troy, Mo., informs us that he has received a reply to his request, addressed last June to the Holy Father, for a definition of the term "*crebro*" as used in the decree "*Sacra Tridentina Synodus*." The reply came in form of a note, in the Italian language, handed by Msgr. Piscini, private secretary to His Holiness, to Msgr. A. De Waal, and reads as follows:

The American priest, Schlathoelter, insists on having an absolute answer as to the meaning of the word *crebro* in the Communion decree. An absolute definition of *crebro* cannot be given, because the word has a relative meaning, varying according to persons, places, and circumstances, so that for the mother of a family, or for a servant, it may mean every two weeks or every month; for another, every week; for still others two or three times a week.

LITERARY NOTES

—*Catholic Book Notes* (No. 191) says of *The Everyman Encyclopaedia*, now widely advertised: "So far as we have tested it, the work, under the editing of Mr. Andrew Boyle, is generally well done. Our only regret is that the care which seems to have been exercised upon other subjects should not have been extended to Catholic matters. Even here we find that certain common misconceptions have been avoided; but it is necessary to protest against the perpetuation of others which are likely to gain fresh currency from their publication in a work which will have the world-wide circulation that in most respects it deserves. In the article 'Jesuits' we find in their crudest form calumnies which one had hoped had been abandoned by educated men."

—An impression seems to have got abroad in certain quarters that the new Catholic translation of the Scriptures has been abandoned because of adverse criticism and want of support. The *Month* (No. 597) assures its readers that nothing could be farther from the truth. "The work has already met with quite adequate support, and it is reasonable to suppose that the later, more considerable instalments will excite even more interest. And as for adverse criticism, while there has been much helpful suggestion, only three out of a large number of reviews could be called hostile in tone, and two of these, if not the whole three, were written by the same person. The translation of the first Epistle to the Corinthians is at present going rapidly through the press. Considering its length and importance, its appearance has not

been unduly delayed and, meanwhile, other sections of St. Paul's Epistles are ready for the careful scrutiny of the official censors, who under this aspect may be considered collaborators in the work."

—Under the editorship of Prof. Julius Goebel, of the State University of Illinois, the *Deutsch-Amerikanische Geschichtsblätter*, which used to come out monthly and for a while appeared to have died with their former editor, the late Emil Mannhardt, have been revived in the form of a year book. The current (twelfth) volume comprises no less than 600 octavo pages and presents a number of interesting and valuable papers, some in German and others in English. We can mention only a few of the more important titles: *Briefe deutscher Auswanderer aus dem Jahre 1709* by Prof. Goebel; *Die erste deutsche Einwanderung in das Mississippital*, by Alexander Franz; *Der deutsch-amerikanische Journalismus und seine Verbreitung von 1800 bis zur Einwanderung der sog. Dreisiger*, by H. A. Ratermann; *Anfänge und Entwicklung der Musik und des Gesanges in den V. St. während der ersten Hälfte des 19. Jahrhunderts*, by the same; *A Political Prophecy of the Forty-eighters in America*, by Julius Goebel, jr.; *Lincoln and German Patriotism*, by Paul Selby; *Neuere historische Erscheinungen in der deutsch-amerikanischen Literatur*, by Wm. A. Fritsch. The plan of issuing these contributions in the form of a year book commends itself for the reason that it enables the editor to print long papers and documents in full, without splitting

them up into instalments. The *D.-A. Geschichtsblätter* have gained not only in form but also in substance and scientific method under the direction of Professor Goebel, and we hope that his work will be properly appreciated by the German American Historical Society of Illinois, which publishes the year book, and especially by the great and intelligent public to which its contents appeal. (*Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois. Herausgegeben von Julius Goebel, Professor an der Staatsuniversität von Illinois.* Chicago. 1913. Vol. XII. 1912. Subscriptions should be sent to the Society's headquarters, 5 S. Wabash Ave. (Chicago Ill.)—A. P.

—*Romance on El Camino Real.* By Jarrett T. Richards, LL. B. (B. Herder. \$1.35 net.) Reviewers have long been looking for the great American Catholic novel. It would be quite imprudent, not to say an encroachment upon their prerogative, to hail the the story before us as the expected work of art. Let the arbiters of literary fates and fames vindicate their own reputations as judges, provided they permit the mere consumer to notify his fellows of the appearance of a novel purely American, simply Catholic, and with a distinct literary flavor. A picture of southern California in the late sixties is presented, and one would go far to find time and place more crowded with the elements of romance. The young hero works out his spiritual and material fortunes in the midst of such a variety of characters, scenes, and events as are seldom assembled within the covers of one volume, and the chronicler deals with his material as a true artist manages his colors, skill and love for the task, making writer and

reader alike unconscious of difficulties. The publishers should be congratulated on the appearance of this work. The exquisite drawings by Alexander F. Harmar have been beautifully reproduced on special paper, and these together with the tasteful binding and excellent printer's work gives adequate form to the finest work of fiction yet produced by an American Catholic.—S. T. OTTEN.

—Strangely enough, Duns Scotus, the famous Franciscan theologian and philosopher, has been accused of Modernistic leanings. Prof. S. Belmond (O. F. M.?) undertakes to defend him against this baseless charge in a learned study, titled *Dieu: Existence et Cognoscibilité* (Paris: Gabriel Beauchesne & Cie. 1913. 4 fr., paper), which is the first of a projected series of *Études sur la Philosophie de Duns Scot.* M. Belmond is at great pains to set free the reasonings of the *Doctor Subtilis* from the false meaning which certain modern adversaries have read into them. The book is divided into three parts: The Existence of God, What We Know of Him, and The Knowledge of God. Those who have a taste for Scholastic metaphysics, and especially if they are interested in the nature and application of the Scotist concept of the *univocum*, will derive pleasure and profit from Prof. Belmond's profound and clearly phrased apology.—A. P.

—*On Prayer and the Contemplative Life* by S. Thomas Aquinas. By the V. Rev. Hugh Pope, O. P. With a Preface by V. Rev. Vincent McNabb, O. P. xii & 272 pp. 12mo. Benziger Bros. 1914. \$1.37, post-paid). St. Thomas has left us no formal treatise on mystical theology. His teachings on this sub-

ject are scattered through his various works. No synthesis of them is attempted in the present volume, which is simply made up of the treatises on religion, devotion, prayer, and the contemplative life from the *Summa Theologica*, admirably rendered into English, with appropriate passages added here and there from St. Augustine and Cardinal Cajetan's Commentary. The volume is designed to counteract the false view, now so widely current, as if the spiritual life meant a life of ecstasy and vision. There is nought in these chapters touching supernatural manifestations. For St. Thomas the contemplative life is but the natural life of a man who is serving God and who devotes a certain portion of his time to the study and contemplation of divine things. There is a fine Introduction by Fr. Pope, "On Prayer and the Contemplative Life," and a spirited Preface by Prior McNabb, from which we cannot forego a characteristic quotation: "The message and method of S. Thomas are part of that strange rigidity of the thirteenth century which is one of the startling paradoxes of the ages of faith. It is surely a consolation that these ages of a faith which moved mountains, or at least essayed to remove the Turk, were minded to express their beliefs in the coat of mail of human reason! The giants of those days, who in the sphere of literature were rediscovering verse and inventing rhyme, and who in every sphere of knowledge were bringing forth the sixteenth and nineteenth centuries, were not so blinded by the white light of vision as to disown the Greeks. They made the *Ethics* of Aristotle the four-square walls of the city of God; they expressed the mysteries of the Undivided Three in terms of

the Syllogism. Thus they refused to cut themselves off from the aristocracy of human genius. They laid hands—but not violent hands—on the heritage of the ages. No philosophers have ever equalled their bold and lowly-minded profession of faith in the solidarity of human reason. For this cause S. Thomas, who is their spokesman, has now become an absolute necessity of thought. Unless the great Dumb Ox is given a hearing, our mysticism will fill, not the churches, but the asylums and the little self-authorized Bethels where every man is his own precursor and messiah." We heartily recommend this excellent book.—A. P.

—*Children of the Gael*. By Charlotte Dease. (Benziger Bros. Price 75 cts.). Eight stories previously published in Irish and English Catholic periodicals. Each presents a character study, very clearly and cleverly drawn. The vein of superstition, rightly or wrongly attributed to the Irish character, plays a conspicuous part in these tales and is not always set in the proper light by the author.—S. T. O.

Statement of the Ownership, Management, etc., of The Fortnightly Review, published semi-monthly at Techny, Ill., required by the Act of August 24, 1912. Sole Owner Editor, Business Manager, and Publisher, Arthur Preuss, whose postoffice address is St. Charles, Mo. No bondholders, mortgagees, or other security holders.

(Signed) ARTHUR PREUSS, Publisher
Sworn to and subscribed before me this 23rd day of March, 1914—Victor A. Gummersbach, Notary Public. My Commission expires May, 5th, 1916.

Est. "Amerika" 1872
Daily, Sunday & Semi-weekly German Journal
**Job Printing done with
Neatness and Dispatch**
18 South 6th St. St. Louis, Mo.

BARGAINS IN OLD BOOKS

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

*Roscoe, W., The Life and Pontificate of Leo X. Four vols, quarto. Liverpool 1805. \$2.50.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

*H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

*P. Haffner, Grundlinien der Geschichte der Philosophie. Mainz 1881. (Like new.) \$1.25.

Phillips, G., Compendium Iuris Ecclesiastici. Ratisbon 1875. 50 cts.

München, Nic., Das kanonische Gerichtsverfahren u. Strafrecht. 2 vols. Köln 1874. \$3.

Hollweck, Jos., *Die kirchlichen Strafgesetze*. Mainz 1899. \$2.

Schumacher, M. (C. S. C.), The Knowableness of God. Notre Dame, Ind. 1905. 65 cts.

Bismarck, Fürst, Gedanken und Erinnerungen. Stuttgart 1898. \$1.60.

Nitti, E., Catholic Socialism. London 1908. \$1.80.

Spalding, J. L., Socialism and Labor. Chicago 1902. 70 cts.

Rauschenbusch, W., Christianity and the Social Crisis. New York 1908. \$1.20.

Klarmann, A., The Crux of Pastoral Medicine. 2nd ed. N. Y. 1905. 60 cts.

Hamann, E. M., Emilie Ringseis. Mit 6 Bildern. Freiburg 1913. 80 cts.

*Geschichte der Kriege in Europa seit 1792. With maps. 11 vols. Damaged. Leipzig 1827 sqq. \$6.

Druzicki, G. (S. J.), Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica. Ratisbon 1913. Prayer book format, bound in flexible leather, \$1.

Benz, Karl, Die Stellung Jesu zum alttestamentlichen Gesetz. Freiburg 1914. 50 cts. (Paper covers.)

Braun, Jos. (S. J.), Spaniens alte Jesuitenkirchen. Ein Beitrag zur Geschichte der nachmittelalterlichen Architektur in Spanien. Freiburg 1913. 95 cts. (Paper covers.)

Price, G. E., England and the Sacred Heart. Illustrated. London 1913. 70 cts.

D'Alès, A., L'Édit de Calliste. Étude sur les Origines de la Pénitence Chrétienne. Paris 1914. \$1.15. (Paper covers.)

Fassbinder, Franz, Friedrich Hebbel. Köln 1913. 30 cts. (Wrapper.)

v. Oer, Seb. (O. S. B.), Der Ahnen wert! Ein Wort an den christlichen Adel. Freiburg 1913. 85 cts.

Bridgett, T. E., A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S. J. London folio edition of 1908. \$3.83. (Like new; original cost \$7 net).

Society, Sin, and the Saviour. Addresses on the Passion of Our Lord. By Rev. Bernard Vaughan, S. J. London 1908. 82 cts.

Rose, V., Studies on the Gospels. Tr. by R. Fraser. London 1903. 79 cts.

Kaulen, F., Einleitung in die Hl. Schrift. 3rd ed. Freiburg 1890. \$1.70.

Buehrle, Marie C., Weber's Goliath. Translated into English. "A Tragic Love Tale of the North." Techny, Ill., 1913. 35 cts.

Pember, Mrs. E. G., Lyrics and Songs, Sacred and Secular. Boston 1913. 30 cts.

Allen, Card, A Brief Historie of the Martyrdom of Father Edmund Campion and His Companions. (Ed. by J. H. Pollen, S. J.) London s. a. 83 cts.

Cook, A. S., The Higher Study of English. Boston 1906. 80 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Many valuable Eucharistic papers). London 1909. Illustrated. 90 cts.

Lanslots, D. I. (O. S. B.), Spiritism Unveiled. London 1913. 60 cts.

Pagés, Helene, Ehrenpreis: Eine Festgabe für Erstkommunikanten. Illustrated. Freiburg 1913. 75 cts.

Giraud, S.M., Jesus Christ, Priest and Victim. (Meditations on the Life of Our Lord). Tr. by W. H. Mitchell. London 1914. \$1.25.

Miller, A., F. X. von Linsenmann's Gesammelte Schriften. I. München. 1912. \$1.

Coyle, Henry, Lyrics of Faith and Hope. Boston 1913. 35 cts.

Funk, F. X., Lehrbuch der Kirchengeschichte. 4th edition. Paderborn 1902. \$1.60.

Martindale, C. C. (S. J.), Old Testament Stories. With 12 Illustrations in color. London 1913. 85 cts.

Schuyler, Henry C., A Divine Friend. Illustrated. Philadelphia 1913. 78 cts.

Bargains in Old Books (Cont.)

*Rinieri, I. (S. J.), Napoleone e Pio VII (1804-1813). Relazione Storiche su documenti inediti. Torino 1906. 2 vols. \$2.50.

Theo. S. Fay, The Three Germanies. 2 vols. New York 1889. \$1.50.

Wacker, Th., Entwicklung der Sozialdemokratie in den 10 ersten Reichstagswahlen. Freiburg 1913. \$1.50.

Stuart, Janet E., L'Education delle Gioviette Cattoliche. Rome 1913. 50 cts.

Berg, L., Gero, Erzbischof von Köln 969-976. Freiburg 1913. 65 cts. (Wrapper).

Lejeune, P., Counsels of Perfection for Christian Mothers. Tr. by Francis A. Ryan. St. Louis 1913. 80 cts.

Cremer, H., *Biblich-theolog. Wörterbuch der Neutestamentlichen Grä-tät.* Gotha 1866. \$1.12.

Jörg, Jos. E., Geschichte des Protestantismus in seiner neuesten Entwicklung. Freiburg 1858. 2 vols. bound in one. \$1.25.

Hoyer, Joh. G., Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis Ende des 18. Jahrh. Göttingen 1797. 2 vols. \$1.50.

*Helfert, J. A. von, Geschichte der österreichischen Revolution. 2 vols. Freiburg 1907 & 1909. \$3.

Barham, R. H., The Ingoldsby Legends. Phila. s. a. 2 vols. \$1.10.

McKee, Th. H., The National Conventions and Platforms of all Political Parties 1789-1904. 5th ed. Balto. 1904. 65 cts.

Berthe, P., C. SS. R., Jesus Christus. (German tr. by W. Scherer). Ratisbon 1912. \$1.15

*Kaltwasser, J. F. S., Des Plutarchus von Chaironeia vergleichende Lebensbeschreibungen. 12 vols. Magdeburg 1799 sqq. \$6. (Some bindings damaged).

Belmond, S., Études sur la Philosophie de Duns Scot. I. Dieu: Existence et Cognoscibilité. Paris 1913. 80 cts. (Paper covers.)

These books, except where otherwise noted, are bound and in fair condition. The prices include postage. Only those marked * are net, which means that the buyer has to pay postage, express or freight charges extra, over and above the price quoted. In ordering net books, please indicate how you wish them to be sent. Cash must accompany all orders.

BARGAIN BOOK CO., 804 CLAY STREET, ST. CHARLES, MO.

*Duhr, B. (S. J.), Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II. In three large 8vo volumes, richly illustrated. Freiburg 1907 and 1913. \$12.

Rowe, J. G., The Pilgrims of Grace. A Tale of the Time of Henry VIII. London 1914. \$1.

Becker, W. (S. J.), Christian Education, or The Duties of Parents. St. Louis 1899. 90 cts.

Haefeli, L., Samaria und Peräa bei Flavius Josephus. Freiburg 1913. 55 cts. (Paper covers.)

Mathies, Msgr. P. de, Predigten und Ansprachen. 3. Band. Freiburg 1913.

The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor. London 1908. 84 cts.

Will, A. S., Life of Cardinal Gibbons. Baltimore 1911. \$1.50.

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud por el Padre Eutimio Tamalet. Freiburg 1913. 40 cts.

Mayrhofer, Joh., Zauber des Südens. Reisebilder. Illustrated. Ratisbon 1913. 46 cts.

*Saint Simon's Memoirs of Louis XIV. 3 vols. \$2.50.

Leigh, O. H. G., English Belles-Lettres. Selections from Alfred the Great, R. Ascham, G. Gascoigne, Ph. Sidney, J. Selden, Th. Browne, J. Arbuthnot, Lord Bolingbroke, Thos. Chatterton, S. T. Coleridge. (Universal Classical Library). \$1.10.

*Hausen, H. v., Allg. Militär-Encyclopädie. 4 vols. Leipzig 1857. \$2.50.

Vering, Fr. H., Lehrbuch des Kirchenrechtes. 3rd ed. Freiburg 1893. Full morocco, in superb condition. \$2.35.

Spargo, John, Socialism. New York 1906. 80 cts.

Galwey, Fr., S. J., Lectures on Ritualism. 2 vols. London 1879. \$1.50.

Lescher, W., O. P., Bonjohannes' Compendium of the Summa Theologica of St. Thomas Aquinas, Pars Prima, Translated into English. London 1906. \$1.40.

International Catholic Defence

A useful part of the work of our various Catholic Truth Societies has always been the refutation of misstatements as to Catholic doctrine and practice appearing in the non-Catholic press, and the exposure of the strange and wonderful stories of "escaped nuns," "converted priests," convent cruelties, and such like which find their way from time to time into even respectable newspapers, and form the stock-in-trade of a certain class of journals that have unfortunately multiplied in numbers and circulation during the past few years.

Where the scene of these alleged scandals is laid at home, it is no very difficult matter to get at the facts; but in the case of tales coming from foreign countries, the work is not an easy one, unless one has a trustworthy correspondent on the spot, who will take the trouble to investigate and make a report.

In Europe there are various Catholic agencies which make it their business to deal with newspaper attacks. *Catholic Book Notes* (No. 191) gives a useful survey of them as follows:

A centre of correspondence is supplied by the Belgian agency, the *Comité de Défense contre les attaques de la Mauvaise Presse*, whose headquarters are at Seraing, near Liège.

The Belgian Committee does more than merely reply to scandalous misstatements in the newspapers. It has a legal sub-committee of lawyers who examine cases where action in the law courts is possible, and institute proceedings for libel. It has been more than eight years at work, and so successfully as to inspire the anti-Catholic journalists of Belgium with a salutary caution. In cases of libel the Belgian courts have the power of awarding damages, and passing also in bad cases a sentence of imprisonment, and they invariably order a full record of the judgment, summing up the evidence, to be published at the expense of the libeller in his own newspaper and in several others selected by his victim. Such action is taken

not only where Belgian subjects are concerned. The Committee replied to a slanderous attack on Cardinal Sérafino Vannutelli by bringing, with his assistance, a successful action for libel in the Belgian courts.

The agency for Germany—with its headquarters at Düsseldorf—is the *Pax Verein von Katholischen Priestern Deutschlands* (Pax Union of Catholic Priests of Germany). It has correspondents throughout the German Empire and issues each week a circular—the *Pax-Informationen*—which deals with current attacks in the press in the form of paragraphs or short articles stating the real facts. These are sent out type-written on one side of the paper only, so that the Catholic newspapers can use the matter as it stands. There are branch organizations for Silesia at Troppau and for Polish Prussia at Posen, this last being in touch with Catholic Poland generally.

The Belgian and German centres are the most completely organized. But there are centres also in France (at Paris), Spain (the *Liga nacional de defensa del clero*), Holland (the “*Petrus Canisius Defence Association*”), Luxemburg, Austria (two centres at Innsbruck and Gratz), United States (at the Apostolic Mission House near the Catholic University, Washington), and in Chili and Brazil in South America. Steps are being taken to organize centres in other countries. It is understood that the secretary or director of each centre will supply information on any point referred to him from any other centre.

Useful international work has already been done in this way. The chief difficulty is that it sometimes takes a considerable time to carry through the necessary exchange of questions and replies: for the organization has not the means to bring the cables and telegraph lines into its service and has to use the post only. But the exchange of the information issued from time to time from the various centres and the filing of these documents in some cases supplies the means of a reply to an attack without the need of further correspondence with a foreign centre.

The work of International Catholic Defence is as yet only in its initial stage, and we hope that it will develop into a very useful international agency. In England a special sub-committee of the Catholic Truth Society has been formed for co-operation in the undertaking at 69 Southwark Bridge Road, London, S.E.

In the West, the Central Bureau of the Catholic Central Society, located at St. Louis, Mo., has put itself in communication with the Pax Society of Germany and begun the publication of an "antidotal" monthly magazine called "The German American Ketteler." We trust the present paper will call still wider attention to the work of International Catholic Defence and enlist in its service all who are able to contribute either by their pen or from their purse.

Notes on the News of the Day

Bishop Conaty, of Los Angeles, we see from the Denver Catholic Register (Vol. 9, No. 34), in an official letter has called the attention of the pastors of his diocese to the Employers' Liability Act passed by the legislature of California at its last session, and to the fact that under this new law all employers must cover by insurance their liability to persons in their employ who may be injured in the discharge of their duties. This means, we suppose, house-keepers, man and maid servants, janitors, etc. Whether it includes teachers we do not know. As several States now have employers' liability laws, it would be well for the ecclesiastical authorities in a number of other dioceses to look into this matter and take proper precautions.

*

Beethoven's mother was consumptive, and his father a sot. These facts lead Dr. James Frederick Rogers to suggest, in the Popular Science Monthly, that the overzealous eugenicist should pause and ponder whether we have as yet sufficient knowledge of the conditions governing heredity for the passing of any save the most tentative laws toward the regulation of lives that are to be.

Fifteen thousand gallons of California wine, the newspapers tell us, are now on their way to France. They'll come back bottled and labelled in such a manner as amply to repay all the costs of transportation.

*

The University of Wisconsin is to be studied and reported upon just as if it were a mere city. What is really needed, opines the N. Y. Evening Post, is a bureau of research for investigating research bureaus.

*

El Paso, Texas, has been raised to the dignity of an episcopal see, with jurisdiction extending over thirteen counties that hitherto belonged to the Diocese of San Antonio, two counties from the Diocese of Dallas, and those counties in New Mexico which heretofore belonged to the Diocese of Tucson, of which El Paso was formerly a part. Bishop Granjon of Tucson, in announcing the change in a circular letter to his clergy and the faithful of the Diocese, dated April 5, says: "...we rejoice doubly at the advent of the new bishopric, and our affectionate greetings go out to it....At the same time, as we turn our eyes to our own beloved Church of Arizona, and find her now confined to the boundaries of the state, we cannot refrain from a feeling of deep joy at the opportunity thus given us to concentrate our efforts, and to apply to the cultivation of the reduced, more compact field, closer attention, renewed zeal, and intensified energy."

*

The discussion and exploitation of the evils of life which have been current for some time past, have left a residuum of good. If nothing else, we have acquired from it all a deepened sympathy and pity and an enhanced desire for social justice. But the thing has also unquestionably given most sane people the sensation of a bad taste in the mouth. It is a fashion that, fortunately, is passing; and as we turn to the future, we may trust that hereafter more emphasis will be placed, not only upon the things that are true, even if unpleasant, but also upon those that are lovely and of good report.

An electric "buzzer" has been installed in a Protestant church in St. Louis—"to repress too much sociability on the part of members," it is explained, not to keep the congregation awake.

*

The President of the United States is not treated by the newspaper "artists" with the respect that his office deserves. We do not believe in suppressing objectionable cartoons, but we do think that the press ought to have such respect for the highest office within the gift of the people, and for the man who holds that office by the people's mandate, as to restrain it from publishing cartoons that ridicule the President and his official actions.

*

The full privilege of the parcel post has been granted to books weighing more than eight ounces, but is nothing to be done for the struggling author? How long must he bear the burden of first-class letter postage going—and often returning—on the manuscripts he so hopefully submits to the publishing magnates for inspection? Our new parcel post will not attain its full usefulness until the cheaper rates are placed at the disposal of the Muses.

*

The annual bestowal of the Laetare Medal serves two more or less useful purposes:—(1) it brings the University of Notre Dame prominently before the public at least once every year, and (2) it gives the Catholic press a welcome chance to indulge in buncombe.

The recipient of the medal for 1914 is Chief Justice E. D. White of the United States Supreme Court, who has a clean and honorable record as a lawyer and judge, though his distinctive merits as a Catholic are not apparent from the published eulogies. The Boston Republic (Vol. 33, No. 13) says:

There are only two great judicial offices in the world which can in any way be fairly paralleled: that of the Pope, in his capacity of Supreme Judge of faith and morals for the Catholic Church with its 300,000,000 members, and that of the Chief Justice of the United States

on Constitutional questions, as the final arbiter from whose decision there is no appeal for the more than 100,000,000 people over whom our Flag flies in the Continental United States, and its dependencies. . . . The Pope's definition in the subject matter of his supreme authority is final and irreformable. The definition of the Chief Justice of the United States on any disputed matter within his jurisdiction is also final and irreformable.

That is as fine a specimen of buncombe as we have seen for a long time. But one would hardly expect to find it in a Catholic paper.

Adolph Bandelier—the Master of the New School

MADRID, SPAIN, March 19, 1914. Adolph F. A. Bandelier, the American archaeologist and historian, died here to-day.

When Charles F. Lummis, in 1893, published his epoch-making volume "The Spanish Pioneers," the first adequate attempt in our language to do justice to the dauntless conquistadores who opened up the New World, he referred in his Preface to a "New School of American History," through whose efforts "we are coming to the truth" in regard to the Spanish pioneering of the Americas, "the largest and longest and most marvellous feat of manhood in all history." (p. 12). And he modestly added:

For the following glimpses into the most interesting of stories [the reader] has to thank me less than that friend of us both, A. F. Bandelier, the master of the New School. Without the light shed on early America by this great pupil of the great Humboldt, my book could not have been written.

In the same year that "The Spanish Pioneers" was published in Chicago, there appeared in New York what was probably Mr. Bandelier's most popular book, "The Gilded Man (El Dorado) and Other Pictures of the Spanish Occupancy of America,"¹ in a prefatory note to which the publishers, profiting by the author's absence in far-off Peru, said:

Mr. Bandelier's work under the auspices of the Archaeological Institute of America and on the Hemenway Survey has entitled him to stand first as the documentary historian of [the Southwest] and also to rank as the most exhaustive of its explorers.

¹ This book was synopsized and reviewed in Vol. IX of The Review (1902), No. 50, pp. 785-7. Bandelier's name occurs quite often in the back volumes of this magazine.

In "The Gilded Man," Mr. Bandelier told the strange and romantic story of a search for the Golden Fleece in the wilds of Southwestern North America—a "history of the progress of the cross and sword, accompanied by deeds of superhuman endurance, dauntless courage, and a pitiless bigotry that drove even the gentle pueblos to revolt, and to the attempted destruction and concealment of their conquerors." The legends of the mysterious Seven Cities of Cibola and of the elusive Gran Quivira, are set forth clothed in no other romantic garb than that due to the truth—though this truth was indeed "stranger than fiction."

Adolph Francis Alphonse Bandelier was a native of Switzerland. Born in Berne, August 6, 1840, he came to this country with his parents at an early age and grew up in the Swiss settlement of Highland, Ill. We are unable to say where he got his training. He showed himself an excellently equipped scholar when, in 1880, he began to travel under the auspices of the Archaeological Institute of America, among the native races of New Mexico, Arizona, Mexico, and Central America. In 1892 he went on a scientific expedition for Henry Villard to Peru and Bolivia, and henceforth spent the greater part of his time in exhaustive archaeological, ethnological, and historical research work in these countries. From 1885 to 1892 he resided in Santa Fe, N. M., where Charles F. Lummis made his acquaintance. From 1886-89 he was in charge of the documentary studies for the Hemenway Archaeological Expedition. For a while, in the nineties, he lectured on Spanish American literature in its connection with ethnology and archaeology, at Columbia University.

Mr. Bandelier was a convert to the Catholic Church, and, according to the V. Rev. J. Meckel, of Alton, Ill., in the St. Louis daily "Amerika," March 28, for years cultivated friendly relations with members of the Catholic clergy. It was probably this circumstance rather than any wide recognition of his ability that led to his being asked to contribute a number of articles on Spanish Americana (e. g. Columbus, Coronado,

Cortes, Ecuador) to the Catholic Encyclopedia, though after the fifth volume, for some unaccountable reason, his name almost entirely disappeared from the pages of that excellent reference work.

In closing our modest tribute to the memory of a great scholar and truth-loving historian, we express the hope that his writings will find a more appreciative public after his death than they have found during his lifetime.

Catholics and the Y. M. C. A.

BY THE RT. REV. TIMOTHY CORBETT, D.D., BISHOP OF CROOKSTON

The Y. M. C. A. is a Protestant organization, in which Catholics are only admitted as associate members. They have no voice in the management of its affairs and are not eligible to office. Catholics are only tolerated, but their money is welcome. The Y. M. C. A., is essentially a Protestant institution, with the secret purpose of proselytizing. Its anti-Catholic spirit appears now and then in the lectures, bubbling over with calumnies and lies, delivered in its halls and under its auspices. Catholic young men should not suffer themselves, therefore, to be duped by an organization, for the sake of bodily advantages, a position or social standing. Catholics possess the precious heritage of the Faith of nearly twenty centuries. They belong to the grandest organization the world ever witnessed. How far then is it beneath the dignity of a Catholic to forget the tradition of his Church, to disregard the precious jewel of Faith, unflinchingly held by the blood of his forefathers, amidst the worst of persecutions, and to trample under foot all sense of honor by becoming a secondary member of that Protestant organization called the Y. M. C. A.

No young man, with honest Catholic blood flowing in his veins, will suffer the indignity of becoming an inferior member of any organization. The Church cannot compromise with error. Catholicity is essentially intolerant as truth is intolerant. The bearer of God's message to mankind, she cannot ac-

commodate herself to the changing modes of human thought to please a fickle and corrupt world. Her mission is to correct error, when at variance with the doctrine of Christ. Let Catholic young men, therefore, cease to join an organization which will eventually rob them of their faith, the noblest Christian heritage. No Catholic, to my knowledge, ever became a permanent member of the Y. M. C. A., without growing lukewarm in his faith and finally descending so low as to abandon the only and true Church of his forefathers. Catholics, who join that sect organization soon imagine that one religion is as good as another and that the Y. M. C. A. is the best of all.

Let Catholics, therefore, band together in approved Catholic organizations for the material and spiritual advancement for themselves and the benefits of Holy Mother Church. Catholic laymen have done noble deeds in the past for the progress of the Church. Their strength of union, their religious, political and social influence have ever been felt far and wide throughout the centuries. That golden chain of bishops, clergy and laymen, under the guidance and assistance of the Divine Spirit, has accomplished wonderful work in the advancement of virtue and the steady progress of the Church. In our country, especially, there is urgent need of strenuous lay action. The clergy and laity here, must work hand in hand. The clergy are too few and generally overworked. Laymen can often reach farther than the priests; and their explanation of the Catholic doctrine carries weight with outsiders, who are generally prejudiced against the one true Church, on account of ignorance, traditional lies, base calumnies and the misstatements of ranting ministers.

With Our Contemporaries

The Milwaukee Catholic Citizen (Vol. 43, No. 18) endorses our suggestion that the editors of the new "Catholic Library" (concerning which see No. 5 of this REVIEW, pp. 129 to 131) secure the co-operation of a few competent American scholars and devote some volumes to American subjects. Our contem-

porary hopes that among the volumes thus to be added to the series, will be a judicious selection from the writings of Dr. Orestes A. Brownson, who "fought the same evils and the same foes (only under other names) that the Church is fighting to-day," and whose "work is as timely now as when first penned."

* * *

The Catholic Book Notes, published by the Catholic Truth Society of London, in its No. 191 comments on our article "The Knights of Columbus Oath" (Vol. 21, No. 2) and adds:

The Review urges, and we think with reason, that the Knights of Columbus, who have already published the promise made by the members of the Third Degree, would do well to refute 'the base and cruel calumnies to which they have been subjected' by publishing their entire ritual. Meanwhile, the use of these oaths for political purposes by those who cannot pretend to be ignorant of their nature, is a serious reflection upon the honesty of the party which sanctions such employment.

* * *

This timely and pertinent question is asked by the Sacred Heart Review (Vol. 51, No. 13):

Do you stop your non-Catholic paper when it contains—as it must, in the nature of things, quite frequently—matter opposed to your Catholic conscience? We hardly think you do. Then why be so prompt to stop your Catholic paper when it happens to differ with you a hair's breadth in opinion?

The other week a priest in Cleveland brusquely discontinued the FORTNIGHTLY REVIEW because of "its suddenly adopted, perverse Prussian [this, we presume, is meant for a pun] policy on the immigration question."

* * *

The Sacramento (Cal.) Catholic Herald (Vol. 6, No. 52) suggests to those "who are looking with such solicitude towards strife-torn Mexico," that they pay a little attention to what is happening at home.

There is growing up in this country, says our contemporary, an element of anarchistic and revolutionary tendency that requires only numerical strength to become a menace to the stability of the national organization. And there is no gainsaying the fact that it is rapidly increasing in numbers as well as in radicalism. The 'reds' are by no means all foreigners. The most dangerous of them are a native product.

No clear-sighted observer can blink the fact that a tremendous social revolution is rapidly and portentously approaching. What fills one with wonder and dismay is the fact that the conservative elements are letting things run to a crisis without making any serious effort to prevent permanent and serious injury to our national institutions. The Constitution, as our fathers knew it, is doomed. What is going to take its place after the great upheaval?

* * *

The Sacred Heart Review (Vol. 51, No. 14) wonders if those Catholic newspapers that print theatrical notices in Lent ever think of the inconsistency of preaching on their editorial pages Lenten mortification and abstinence from public amusements, while in their local columns they print the alluring "write-ups" furnished them by the theatrical press agent.

When Catholics are exhorted by their Catholic paper to attend in Lent the leading vaudeville house where some frivolously named young person described as 'The Blue Streak of Ragtime,' is capturing all hearts with her songs and dances, why should they worry about attending Lenten devotion? Shall we substitute the 'Blue Streak of Ragtime' for the Stations of the Cross?

* * *

Conditions must be getting pretty bad if the official organ of His Lordship the Bishop of Wichita (Catholic Advance, Vol. 20, No. 22) finds it necessary to censure the official organ of His Eminence the Cardinal-Archbishop of Boston in such disrespectful terms as these:

Flattery is a bad thing at all times; when it is overdone it becomes nauseating. It is a very hard thing to flatter gracefully, and one of the clumsiest flatterers, usually, is a diocesan organ. Take this, for example, which appeared recently in an Eastern contemporary describing a speech of Cardinal O'Connell:

"The spark flew from heart to heart, tears streamed down the faces of every man unrestrained; for a moment there was the silence of awe as each one felt himself stirred to the depths of his soul, and then as if no one could bear the silence a moment longer the great hall was flooded with a shout which was like a great cry—it echoed and reechoed until it could be heard blocks away."

Notice the "silence of awe" lasted but a moment, although no one "could bear the silence a moment longer." Then there was a shout "like a great cry," when, in reality, every shout is like a small hoot. And there was a column of the same stuff.

The New A. P. A. Movement

The Milwaukee Catholic Citizen keeps its readers informed on the doings and sayings of the anti-Catholic bigots in a regular department titled "News Notes of the A. P. A. Revival." We do not intend to imitate this method, but the movement under consideration is assuming such large proportions and so offensively obtrudes itself upon every American, Catholic and non-Catholic alike, that we feel we owe it to our readers to tell them something about it at least from time to time.

*

One of the best and most reliable sources of information on the subject are the Press Bulletins of the Central Bureau of the Central Verein, issued at irregular intervals from that Bureau's headquarters in St. Louis, Mo., and widely utilized by the Catholic press. These bulletins are sent out gratis and contain much valuable apologetic matter.

*

The Central Bureau not long ago also issued a specimen advance copy of a projected monthly magazine for Catholic defense, to be known as The German American Ketteler, and printed partly in English and partly in German. As the immortal Bishop Ketteler is not yet as well known in this country as he ought to be, "The Antidote" would perhaps be a better title for such a magazine. But under whatever name, we hope the new review will soon appear regularly and do its share (which, knowing the editors, we are sure will be a large and valiant share!) in repelling the foul attacks of The Menace and its congeners.

*

The Menace, by the way, which is the archetype of the new A. P. A. press, has received, and published in its edition of March 21st, notice from the Second Assistant Postmaster General at Washington, that the postal administration of Canada has prohibited its transmission through the mails "on account of its offensive contents." It is to be hoped that the

Washington authorities will imitate this example. Our readers may remember that we have deprecated the action of Catholic papers and societies in calling upon the Post Office Department for help against the Menace and similar vile productions. But these sheets have been carrying things so far of late that any proceedings taken against them would be fully justified and could hardly serve as a precedent invocable against any decent newspaper.

*

A bill has been passed by the House of Representatives in Washington which provides that all persons employed in schools conducted by the government be obliged to pass the civil service examination. Bigoted sheets like *The Peril* are jubilant over the fact that the Sisters will have to go from our Indian schools if this bill becomes a law. *The New York America* has taken up the cudgels against it with extraordinary vehemence, but we doubt whether anything can be accomplished by attacking the Wilson administration.

*

A paper doing valiant service against the bigots is *The Live Issue*, published weekly by the Social Reform Press, 354 Fourth Ave., New York. It is professedly devoted, as its subtitle indicates, to "advocating Christian social reform against revolutionary Socialism" and in its anti-Socialist articles and cartoons, we regret to say, sometimes transgresses the limits of prudence and charity. We do not think anything is gained by picturing Socialism in the form of a pig obstructing the automobile of civilization and progress (see cartoon in Vol. III, No. 5). But our contemporary will doubtless outgrow these puerilities as it grows older and wiser and kindlier; and when, in addition, it will have learned that social reform and capitalism are by no means identical, it will greatly extend its already large sphere of usefulness.

A Revolt Against the Unclean Drama

Ripley D. Saunders, a well-known dramatic critic, discusses in the St. Louis Post-Dispatch for March 29th the question: "What's the matter with American theatrical conditions?"

He begins by calling attention to the indisputable fact that last winter's theatrical season has been the most disastrous yet recorded in the history of this country.

The reason in Mr. Saunders' opinion is that the decent people of America have become so disgusted at the unclean and salacious plays presented that they remain away from the theaters in protest.

Uncertain and properly apprehensive as to what they might encounter at the playhouses, great hosts of once constant playgoers have remained away from the playhouses altogether. There has been a tremendous drift toward the moving pictures for entertainment. Play after play has failed on the road. There has never been a season of such wide-spread wreckage....Millions of clean-minded playgoers have been driven from the theater by smut-plays of "The Lure's" foul class. Until this lost following is regained, there will be "hard times" in the American theatrical world. This is due to the fact that, in this country, what is known as the "family" patronage of playhouses, comprising the great bulk of the American public, is the very foundation structure of permanent playhouse prosperity....Public sentiment demands that the popular protest against unclean and indecent plays shall be heeded. Playgoers are remaining away from the theatres until decency is restored to the drama. This is the one Great Cause of the disastrous season now so near its close.

Mr. Saunders underestimates the attraction of the moving picture show and the fact that times have been hard and people compelled to economize. We have seen it repeatedly stated in Eastern and Southern newspapers that a large percentage of the public are staying away from the regular theatres simply because they want to compel the managers to reduce their prices to something like a fair level. Two dollars or even a dollar and a half for a good seat at an ordinary play is a luxury most people can scarcely afford, and many of those who can afford it, regard it as not worth while.

Still a great deal of the dissatisfaction with the present-day play-house is most undoubtedly due to the fact to which

Mr. Saunders attributes it, namely a deep-seated disgust at the unclean and indecent smut-plays that have lately invaded and almost overwhelmed the American stage. Expressions of disgust like the following have become quite common in polite society and not a few of them have found their way into the newspapers:

This is the most offensive scene I have ever witnessed in the theater. It crosses the dead-line of decency. If I had a daughter, and she happened to attend this play and saw such a picture of life as is shown in this act, I should feel like taking the law into my own hands. There is no excuse for staging such a scene.

The American nation is to be congratulated on the wide prevalence of such sentiments, and the theatrical managers, as they come to be apprized of what decent people think and feel about the "smut-plays," will not hesitate to provide cleaner entertainment. They are beginning to "see light" already, through such contrasts as this: Two plays by George Scarborough were "put on" under the Shubert management in New York last fall. One, "The Lure," was unclean and offensive; the other, "At Bay," was a cleverly constructed melodrama that appealed to the nobler instincts of human nature. The success of "At Bay" has been a hundredfold greater than that of "The Lure." It drew crowded houses during a long New York run and was similarly prosperous on tour, while "The Lure" provoked the loud condemnation of all decent newspapers and played to empty or half-empty houses both in the metropolis and elsewhere.

The wholesome effect of this and similar lessons will probably be noticeable next season.

The Mexican Problem

Mr. R. J. Machugh, an English journalist who went to Mexico for his paper, has just published a handbook on "Modern Mexico" (London, Methuen, \$3.74), of which so competent a critic as the Saturday Review (No. 3047) says that it "is a work of real value."

Mr. Machugh has strong views on the Mexican situation. He thinks that the Maderist programme of Mexico for the Mexican was wrong in principle, and that the best hope for Mexico lies in a renewal of the Diaz policy of securing order and attracting foreign capital. In defence of this position he makes the point, that the history of the country from the War of Independence to the present day presents a record of anarchy, broken only by Diaz's unchallenged rule. Because the Diaz period is so close to us, we rather forget what lies behind it, and Mr. Machugh insistently reminds us that there is nothing in Mexican history to suggest that the Mexicans themselves will succeed in putting an end to the present disorder. Accordingly, Mr. Machugh is unable to say a good word for President Wilson. He notes that Huerta had begun by gathering round him all of Diaz's chief colleagues, and he believes that the first Huertist administration offered real promise of stable government. The action of the United States broke up this hopeful coalition.

As to the outcome of the present situation, Mr. Machugh wisely refuses to prophesy. He believes that there is one strong Mexican living—General Felix Diaz, the old president's nephew—and that under him the country might find rest. On the question of intervention he has only to say that the occupation of Mexico City would be an easy business, but the effective control of the country a task of immense difficulty. There can be little doubt that this view is sound. Recent Washington dispatches seem to indicate that President Wilson also regards Felix Diaz as "the coming man." But it is difficult to say, under present conditions, by what other policy than that of "watchful waiting" we could hope to accomplish any permanent result. Mexico is an extremely primitive country economically; its labor is primitive, its agricultural methods are hopelessly behind the times. On top of this semi-savage rural economy there have been imposed commercial developments of the very latest type. In examples of engineering skill, especially in railway construction and the transmission of electrical power derived from water, Mexico is unsurpassed by any country in the world. The

co-existence of savage anarchy and of the latest refinements of modern industrialism gives a special complexity to the Mexican problem.

The situation is indeed difficult, but no other practical solution suggests itself, nor has one been advanced by those quickest to condemn the present method of procedure, or rather the present method of doing nothing. The Wilson policy in Mexico to-day is that of watchful drift, which will probably win out in the end. The fact that Mexico suffers in the meantime is as nothing to the suffering which would come to conqueror as well as to conquered should the United States send troops across the border in the effort to enforce good behavior.

Florence Nightingale and the Catholic Church

There are some passages in the recently published *Life of Florence Nightingale* by Sir Edward Cook (London: McMillan, 1913), which lead a Catholic reviewer in the *Tablet* to conclude that if she had not been a Victorian hospital nurse, she might, in St. Teresa's age and country, have been a Carmelite. Her character was certainly akin to the Spanish Saint—containing, as it did, due proportions of eagle and dove. To the wounded soldiers she appeared in the latter guise; but her treatment of British officials had something decidedly clawlike about it. The "Martha" side of her raged and shrieked amid the coils of red tape; but it was the "Mary" that shrank appalled and timorous from the fatuous adulation and flattery with which Anglo-Saxons try to make their heroes ridiculous in their own life-time.

Of the desperate seriousness with which she took religion none can doubt: "It is a hard fight, a struggle, a wrestling with the principle of evil—hand to hand, foot to foot. Every inch of the way must be disputed."

As far as outward signs of grace need be considered, her father was a Unitarian but she herself conformed to Anglicanism, from whose doctrines "she departed widely" but within whose spacious settlement she "framed a creed of her own."

In the 'forties, she was of the High Church, to whose deeds of mercy and devotion she was instantly attracted. In 1871 she was at the Leeds consecration, where the Puseyites made their first battle array in Yorkshire. Her description survives: "It was quite a gathering-place for Puseyites from all parts of England. Papa heard them debating whether they should have lighted candles before the altar, but they decided no—because the Bishop of Ripon would not like it; however, they had them in the evening and the next morning, when he was gone!" It was ever thus.

The "papal aggression" of 1851 brought a very fair and concise description from her pen:—

The Anglican Ch. screamed and struggled as if they were taking away something of hers, the Catholic Ch. sang and shouted as if she had conquered England—neither the one nor the other has happened.

Eventually she became very interested in the workings (and to a certain extent in the doctrine) of the Catholic Church. Several things had gone to turn her with all her wonted intensity in that direction—"six months of Rome and happiness" in 1848, a vocation to a nursing order like that of St. Vincent de Paul, and last, but not least, the spiritual guidance of Henry Edward Manning.

In 1848 she was carefully collating the Latin Breviary with the Book of Common Prayer. Her attitude to the Church was expressed in a note:

"The great merit of the Catholic Church: its assertion of the truth that God still inspires mankind as much as ever. Its great fault: its limiting this inspiration to itself."

Still, it is a "fault" that has given peace to many who were as sea-tossed by the counter waves of *Pan-Inspiration* as Florence Nightingale herself. Either all religions (including contradictions) are equally inspired, or else only one. Of course, no one would deny that others are blest in so much as they approach its spirit. But she could never find moorings.

Her retreat at the Convent of the Trinità de' Monti in 1848 was one of the peaceful times of her life. About this

time she made friends with the two best friends she ever had—Sidney Herbert and Henry Manning. Her encounter with them was almost providential in view of her Crimean adventure. For it was Sidney Herbert who gave her the official invitation from the War Office and Henry Manning who expedited the different companies of nuns, whose work, she confessed, made the success of her expedition.

When she came back from the Crimean war she fell in with the guidance of a very different pair—Mr. Clough and Mr. Jowett, the poet and the prophet of Doubt respectively—and under their influence she gradually divested herself of the last thread holding her to dogmatic beliefs. Not that she disliked them, but because she hoped to evolve some of her own. As she wrote pathetically enough, "Of all human sounds I think the words *I don't know* are the saddest."

She went the steep way of unguided speculative thought, and by 1859 she had printed three volumes of "Suggestions for Thought," but at Jowett's wise advice it was not published. One of Jowett's marginal annotations is recorded: "The enemy will say, this book is written by an Infidel who has been a Papist."

Still, Miss Nightingale, if she missed the papacy, saved herself from that gulf of infidelity into which Jowett's pupils wandered as frequently as Pusey's in the papal direction.

She remained a sincere Deist, and her philosophy amounted to this—"God's scheme for us was not that He should give us what we asked for, but that mankind should obtain it for mankind." And her biographer places a passage from the same still-born volume as autobiographical at the end of the chapter: "Let neither name nor date be placed on her grave, still less the expression of regret or of admiration; but simply the words, I believe in God."

There can be no doubt that at one time Florence Nightingale desired very ardently to be a Catholic, and even more so to be a nun. How near she approached we are not told, much as we should wish to know. We are only allowed to guess how far the pendulum swung in that direction by its force of repulsion from the Church of England.

The Child in City and Country

In a recent issue of the New York Times Prof. Thomas D. Wood, of Columbia University, presents a striking survey of statistical data, obtained through extensive and careful research conducted under his direction by a joint committee of the National Council of Education and the American Medical Association, showing that among the children in the rural public schools of the United States there is a far greater amount of physical defectiveness than among those in the city schools. This statement does not relate merely to a gross total, lumping all sorts of defects in one indiscriminating mass, but it is made expressly, and with the comparative figures given, for one after another of the principal ills affecting the child's physical and mental condition—ear trouble, eye trouble, tuberculosis, curvature of the spine, etc. Under each of these heads the percentage of sufferers among the country children is not only greater, but very much greater, than among the city children.

There ought to be nothing very surprising in all this. "We grew up," says Dr. Wood, "with the notion that the school children in the country were bound to be much healthier than the children in the cities." This is doubtless true enough of most people; but there were not wanting keen-sighted persons who, without the aid of any statistical inquiry, perceived long ago that in the case of the great majority of children, the natural advantages of the country were largely outweighed, so far as immunity from disease is concerned, by the artificial advantages of the city. A writer in the N. Y. Evening Post points out that more than half a century ago, Dr. Oliver Wendell Holmes expressed this judgment with great emphasis, and his reasons were of the same character as those which Dr. Wood puts forward in detail as explaining the statistical results. When one runs over the list of things he mentions in which the country is behind the city—and the list might easily be extended—one is inclined to wonder, not that the average country child is less healthy than the city child, but that the difference against him

is not greater than it is. He has the inestimable benefit of pure air and outdoor life, but he is apt to live in "houses draughty and unheated," to "walk long distances in extreme heat, cold, or wet," to "sit in school with damp clothing and wet feet." His people "are little inclined to seek aid from physicians or dentists or oculists, because they have not been educated to do so except in extreme cases;" as a rule, his "country-cooked food is not so good as the food that is prepared in the city;" and, of course, he has access neither to free hospital and dispensary facilities nor to the services of the best physicans.

Dr. Woods' recommendations for improving the country school are worthy of series study. But in the nature of things it will take a long while yet before country school children will be able to enjoy all the advantages of the city school. And meanwhile we may draw some consolation from the fact that what the country still lacks to-day was lacking to everybody a hundred years ago, most of it fifty years ago, and much of it twenty-five years ago. As an editorial writer in the Nation puts it: "It is easy for the fluent agitator to picture the monster of capitalism as grinding out the lives of the poor; but nothing is more certain than that in no previous age of the world has there been among the masses of the people anything like the present degree of exemption from the primary ills of human kind, or anything like the present degree of mitigation of those ills. Neither hunger nor cold, neither sickness nor deformity nor untimely death, plays a part remotely approaching in magnitude that which it played in former times among the masses of mankind. It is owing solely to the intensity of the desire of our generation for further improvement that we sometimes fall into the delusion of imagining the contrary."

The Cult of the Nude

Children who have been brought up by Christian mothers with the idea that human beings should leave uncovered only the avenues of the mind,—eyes, ears, lips, nose, and hands,—cannot but wonder at the "artistic" exhibits that meet their

gaze constantly in magazines, shop windows, art museums, and elsewhere.

Which teacher is right, the mother or the artist? If Art is right, it is regrettable that mothers so flatly contradict her tenets; and if Art is wrong, her devotees ought to be sharply called to time.

There is no sense in the plea that to undrape the human body is natural, or that it is artistic, for such an argument not only is beyond the scope of the child's mind, but roundly begs the question.

We Catholics have no difficulty in settling the problem. Anything that accentuates or incites the lower nature of man, is wrong because it weakens the control of mind over matter and, ordinarily at least, furnishes an occasion of sin.

If art wants curves, why does it not copy the illustrations in our spherical geometries? But art does not want simply curves, it wants undraped human curves. Why? There is nothing specifically attractive in human curves beyond those found elsewhere in nature. Besides, the biceps is as nicely turned as the gluteus and the sartor. Can you imagine a finer curve than the tibialis? Why, then, exhibit the vastus when others will do as well? The only attraction must be the "naughtiness and daring" of exhibiting what mother has taught us not to expose to the gaze of others. Is it not singular that nearly all the masterpieces in this genre are the work of men and portray the "Queen of Nature"?

Many thinkers see underneath this artistic mania for representing the naked body an erotic substratum. Be this as it may, its productions have a harmful effect on the beholder. The whole tendency is in line with Eliot's insane notion that children should be taught "the mystery of life" before they are strong enough to overcome by mental force the material momentum thus given. Such teaching often leads them, from sheer curiosity, to experiment in unnatural directions because experimenting along the line of nature is prohibited by the vestiges of the moral training of infancy and the inheritance

of the past, as long as that will last;—and then? Eliot's suggestion must eventually result in promiscuity, and promiscuity spells barbarism.

What is true of statuary and painting is *a fortiori* true of styles of dress. The ballroom semi-dress is now worn on the street. Our fashions are getting so shameless that one is forced to conclude that the woman who tempts masculine sensuality by publicly exposing her physical charms, does so with the intention of tempting, though there are still a few of us left who are charitable enough to assume that the motive is brainlessness rather than carnality.

If Art is right, then our stage lack-of-drapery is right, our street indecency is right, our newspaper lewdness is a step in the right direction, Dr. Eliot is right, obscene cartoons and advertisements are perfectly proper. And if the portrayal of nature is admirable, why not nature itself? Why hesitate to take the logical step?

I think that the logic of the matter readily discloses the underlying motive and tendency. The artist will not dare to exhibit in broad daylight the nude model whose statue or portrait he puts under calcium. Is this a remnant of the old-time modesty which the mills of modern thought are laboring to grind into dust? When children "know," and adults all claim to be pure-minded, why should there be drapery? There you have the rationale of that unutterable relapse into barbarism which in German they call *Nacktkultur*.

The only rock of morality is Mother Church, who teaches us to keep our minds pure, to guard our eyes, to watch over all our senses, and to avoid every proximate occasion to mental or physical sin.

C. E. D'ARNOUX

The Antiquity of Man

For a number of years researches relating to the antiquity of man in America have been conducted by the Bureau of American Ethnology, without resulting in any definite conclusion. As Mr. W. H. Holmes, the present chief of the Bureau, writes in

the *Handbook of American Indians* (Vol. I, art. "Antiquity"): "In view of the extent of the researches carried on in various fields with the object of adducing evidence on which to base a scheme of human chronology in America, decisive results are surprisingly meagre, and the finds so far made, reputed to represent a vast period of time stretching forward from the middle tertiary to the present, are characterized by so many defects of observation and record and so many apparent incongruities, biological, geological, and cultural, that the task of the chronologist is still largely before him."

One of the most active students of this interesting question is Mr. Ales Hrdlicka, who is known for his anthropometric studies on the American Indian. Between the years 1899 and 1901, he examined the skeleton remains commonly attributed to ancient man in Northern America. His conclusions were embodied in Bulletin 33 of the Bureau of American Ethnology. While occupied with the study of man's antiquity in North America, Dr. Hrdlicka's attention was directed to rumors concerning evidences of early man in South America. He proceeded to the country in 1910 in order to examine the "finds".

Hrdlicka begins his report on the finds¹ with certain preliminary considerations, of the utmost importance in a study of this kind, and the neglect of which has led to unwarranted conclusions concerning the supposed antiquity of skeleton remains in South America. He clearly states the requirements for establishing "geologic antiquity of human remains." He says that "it should be shown conclusively that the specimen or specimens were found in geologically ancient deposits, whose age is confirmed by the presence of paleontologic remains; and the bones should present evidence of organic as well as inorganic alterations, and show also morphologic characteristics referable to an earlier type. In addition, it is necessary to prove in every case by unexceptional evidence that the human remains were not introduced, either purposely or accidentally, in later times into the formation in which discovered." And on the other hand,

¹ *Early Man in South America* by Ales Hrdlicka. Bureau of American Ethnology. Bulletin 52. Washington, 1912.

"the age of a find relating to early man in which the above mentioned requirements have been satisfied cannot be regarded as definitely settled. To accept any specimen as representative of man of a definite geologic period on evidence less than the sum total of these criteria would be to build with radical defects in the foundation."

What has caused some investigators to look upon the South American fossils as evidence of man's antiquity? It is the "very unreliable factor of 'fossilization' of human bones that is principally responsible for the 'peopling' of North America, and especially of South America, with 'fossil' ancient human forms." By "fossilization" is meant the change produced in a bone chiefly by chemical reaction. But bones that show a like degree of "fossilization" are not necessarily contemporaneous. "This applies even to bones from the same locality, for some may have been subjected through differences in depth and local variation of soil or amount of moisture, to considerably different influences."

Even the designs and incisions on bones do not point to man as their author, nor do such incisions necessarily indicate that man lived contemporaneously with the animals to which the bones belonged. For "as to scratched, striated, incised, or perforated bones, it is sufficient to call attention to the fact that a sharpe edge or point driven by force of any kind may produce simple effects similar to those due to an implement used by the human hand."

The discoveries examined in this report "of industrial and skeletal remains suggesting man's antiquity in South America," were limited to Brazil and Argentina. The "Lagoa Santa remains" in the former country are by far the earliest finds in South America bearing on the question of early man. They were discovered between 1835 and 1844 by Lund, a noted Danish explorer, in certain caves in the district of Lagoa Santa, along with the bones of fossil as well as of recent animals. Dr. Hrdlicka gives a detailed account of the examinations made of these finds by Lund and other experts (Blake, Reinhardt,

Quatrefage and Kollmann). All of them hesitate to assign these Brazilian fossil remains definitely and finally to a remote geologic period. Dr. Hrdlicka even rejects certain less far-reaching conclusions of Kollmann, namely, that "already in diluvial times man in America is furnished with the same unmistakable racial characteristics as he presents this day," and that "these racial characteristics were not further modified by environment." He says pointedly: "In the present state of knowledge of the Lagoa Santa caves material, of the Indian in general, of American geology, and of the imperfect morphologic stability of the human organism, these opinions can have of course but little more than historic value."

His own estimate of all previous examinations of the fossils of Brazil, and especially of the supposedly human skulls, is summarized in the interesting chapter "The Skeletal Remains of Early Man in South America." We must remember that this estimate is all the more reliable from the fact that Hrdlicka had the advantage of investigating the remains "in situ" and using the data of his predecessors. He could at the same time bring the light of recent advances in geology and anthropology to bear upon the interpretation of the remains. After a careful study of the evidence—especially that of the above-mentioned investigators, Hrdlicka concludes:

In view of all the above facts and considerations, it seems quite evident that the human remains from the Lagoa Santa caves cannot be accepted, without further and more conclusive proofs, as belonging to a race which lived contemporaneously with the extinct species of animals found in the same caves; and there is no reliable foundation in the remainder of the data relating to the specimens on which such geologic antiquity can be based.

Thus this careful investigator examines step by step the various "finds" and bones, and skulls and skeletons, first giving "historical notes" and earlier observations concerning them, and then adding his "critical remarks". Space will permit us to quote his findings only on the "Carcarañá Bones," first spoken of in 1864. In that year F. Seguin, a collector of fossils, brought to Buenos Ayres some fragments of human bones which, he

said, had been found in the Pampean deposits of the banks of the Rio Carcarañá. The final remarks of Dr. Hrdlicka concerning this collection are as follows:

The contemporaneity of bones of fossil animals found in the same general region with the human bones under consideration lacks substantiation. Finally, morphologically the Seguin human bones offer, so far as shown, nothing indicating primitiveness of form or great age. On the basis of the above facts the inevitable conclusion is that the Carcarañá human remains should cease to be cited as representing a South American man of geologic antiquity.

In the same way Hrdlicka examines fifteen other skeletal remains, from different localities, with the invariable finding—"evidence of antiquity not substantiated."

The first of his *general conclusions*, which ought to be carefully pondered by those who in future may be tempted to proclaim "new evidence" of man's antiquity in South America, is as follows:

A conscientious, unbiased study of all the available facts has shown that the whole structure erected in support of the theory of geologically ancient man on that continent rests on very imperfect and incorrectly interpreted data and in many instances on false premises, and as a consequence of these weaknesses must completely collapse when subjected to searching criticism.

The main defects found by Hrdlicka in the testimony thought to establish proof of geologic man in South America, may be summarized under the following heads: (1) Imperfect geologic determinations, (2) Imperfect consideration of the circumstances under which the remains were found and which might have altered their condition, (3) The giving of too much weight to organic and inorganic changes in the human bones, (4) Morphologic examination of the bones by amateur explorers and men wanting the knowledge necessary for properly estimating the value of the finds.

The South American "finds" have, of course, attracted the attention of students in many lands. Some were led by specious reasoning to accept them as proofs of the existence in South America of quaternary, or even of tertiary man. Hrdlicka's researches effectively dispose of such claims for the future. This is also the opinion of another noted anthropologist, Prof.

Frederick Starr, of the University of Chicago, who in a review of the work in the *American Journal of Sociology* (July 1913) says: "As is seen, Hrdlicka's book is one of destructive criticism. It is always an unpleasant task to tear down what another has reared in good faith; it is seldom done in entire kindness and courtesy. Hrdlicka shows both qualities but he has done his work thoroughly. It is possible that from our brief notice one might think that our author stands alone in his work of criticism, or that he has neglected the bibliography of his subject. Far from it; he is by no means the only opponent of Ameghino's views and in his discussion he makes a full presentation of the literature of the subject as he takes up point after point. But Hrdlicka is actually the only worker who has taken up *all the evidence* in detail, subjecting it to exhaustive critical treatment, and reached definite conclusions."

Thus, as the well-known work of Rev. P. W. Schmidt, S. V. D., on the Pygmies has helped to knock the scientific underpinning from under the once current theory that man gradually and painfully evolved out of a condition bordering on brutishness, so Hrdlicka's researches show the weakness of that other equally popular assertion that the history of the human race goes back to remote geologic periods.

ALBERT MUNTSCH, S. J.

LITERARY NOTES

—The Nation in its No. 2541 prints an elaborate criticism of the New Standard Dictionary from the point of view of the literary student and scholar. The reviewer shows that this pretentious lexicon is not free from serious blemishes, and concludes: "Both in conception and execution the New Standard Dictionary is not a textbook for literary study. The book will sell by its appeal to the semi-educated, to a public interested not in ideas but in things, and disposed (as its editors suggest) to view any lingering

over a word's history or expressive value much as trolley-men view stopping for passengers—as irritating delays in an otherwise quick trip."

—Fr. Pustet & Co. announce a second revised edition of Father Brossart's translation of Msgr. A. Meyenberg's Homiletic and Catechetical Studies. We are glad to see this excellent work widely circulated in America. It is an admirable aid to the preacher and the catechist. (Price \$3.50).

—The Rev. Fr. Aloysius J. Rother, S. J., is doing a service to English-speaking readers who seek for accurate philosophical information but have no time to attempt the larger treatises. To his previous volumes, "Certitude" and "Being," he has now added one on "Truth and Error," which, like its predecessors, is not only of primer size but possesses the even greater merit of being of primer clearness and simplicity; and all this without being inadequate; for when the reader has finished the final paragraph, he not only has a clear notion of the terms Truth and Error, but likewise the satisfaction of knowing how both come to be. The part of the work that treats of Error is particularly satisfying. A liberal use of familiar and apt examples is here combined with great conciseness of statement and proof. A descriptive index of topics enhances the value of the booklet for ready reference. (B. Herder. 50 cts.)

—Schwartz, Kirwin & Fauss, 42 Barclay Str., New York City, have published a new edition of Fr. Fander's translation of Deharbe's Complete Catechism, edited by Dr. James J. Fox and Fr. McMillan, C. S. P. This, the sixth American edition of a famous and most useful work, is characterized by a number of minor improvements. Thus the order has been changed in a few places; simpler and more idiomatic terms and phrases have been substituted for others less familiar or too technical (in this direction, we are tempted to observe, the catechism is susceptible of still greater improvement); some questions and answers have been recast and a few new ones inserted. The historical sketch of Revealed Religion has been brought down to date. In the exposition of duties the Catechism

has been more fully adapted to the present conditions of life in this country. (Price to colleges, academies, and schools, 36 cts., net.)

*

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Compendium Theologiae Dogmaticae Auctore Christiano Pesch S. J. Tomus IV: De Sacramentis. viii & 298 pp. 8vo. B. Herder. 1914. \$1.60 net.

De Sacrificio Missae Tractatus Asceticus. Auctore Ioanne Bona, Presb. Card. Ord. Cisterc. Cum tribus appendicibus. x & 451 pp. 32mo. Fr. Pustet & Co. 1913. \$1.

Officium Hebdomadae Majoris. Dominica in Palmis usque ad Dominicam in Albis, iuxta Rubricas a Pio X Reformatas Editum. Officia Breviarii. Editio Septima. vi & 428 pp. 16mo. Fr. Pustet & Co. 1914. \$1.50.

ENGLISH

S. Antonino and Medieval Economics. By the Rev. Bede Jarrett, O.S.B. (The Catholic Library—3). xix & 109 pp. 12mo. Manresa Press and B. Herder. 1914. 30 cts. net.

Guide to the United States for the Jewish Immigrant. By John Foster Carr. 64 pp. 12mo. 241 Fifth Ave., New York City. 1913. 20 cts., postpaid.

Homiletic and Catechetical Studies according to the Spirit of Holy Scripture and of the Ecclesiastical Year. By Rt. Rev. Mgr. A. Meyenberg. Translated by V. Rev. Ferd. Brosart, V. G. Second Revised Edition. 845 pp. 8vo. Fr. Pustet & Co. 1914. \$3.50.

Mariology. A Dogmatic Treatise on the Blessed Virgin Mary, Mother of God. With an Appendix on the Worship of the Saints, Relics, and Images. By the Rev. Joseph Pohle, Ph. D., D. D. Authorized English Version by Arthur Preuss. 185 pp. 12mo. B. Herder. 1914. \$1 net.

Daily Reflections for Christians. By the Rev. Fr. Charles Cox, O. M. I.

Two Volumes. xiv & 546 and x & 552 pp. 12mo. London: Washbourne; St. Louis, Mo.: B. Herder. 1914. \$3.25 net.

Major Orders. By Rev. Louis Baguez, S. S. vii & 484 pp. 16mo. B. Herder. 1913. \$1.50 net.

A True, Sincere and Modest Defence of English Catholics that Suffer for Their Faith, etc. By William Allen. Vol. I. (The Catholic Library—2.) xi & 110 pp. 12mo. Manresa Press and B. Herder. 1914. 30 cts. net.

Betrothment and Marriage. A Canonical Treatise with Notices on History and Civil Law. By Canon De Smet, S. T. L. Revised and Greatly Enlarged by the Author. Vol. II. Translated from the French Edition of 1912 by the Rev. W. Dobell. xv & 445 pp. 8vo. Bruges: Chs. Beyaert; St. Louis, Mo.: B. Herder. 1913. \$2.25 net.

A Complete Catechism of the Catholic Religion. Translated from the German of the Rev. Joseph Deharbe, S. J., by the Rev. John Fander. Sixth American Edition, Edited by the Rev. James J. Fox, D. D., and the Rev. Thomas McMillan, C. S. P. xiii & 330 pp. 12mo. New York: Schwartz, Kirwin & Fauss. Price to colleges, academies, and schools, 36 cts. net.

Minor Works of St. Teresa. Translated from the Spanish by the Benedictines of Stanbrook. Revised with Notes and an Introduction by the Rev. B. Zimmerman, O. C. D. xl & 278 pp. 8vo. Benziger Bros. \$2.20, postpaid.

The Scapular Medal and the Five Scapulars according to the Latest Roman Decrees and the Thirteenth Edition of Beringer's "Indulgences." By the Rev. Peter Geiermann, C. S. S. R. Pamphlet 32mo. Benziger Bros. 1914. \$0.05.

The Office of Holy Week and of the Paschal Triduum according to the Roman Rite as Revised by the New Rubrics. viii & 332 pp. 16mo. Benziger Bros. 1913. Cloth, 20 cts. net and 45 cts. net; leather, 75 cts. and up.

Papers Read at the 18th Annual Conference of the Priests' Eucharistic League of the Diocese of Green Bay, Dec. 10, 1913, at Green Bay, Wis. 23 pp. 8vo. Kaukauna, Wis.: The Kaukauna Sun. 1914. \$5 per 100.

A Modern Franciscan. Being the Life of Father Arsenius, O. F. M. . . . Who Died in the Odour of Sanctity

in 1898. By Fr. Dominic Devas, O. F. M. xvi & 146 pp. 12mo. Benziger Bros. 1914. 90 cts., net.

GERMAN

Christus der König der Zeiten. Vorträge über den Philipperbrief von Dr. Ludwig Bauer. ix & 220 pp. 12mo. B. Herder. 1914. 90 cts. net.

Die Christologie des hl. Ignatius von Antiochien, nebst einer Voruntersuchung: Die Echtheit der sieben ignatianischen Briefe verteidigt gegen Daniel Völter. Von Dr. Michael Rackl. (Freiburger Theologische Studien, 14. Heft). xxxii & 418 pp. 8vo. B. Herder. 1914. \$2.20 net. (Paper.)

Philosophische Propädeutik für den Gymnasialunterricht und das Selbststudium, bearbeitet von Dr. Otto Willmann. Dritter Teil: Historische Einführung in die Metaphysik. 124 pp. 8vo. B. Herder. 1914. 70 cts. net.

Konstantins des Grossen Kreuzerscheinung. Eine kritische Untersuchung von Dr. Heinrich Schrörs. v & 70 pp. 8vo. Bonn: Peter Hanstein. 1913. 60 cts. net.

Frühmittelalterliche Mönchs- und Klerikerbildung in Italien. Geistliche Bildungsideale und Bildungseinrichtungen vom 6. bis zum 9. Jahrhundert. Von Dr. Heinrich Hörle. (Freiburger Theologische Studien, 13. Heft). xii & 87 pp. 8vo. B. Herder. 1914. 55 cts. net. (Paper.)

Wollen, eine königliche Kunst. Gedanken über Ziel und Methode der Willensbildung und Selbsterziehung von Prof. Dr. Martin Fassbender. Neue Ausgabe. vii & 197 pp. 12mo. B. Herder. 1914. 55 cts. net.

Geistliche Übungen für die Vorbereitung der Kinder auf den Weissen Sonntag. Drei Serien mit mehreren Ansprachen für die Kommunionfeier. Von Oskar Witz, Pfarrer in Rangendingen. viii & 147 pp. 8vo. B. Herder. 1914. 70 cts. net.

Der soziale Katholizismus in Deutschland bis zum Tode Kettelers. Von Dr. Albert Franz. 259 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1914. 3 marks, in paper covers.

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*Hausen, H. v., Allg. Militär-Enzyklopädie. 4 vols. Leipzig 1857. \$2.50.

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THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

The "Central-Blatt and Social Justice"

The "Central-Blatt and Social Justice" enters upon its seventh year in a tasteful new cover. The April number has instructive articles on methods of rescuing drunkards, co-operation in charity, employers' associations and their tactics in the industrial struggle (this is the first of a series of important contributions which no social reformer can afford to miss), visiting nursing, etc. "Central-Blatt and Social Justice" is the pioneer organ of Catholic social reconstruction in this country and continues to do yeoman's service in the good cause. We are glad indeed to learn that its circulation is growing. To spread a magazine of this kind is truly to aid in "the social apostolate." (Subscription, \$1 per annum. Published by the Central Bureau of the Catholic Central Society, Temple Building, St. Louis, Mo.)

The Viper's Venom

The Central Bureau of the Central Verein has issued another anti-"Menace" pamphlet, under the title "The Viper's Venom." It takes up recent attacks on the Church and its servants, and refutes them, at the same time presenting a defense of the Church and a remarkable array of expressions of non-Catholic papers condemning the vicious anti-Catholic agitation now so general. Among these is a letter from a Protestant minister in which he says:

"They pretend it is 'Romanism' they are attacking. It isn't, it is the Christian religion."

The wonder is that believing Protestants generally, especially the preachers, do not perceive that this agitation is at bottom anti-Christian and anti-religious. "The Viper's Venom" should open their eyes on this matter. (5 cts. per copy; 250 for \$4.)



The Oldest Priest in the World

Msgr. Battandier, in his "Annuaire" for 1914, calls attention to the fact that Msgr. Monnier, auxiliary bishop of Cambrai, France, is the doyen of the Catholic episcopate. He has been seventy years a priest. The nestor among the clergy seems to be the Rev. P. Damase Dandurand, O.M.I., who resides in the Archbishop's Palace at St. Boniface, Canada. Father Dandurand is ninety-four years old, has been in holy orders for seventy-two years, and is in such good health of body and mind that he is able to walk a mile to a neighboring old people's home every morning and back, regardless of the weather, say mass and attend to the spiritual needs of the inmates. With the "Cloches de Saint-Boniface," to which we are indebted for this information, we wish the venerable nonagenarian *ad centesimum et ultra*.



"Catholic Socialists"

The Catholic Transcript (Vol. 16, No. 42) comments editorially on the fact that out of a committee of eight governing a "Permanent Socialist Sunday School in Hartford, Conn., four were brought up in the Catholic faith."

"The four Catholic-reared members of the committee," comments our contemporary, "are no special credit to the mother that nurtured them and tried to make them Christians. The company which they now keep, and the propaganda in which they are engaged, are enough to brand them as renegades."

The conclusion does not follow stringently from the premises, though generally speaking it is safe to assume that a Catholic who espouses the Socialist cause ceases to be a practical member of his Church. But why should there be four Catholics among eight prominent Socialists in Hart-

ford? Why is there such a large percentage of Catholics in the Socialist ranks all over the country? Why, to employ our contemporary's words, has "their early training failed" these poor deluded dupes so "utterly"? These are pertinent questions which our Catholic newspapers are altogether too prone to dodge.



Professor Vedder on the Reformation

We have not had an opportunity to examine Professor Henry C. Vedder's new book, "The Reformation in Germany" (Macmillan), but to judge from some of the notices we have seen of it, it seems to be somewhat out of the ordinary run of Protestant books on that hackneyed subject. Thus a critic in No. 666 of the Dial says:

"The reader of this book learns that Luther did not invent German hymnology, that the Church did not discourage the art of printing, that Luther must have known there was a Bible before he went to Erfurt, and that he did not translate the New Testament into German in about ten weeks, but simply revised an older translation. The reader learns, also, numerous facts about Luther's personality,—that he was a consistent bigot, that he would tolerate only followers, that he knew more about the devil than he did about God, and that when the one devil of popery went out the seven devils of sectarianism came in. In short, those accustomed to look upon the Reformation in Germany as a wholly good movement will find some slightly disagreeable instruction in this book."

It is a pity that Prof. Vedder has not studied Father Grisar's "Luther." In the words of a critic in the London Athenaeum (non-Catholic), "one feels that it would do him good to read Dr. Hartmann Grisar."



A New Catholic Magazine

"The Queen's Work" is the name of a new monthly magazine published at St. Louis, Mo., and edited by the Rev. Edward F. Garesché, S.J. It is to be the American organ of the great international movement which "aims at bringing all the Sodalists of the Blessed Virgin together and at giving them new zeal and courage to work for their own greater holiness, the help of others, and the defense of the Church," by inspiring them with an active and Apostolic

spirit and providing them with a forum for the discussion of their common difficulties and problems, their mutual experiences, their labors and successes. As the editor observes in his prospectus, "the times are ripe for such an undertaking." The first number of "The Queen's Work" is edited with marked ability and sprightliness. It contains contributions by such well-known and able writers as Frs. Charles Plater, S.J., Francis J. Finn, S.J., Wm. A. Poland, S.J., Bernard J. Otten, S.J., and others. One need not be a prophet to predict that the new magazine will speedily gain for itself a wide circle of readers, and in course of time become an agency for untold good. (\$1 a year. Published at 205 N. Grand Ave., St. Louis, Mo.)



Catholic Students at State Universities

The Rev. J. M. W. Handly, C.S.P., in a paper contributed to Miss Georgina Pell Curtis' volume, "Beyond the Road to Rome" (B. Herder. 1914. \$1.75 net), says:

"The State University and kindred institutions have been terribly fatal to the faith of Catholic students." (P. 237.)

This is in the nature of things, and Father Handly is entirely too optimistic when he says, in connection with his work of caring for Catholic students at the University of Texas:

"There [at Austin] we have a very poorly equipped and insecure foundation, which we hope one day to build into an institution so strong that it will safeguard every Catholic student attending the State University, and send them all away at the end of the four years impregnable in their faith." (*ibid.*)

The means by which Father Handly expects to work this miracle are: A dormitory for the women students, a clubhouse for the men, provision for their spiritual needs, a Catholic lecture course, etc. But are these agencies really adequate to neutralize the effects of an essentially secular training, accompanied almost inevitably by insidious doses of the anti-Catholic spirit such as the average secular university tutor rarely fails to instil into the minds of his hearers?

A Liturgical Congress

A liturgical congress on a wide scale is to be held in London from the 20th to the 25th of July next. Some of the leading liturgists of Europe have promised their concurrence. Lectures will be given in English and French on a number of important subjects. The congress will be held under the auspices of Cardinal Bourne, and Abbot Cabrol of Farnborough, in announcing it in the London Tablet, expresses the hope that it will be the first of a series of liturgical congresses to be held in the capitals and chief cities of all the different countries of the world. The questions dealt with in these congresses are of vital importance for Christianity. It is love of the liturgy that has led many back to Catholic unity, and the words of Pope St. Celestine I, in the fifth century, still have force at the present day: "Legem credendi lex statuat supplicandi." The prayers of the Church are the expression of her creed. The rites and formulas of the liturgy are for the Catholic the very ties that bind together the unity, apostolicity and sanctity of the Church.

We hope the Congress will be attended by many American delegates and will prove the forerunner of an even greater liturgical congress in the United States.



Race Suicide in France

It is in France, where the evil of "race suicide" has been longest known and is most keenly felt, that the truth about it is most unflinchingly spoken. Let any reader who cares to pursue the subject, acquaint himself with Dr. Bertillon's book, "La Dépopulation de la France" (Paris, 1911) and with Prof. P. Leroy Beaulieu's "La Question de la Dépopulation." Both these eminent writers are agreed that France is in imminent danger of being cast down from her place among the nations, and this mainly on account of the moral canker which manifests itself externally in the dwindling birthrate. The most serious among the influences that nourish that canker (because the most specious and the most difficult to counteract) is what M. Leroy Beaulieu

calls "l'arrivisme," i. e., "the tendency to push one's own way as far as possible, and the idea that, on the one hand, in order to reach the goal oneself, one must not be overburdened with children; and on the other, to establish the children well in life every effort must be concentrated upon one or two heads, by preference upon one." This is not very far removed from the "miserable doctrine of comfort" denounced in such strong terms by Father Bernard Vaughan, S.J. It is consoling to note that both Dr. Bertillon and M. Leroy Beaulieu look upon a return to the practice and the moral inhibitions of Christianity as the one hope left of averting the doom with which the Eldest Daughter of the Church finds herself confronted.



A Catholic Governor's Bad Example

We read in the St. Louis Globe-Democrat of March 29 (editorial section, p. 4), in the course of a letter dealing with Governor Dunne of Illinois and his family:

"Ann Arbor, Mich., is Gov. Dunne's favorite seat of learning. His eldest son took his degree there and is now practicing law in Chicago. The second, Richard, also studied at Ann Arbor, and selected engineering as his life work. There is still another son in the University of Michigan, Maurice, who is preparing for his A. B. degree. The younger boys are with their parents in Springfield, and at present attend the public schools."

That is how one Catholic politician, who happens at the moment to be in high office, obeys the law of the Church, which says:

"We not only admonish Catholic parents with paternal love, but we command them with all the authority we possess, to provide for the beloved children given to them by God, regenerated in Baptism, and destined for Heaven, a truly Christian and Catholic education, to protect and safeguard them throughout infancy and youth from the dangers of a merely secular training, and hence to send them to the parochial or other genuinely Catholic schools. . . ." (Acta et Decreta Conc. Plen. Balt. III. n. 196.)

Is the conduct of successful Catholic politicians to be gauged by a different standard than that set up by the Third Plenary Council? Is the bad example they give, and the culpability they incur, in any way offset or diminished

by the fact, that, for reasons easy enough to divine, they sometimes leave a few of the minor offices at their disposal to be filled by Bishop X or Father Y—an extremely dangerous practice, by the way, in these days of anti-Catholic agitation.

NOTES AND GLEANINGS

Only what Americans do can “dishonor the American flag.”



Mr. Percival Chubb is reported as saying that Col. Roosevelt is the worst offender in the use of “shall” and “will.” But this does not convict him of ignorance of grammar. All his errors arise from his insistence upon “I will” and “you shall.”



Father Herbert Thurston, S.J., in the April Month, discourses learnedly, as is his wont, on “The Bells of the Mass.” He notes, among other things, that “no trace of a bell at the ‘Domine non sum dignus’ was known in the Middle Ages. It may be said to be practically unrecognized in Rome even at the present day.”



The editors of “The German Classics” (The German Publication Society, New York, a widely advertised collection, have resuscitated “Lucinde,” that lascivious production of Friedrich von Schlegel’s turbulent youth, of which the author himself grew to be so ashamed that he never wanted it included in the complete edition of his works. *Cui bono?*



Of the late Adolph Bandelier, to whom we devoted an article in our No. 8, Mr. Frederick S. Dellenbaugh, who knew him well, says in a letter to the N. Y. Evening Post of April 4: “Through it all [the story of Bandelier’s life] financial stress was seldom absent. With money, however, he had little concern. He was a scholar needing only bread and butter.” He would have made an ideal Catholic editor!

The following remark in an editorial leader in the Outlook (Vol. 106, No. 15) seems to confirm the position taken by S. T. L. in his article on the tango in this number of the Fortnightly Review:

"The objectionable kinds of dancing are going out of fashion, and the newer dances in which so many people are interested, and which form a natural and wholesome diversion, are now being danced, not only without impropriety of any kind, but with dignity and grace."



The Library of Congress desires to have a copy of Vol. 19, No. 22, Nov. 15th, 1912, in order to complete its file of the Catholic Fortnightly Review, and as we cannot furnish that particular number, requests us to ask our readers to do so. Any one having a copy to spare will confer a favor on the librarian and perform a service to the cause which the Review represents, by mailing it to Mr. Herbert Putnam, Library of Congress, Washington, D. C.



Dr. Arthur E. Bostwick, librarian of the St. Louis Public Library, in his readable little manual entitled "Earmarks of Literature: Things That Make Good Books Good," (Chicago: A. C. McClurg & Co.) utters a timely word on so-called spelling reform:

"Reform is, or should be, the restoration of some good thing that has been changed or lost. In this instance the thing that has changed is the sound of the word—the pronunciation. If there is to be reform, then, we should go back to the old sound—not make a further change by altering the spelling."



The history of the violent and wholesale impressment of men into the naval service forms the subject of a recently published book, "The Press Gang Afloat and Ashore," by Mr. J. R. Hutchinson (Dutton). The beginnings of this barbarous method of recruiting are lost in the mists of the past, but it continued in the British navy until well into the fourth decade of the nineteenth century, when the protests of an outraged public brought it to an end. In closing, the author warns the present-day advocates of a return to conscription that "a people who for a hundred years

patiently endured conscription in its most cruel form, will never again suffer it to be lightly inflicted upon them."

♦ ♦ ♦

The like of Mistral, the Provençal poet who died the other day, cannot be found in English speaking lands. His enterprise resembled that of the Gaelic League in Ireland. But Mistral was a great man, and his achievement was more complete than anything the friends of Mr. Yeats can show in modern Ireland. Mistral restored the dialect of his province and uttered it afresh in poetry. He reigned as a king and patriarch over its life and literature. He inspired a patriotic local life in the south of France, not politically separatist, but enriching the common life of the nation. His was a great work and its influence will last because it was inspired by the true Catholic spirit.

♦ ♦ ♦

The "Collationes Brugenses," in their February number, print the first installment of a long-lost work of Dionysius the Carthusian, which the Bishop of Bruges recently discovered in a manuscript codex of his library. The identification of the treatise, which is entitled "De Triplici Via," is established by the same critical method which succeeded in restoring the "Philosophumena" to Hippolytus. It is hardly necessary to remark that, in treating of "The Three-fold Way," the Carthusian professedly follows in the footsteps of his namesake and model Dionysius the Pseudo-Areopagite, whose writing played such an important part in the development of mystical theology.

♦ ♦ ♦

Writing of "Billy" Sunday (see this Review, Vol. 21, No. 7, pp. 197sq.), the Rev. J. H. Odell, pastor of a Presbyterian church in Scranton, Pa., says in an article contributed to the Outlook (No. 15):

"Verbally, particularly in cold type, there are many sentences [in Sunday's "preaching"] that are harsh, repellent, and un-Christlike; actually those sentences are vibrant with the intensest Christian spirit."

How a sentence that is "harsh, repellent, and un-Christlike" can at the same time be "vibrant with the intensest

Christian spirit," is something we fail to understand. These modern Protestant preachers are wont to gird at the subtleties of Scholasticism; some of their own distinctions are not subtle, they are meaningless.



When Mr. Richard C. Kerens was appointed to the important post of U. S. Ambassador at Vienna, we made some frank remarks that were bitterly resented. How does this appointment look to the hindsight of the historian? A competent and non-partisan writer says in the course of a paper in the April number of the *Atlantic Monthly* (p. 439): "[The appointment of Mr. Richard C. Kerens to Austria] was a really rotten spoils appointment." We advise our quondam critics in the light of this remark and of Mr. Kerens' brief but inglorious diplomatic career to reread dispassionately what we said on his appointment in Vol. XVII, No. 3, of this Review, and then to tell us, honor bright, whether we were right or wrong.



Judge Ben B. Lindsey of juvenile court fame contributes to the Easter edition of the *Denver Catholic Register* (Vol. 9, No. 35) a sympathetic paper on "Catholic Homes for Catholic Orphan Children." In Colorado, as in a number of other States, there is a law compelling the managers of the State Home for Dependent Children, when placing out orphans, to put them with families whose religious belief conforms to that of the children's parents. Judge Lindsey advises the organization of a Catholic home-finding society to ascertain the children of Catholic parentage and to find Catholic homes for them. It is pleasant to see a man of Judge Lindsey's influence taking an interest in the religious welfare of Catholic orphans.



There is no surer way to lessen the number of an author's readers than by loading his works with a mass of his second-rate and ephemeral writings which ought to have been burned by the first person into whose hands they fell.

THE OFFICIAL CATHOLIC DIRECTORY FOR 1914

The Official Catholic Directory for 1914 comes to us bulkier and more complete than ever before, but more than three months "behind time." The publishers made every effort to have the volume ready early in February; but, as they explain in an editorial note, could not get the diocesan reports in time. They promise, however, that this unusual delay will not occur again.

"Plans are now under way for a change in the policy of the closing of the forms. Hereafter a certain closing day will be announced, and after that date no reports will be accepted, and in cases where the proofsheets are not on hand at the given date, the publishers will reprint the statistics of the previous year. This step has become absolutely necessary, and no exceptions will be made."

It is to be hoped that this "threat" will bring the guilty chancellors to time. But what if it fails to do so? In that case, quite evidently, we shall get a directory that is behind time, incomplete, and misleading. Would it not be better, rather than incur this risk, to submit patiently to delay?

The most important feature of the 1914 Directory, as pointed out in the "Editorial Notes," is the unusually large increase shown in the population figures. According to the statistics given, there are 16,067,985 Catholics in the United States, a gain of 913,827 over 1913. This large increase is accounted for principally by the complete reports received from Bishop Ortynsky for the Ruthenian Greek Church, and which are printed separately, according to States, on pages 819 to 823.

The Official Catholic Directory, under the management of Messrs. Kenedy and Sons, is making rapid strides in advance. If we except the omission in recent volumes of the traditional map showing the ecclesiastical provinces and dioceses of the country (which ought to be restored), each new volume has shown distinct improvements. The publishers and the editor have spared neither labor nor expense to get out a complete and perfect directory. If they are still a goodly distance removed from the goal they are aiming at, this is almost entirely the fault of the diocesan chanceries. Thus, on February 2, 1914, the final reports of

twenty-four dioceses and archdioceses had not yet reached the publishers, and the final proofsheets for three important archdioceses were not returned to the Directory office until February 24, February 27, and March 7, respectively. And why are not uniform methods adopted for dealing with the so-called "floating population"? Why cannot a census be taken in every diocese at stated intervals? We have not yet had time to make a careful examination of the 1914 Directory, but from the 1913 edition it was evident that at least one important archdiocese had not changed its population figures for eleven consecutive years!

We cannot have a reliable, complete, and up-to-date Catholic Directory unless the diocesan authorities throughout the country promptly and generously co-operate with the publishers.

THE CASE OF FATHER WIRTH

The Outlook in its No. 15 publishes an editorial article on "The Case of Father Wirth" that is as misleading as the news dispatches on which it is evidently based.

The late Father Augustine Wirth, O.S.B., was the author of several books, the royalties from which, with or without the permission of his superiors, he kept. His relatives are claiming the money he left and the running income from his books. This claim is contested by the Benedictine Order on the ground that Fr. Wirth, as a religious, possessed no property rights and that his estate belongs to the community in whose favor he resigned those rights when he made his vows. The case was originally decided in favor of the Order, but the Circuit Court of Appeals reversed the decision, and the matter is now pending before the Supreme Court of the United States.

The Outlook says that it does not mean to anticipate or forecast the final decision of the Supreme Court, but that

" . . . in the words of the Declaration of Independence, the right to life, liberty, and the pursuit of happiness is an inalienable right. To allow a man to alienate these rights for a consideration paid to him, and to enforce that alienation if he afterwards becomes dissatisfied with it, is to set aside this fundamental principle of the Ameri-

can Republic, and logically would lead on to the conclusion that a man may, by contract, practically enslave himself by putting himself, his industry, and his earnings wholly under the control of a master for life. The Republic ought not to recognize such power in the individual, and the law ought not to enforce any such contract if the individual makes it."

This betrays a misconception, not only of the vow of poverty as practiced in the Catholic Church, but likewise of the real point at issue in the Wirth case. If the case lay as the Outlook describes it, it would undoubtedly long since have been decided in favor of the Order. The point at issue is not the legal value of the vow of poverty, but a question of fact, viz.: whether Father Augustine was a member of the Benedictine Order at the time of his death or not. The reason why the Circuit Court of Appeals reversed the decision of the trial judge was, that it wished to give his relatives the benefit of an apparently well-founded doubt regarding his status in the Order. It seems that Father Augustine had left the monastery to which he belonged and led the life of a secular priest. This is not denied by the Benedictines, but they assert that he had never formally severed his relations with the Order, and therefore died as a religious.

Hence, no matter what the final decision will be, it is not at all likely to alter the legal status of our religious or to endanger the property they hold in common.



THE CATHOLIC ENCYCLOPEDIA

Volume XVI of "The Catholic Encyclopedia," which has just reached us, contains a full analytical index to the whole work, some carefully prepared reading lists, and about 200 additional articles.

The analytical index, which has evidently been compiled with great care (its reliability remains to be tested by long-continued use), enables the reader to tell at a glance just where a certain topic is discussed, and brings together in alphabetical arrangement other closely related topics.

The special "Courses of Reading" (in theology, philosophy,

art, history, liturgy, etc.), compiled for the benefit of those who may wish to use the Encyclopedia for systematic study, point out the logical and chronological sequence of many subjects which the alphabetical order necessarily kept apart.

The additional articles supply information chiefly about prominent persons deceased, dioceses newly erected, ecclesiastical legislation recently enacted, and omissions observed by the editors since the issue of the volumes in which these subjects should have appeared in alphabetical order. The publication of such odds and ends in the present form would seem to indicate that the expected supplementary volume will not appear for some time to come.

As in the previous volumes it would be easy to pick flaws in this one. Thus, for example, the article on Cardinal Fischer is not only inadequate but in part incorrect. If Marion Crawford "can scarcely be called a Catholic novelist," why give him such a liberal notice? And why should a renegade Catholic like Justin McCarthy be honored with half a page of text and a portrait in a Catholic encyclopedia which omits even the bare mention of so many deserving Catholic writers? But the work as a whole is so well done and so valuable, and this index makes it so much more valuable, that a feeling of gratitude over its completion smothers one's inclination to criticise.

Surely no one who has the Catholic Encyclopedia will want to be without this index volume, and those who have not yet purchased the work because of its price will no doubt hasten to take advantage of the cheaper edition lately put upon the market. (New York: The Encyclopedia Press.)



A MORALIST'S VIEW OF THE TANGO

The tango has had a somewhat mixed reception; its impropriety has been demonstrated by accounts of its lowly origin and dreadful associations. But most dances have started from some lowly source before they reached the ballroom. After the recent discussion in the Catholic press, I made the tango the subject of special study. I have seen it danced in different classes of society; have observed it in

the moving picture shows; have read the published instructions of prominent dancing masters¹—and must say that I agree with Mr. Felix Clay, who says in the January number of the staid old Edinburgh Review: "Whatever the tango may have been in its native haunts, there is little to be said against it as it is now taught and practiced. The teachers of dancing have seen to the elimination of all taint of vulgarity, and with its hundred steps reduced to a manageable dozen, it is now taking its place as an interesting variety of dancing in society."

Its source is still a matter of controversy. Its astonishing popularity over all the world has been accounted for on various theories. Mr. Clay is probably not far from the truth when he says:

"A large part of this [popularity] may fairly be put to the credit of Mme. Pavlowa, M. Mordkin, Miss Duncan, Miss Allan, and others who have helped so greatly to bring about the present renaissance of dancing. The growing interest in good dancing has not unnaturally produced a desire for performance. The old dances were losing their charm. They were not particularly pleasing to the onlooker, and all life had gone out of the ballroom. Consequently, something new was hailed with delight; the renewed interest provided the stimulus to undertake the learning of the new steps; ability to perform them aroused the envy of others, and quickly the craze spread."

A writer in the London Times (Nov. 10, 1913) makes an interesting and ingenious speculation that the craze for the tango is "part of our new sense of pageantry," and in support of this theory he instances the renewed vogue of fancy-dress balls and their tendency to more elaborate ornateness.

No doubt we have here but one more sign of the times, the tendency to break away from the old tradition, to find some new way of doing things—better if possible, original at all costs—whether in painting, music, dancing, politics, social questions or philosophy.

In this stir of feeling there is, as Mr. Clay points out, a chance that art may again get into touch with life and become expressive of general moods and aspirations, in-

1) For instance, "Modern Dancing," by Mr. and Mrs. Vernon Castle, New York, Harper & Bros., 1914.

stead of remaining an empty effort after technical dexterity, where the end is lost sight of in a glorification of the means.

At the same time it is well to realize that the underlying tendency is full of dangers, especially for the young, and needs to be watched with care. No priest or parent can afford to neglect the kind of dancing indulged in by our boys and girls, our young men and maidens. But, on the other hand, we must beware of going to extremes. Cicero's dictum: "Nemo saltat sobrius nisi insanit" is not a safe rule for moralists. And we might as well confess that we made a mistake in our attitude on round dancing, which is now practiced in the best Catholic society without protest.

S. T. L.

WITH OUR CONTEMPORARIES

The editor of the Milwaukee Catholic Citizen, who knows whereof he speaks, says (Vol. 43, No. 20), that "what kept the Knights of Columbus out [of the Federation of American Catholic Societies] was an impression that Federation might mean here a visitation of the 'clericalism' that has spelled so much failure in the Latin countries."

Clericalism, we gather from our contemporary's further remarks, means "neglect of the science of majorities," neglect of "the necessary adjustment of old platforms to new conditions," and an impolitic espousal of "losing issues."

About the only thing in the Federation platform that looks like an impolitic espousal of a losing issue, is its demand for a division of the public school fund. If that was the "Clericalism" the K. of C. shied at, they must be tender-skinned indeed.



The Milwaukee Catholic Citizen (*ibid.*) has no hope for the Catholic press in this country, "as long as cheapness is made the chief attraction and ground of appeal for supporting the Catholic paper," and says:

"The pulpit should proclaim that Catholic literature is worth the

outlay of \$5 or \$10 a year from every Catholic family. It is a fallacy to suppose that the Catholic paper does not bring more into the Catholic parish than it takes out."

It is likewise a fallacy to assume that an apologetic journal like *Our Sunday Visitor*, real though its merits be, and useful though it may prove to many people, can supply the place of a Catholic *newspaper*. What we need in this country is, in the words of the Dubuque Catholic Tribune, a powerful and influential Catholic press, consisting of scores of clean, popular dailies, hundreds of newsy, illustrated weeklies, dozens of excellent reviews, and apologetical journals adapted to the needs of all classes of Catholics and non-Catholics.



We read in the *Western Watchman* (Vol. 48, No. 49, p. 1):

"Catholics have had reason to object to several misrepresentations in the secular press lately. The monster who was condemned in New York for the murder of a woman and who was proved never to have been a priest at all, is constantly referred to in the journals as a priest."

This is a species of "apologetics" that does more harm than good, because it is contrary to the truth.



The *Chicago New World* says (Vol. 22, No. 33):

"We presume that the editor of the *Fortnightly Review* prides himself on his rare candor. At least, he modestly admits a certain virtue in his valorous frankness. As an irresponsible critic of all matters Catholic, he enjoys a freedom that, if not enviable, is, at least, rare. The grave assumption that the cares of the Church rest on his shoulders, and the delicate insinuation that he knows so much better than the rulers to whom the government of the Church has been committed, the solution of all difficulties, social, religious and economic, is refreshing in its naivete. His attacks on certain phases of Catholic activity would carry more conviction of sincerity if the rather cowardly subterfuge of anonymity was discarded. Frankness and candor need no mask."

The editor of the *Fortnightly Review* is not in the habit of attacking "phases." But he does attack abuses and evils when he deems it necessary, and sometimes also the men who are responsible for such evils and abuses. He does this frankly and without a mask. Not a single number

of the Fortnightly Review has ever gone forth without the editor's name and address, and I have again and again declared, in the most unmistakable language, that I am personally responsible for whatever appears in my journal. This underhanded attack comes with exceeding bad grace from a newspaper whose editor is guilty of the very fault with which he unjustly charges me. There is no indication on the editorial or any other page of the New World which might reveal the identity of the valorous scribe who has the spirit and decency to accuse a well-known and responsible Catholic editor of lack of sincerity and, forsooth, of employing the "cowardly subterfuge of anonymity."

Will the anonymous scribe of the New World please step forward from the cowardly subterfuge of his own anonymity, lift his vizor, tell the world who he is, and if he wishes to engage in a tournament with the editor of the Fortnightly Review, put his charges into positive and specific terms, so that I can defend myself against his attacks! "Frankness and candor need no mask."

ARTHUR PREUSS

The Los Angeles Times of Feb. 15, 1914, published on its first page a dispatch from El Paso, Tex., from which we cull the following curious passage:

"Arthur McArthur, Grand Master of the Grand Encampment [of the Knights Templars], was here all day as the guest of the El Paso Commandery of Knights Templars. He arrived from Troy, N. Y., and was taken to Juarez, where he met Villa, and discussed the death of the two Thirty-third-degree Masons, Madero and Pino Suarez, whose death Villa is avenging."

We have been calling attention to such facts as this for a number of years; yet there still are many who refuse to believe that Freemasonry is international in its connections.

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Senator Ransdell's constitutional amendment prohibiting absolute divorce in the United States is certainly a drastic measure and admirable from the theoretical point of view. But, unfortunately, in the words of the Catholic Citizen, it "has about as much chance of passing as a snowball would have of retaining its obesity in a journey through Gehenna." It is on a par with the Federation's demand for a division of the school fund, and the question naturally arises: Would it not be more politic and more promising to work for a modified measure of the kind introduced in the Missouri State legislature by Mr. Edward V. P. Schneiderhahn?

LETTERS TO THE EDITOR

I. Under separate cover I am mailing you a copy of the St. John's Hospital Report for 1913. My reason for doing this is the fact that either you or Mr. Kenkel wrote an article several months ago, which unfortunately I am unable to locate, in which hospital Sisters were taken to task for apparently charging their patients enough for the services they get, and then expecting people to assist them by donations. At the time I was tempted to give you some figures to correct your opinion, but decided to wait until I could send you the accompanying report.

When reading the report, do not fail to take into consideration that the Sisters of St. John's Hospital practically do all the work themselves; and hence are not put to the expense that other Sisters are, who merely superintend the work and have to support training schools for lay trained nurses to take care of the nursing and to employ help for all the other work of the hospital, and that, therefore, their rates must be proportionately higher to meet the expenses. The daily average expense per patient per day of St. John's Hospital may seem large, but in fact is small, when compared with that of other hospitals. The Presbyterian Hospital of Chicago is a proof of this. According to their report, their current expenses in 1912, for 4,400 patients, were over \$190,000.00 (I do not remember the exact figures), whereas those of St. John's were a little over \$76,000.00 for 3,600 patients. Again, the National Hospital Record, Vol. XIV, No. 2, gives statistics, according to which the daily average expense per patient in hospitals in the United States was \$1.17 in 1900 and \$2.06 in 1910. For the past three years I know of no statistics. An average of \$1.17 per patient per day for 1913 is, therefore, very low.

Springfield, Ill.

(REV.) JOSEPH C. STRAUB,
Director of St. John's Hospital

We are glad to know that the objectionable practice recently castigated in a portion of the Catholic press does not prevail in Springfield, Ill. It does prevail in some other places, however, and the sooner it is abolished the better it will be for the institutions themselves and for the cause of Christian charity.

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II. The "religious garb" question is an ever-recurring one in this country. Could it not perhaps be solved by the religious teachers wearing a lightweight "lay covering" over their habit during school hours? Many years ago I read of religious doing this in some places in Europe where the government forbade public school teachers appearing in religious garb during school hours. I doubt whether our religious here would submit to any such compromise, but merely mention it as a thought-provoker to something better.

Evansville, Ind.

(REV.) C. J. SCHWARTZ

We are opposed to all such compromises. The public school is no place for Catholic Sisters, and it is only a question of time when they will not be tolerated there any longer. With Mrs. S. T. Otten (see Vol. XXI, No. 7, of this Review), we say: Let us be consistent in our attitude towards the public schools! The Church forbids us to send our children to these

schools to be instructed; why should our sisters or our daughters teach there, whether they wear the religious garb or secular toggery? Here and there perhaps exceptional conditions have called for exceptional measures; but the need for these is rapidly passing away. The Review has always been, still is, and always will be for Catholic schools for Catholics, first, last, and all the time.

THE OVER-TAXED MELTING-POT

The digestive power of the great American melting-pot has proved to be marvelous beyond belief, but ominous signs of indigestion and distress have been apparent recently. The evils of large immigration are felt more acutely in what may be termed the middle and lower class life of the country. There are few indications of any effect upon the government or the principles upon which it is conducted. By the time the immigrant or the descendant of an immigrant becomes so educated or prosperous as to take effective place in the life of the community, his whole character has changed, and in most cases he has become as representative an American as may be desired. The only exception to this is in the larger cities, where alien colonies have a direct and malign effect upon local politics. New York City is a notable example of what follows the ascendancy of an un-American element at the polls, and it has been only through the herculean efforts of the more intelligent and responsible class inspired by American ideas, that any balance of power has from time to time been regained. There is now a very strong public sentiment in favor of putting a "house full" sign on the gates of the nation, and while this may not come to pass just yet, there is no question that with each succeeding Congress renewed effort will be made still further to check the inflow.

Among those who are opposed to immigration are many alarmists, who are apt to over-state the evils and underestimate the values of a wisely regulated influx of aliens. The United States has not yet reached the limit of growth; in fact, it has been estimated that, scientifically tilled and industriously developed, the country could support a population of 400,000,000, or four times the present number. The growth of the

future must necessarily be slower, however, than the growth of the past, and the great problem is to keep alien influences well in hand, that they may not bring disaster. The present tendency of legislation appears to be dictated by panic rather than by common sense or by any well-thought-out plan. The theoretically perfect control of immigration is much the same in principle as that exercised over community water supply. To see that it is plentiful, that it is of the best quality, free from pollution at the source, and that it is properly distributed, is the duty of a popular government, and if this principle is applied to immigration there can be no objection to the strictest supervision and discrimination in putting it into practice. To secure and welcome the best, to reject the undesirable, and to distribute new-comers throughout the country so that the supply of labor be uniform and cities are kept from abnormal growth in the tenement and slum districts, is the logical course of a wise and just selfishness on the part of any nation jealous of its political and social integrity.

To apply a numerical restriction might keep away those who are wanted. To say that a man must know how to read does not guarantee the safety of the community, for it is a notorious fact that the most dangerous citizens are, almost as a rule, better educated than the most harmless. The agitator, the corruptionist, the preacher of violence, or the assassins of rulers, in monarchy or republic, have been, almost without exception, men cultivated beyond their fellows. There are millions of sturdy, honest, agricultural laborers in the world today who can neither read nor write, yet whose labor and industry would be welcome in the most enlightened lands, and whose manner of life would be entirely unobjectionable.

The problem is not an easy one. Out of the 1,200,000 who applied for admission to the United States in 1913, about 20,000 were rejected on arrival, and during that year nearly 4,000 were deported who had been admitted, but who were found to be undesirable after a short residence in this country. The steamship companies are compelled to carry back those rejected without charge. In consequence of this they are careful not to embark anyone who is found to be inadmissible. The care taken at American ports to see that the immigrant

measures up to standard is shown in the fact that the transportation companies were in error in these 20,000 cases, and paid the penalty in every case. If the intending immigrant be proved insane, and in several other cases, the carriers are fined heavily, in addition to providing the rejected passenger with a return ticket. At times the arrivals at Ellis Island are as many as 20,000 in a single week, and it is manifestly not possible to give each case the proper scrutiny, so many enter who would be barred under more careful administration of the law. This branch of the United States government work is made practically self-supporting by the imposition of a head tax on each immigrant. It would be a legitimate expenditure of money raised by general taxation so to increase the efficiency of the service and the severity of the application of the law as to make it practically impossible for a mentally, physically or morally undesirable to enter in. This would be a far more intelligent way to reduce the number than to fix any arbitrary numerical standard or educational test, either of which have aught to do with the possible real value of the immigrant to the nation which is admitting him to membership.—J. D. W.



In England, the stronghold of conservatism in Latin pronunciation, as in certain other things, the battle of the rival schools is still in progress, although on this side of the Atlantic the old pronunciation has quite generally yielded to the new. At a recent meeting of the Classical Association at Bedford College, the President announced that the "Roman method" was well in the lead. But Oxford clings stubbornly to the English fashion. A universally intelligible pronunciation of Latin is certainly a desideratum.



The dangers of a guerilla warfare in a country like Mexico are hardly realized by outsiders. The *Ave Maria* (No. 13) points them out briefly as follows: "France had 200,000 men in Mexico, and yet was very glad when the time came to withdraw them. It took years for our government to subdue the hostile Indians of Texas. Another possibility to consider is that intervention might have the effect of uniting all parties in Mexico to resist the invader. Then England, Germany, France and Spain, all of whom have large sums invested in the neighboring republic, would probably feel called upon to protect their interests. And Japan would be more than willing to lend assistance."

PROFIT-SHARING

Apropos of the widely heralded plan of profit-sharing adopted by the Ford Motor Company, of Detroit, an interesting discussion has been going on in the pages of the Outlook. Mr. Lawrence F. Abbott warmly advocates the idea. His argument may be briefly stated as follows:

The American wage worker believes that a share in the profits of business belongs rightfully to labor, and there can be no peace in the industrial world until this demand is complied with. But profit-sharing must not be attempted on a paternal basis. The laboringmen will have no paternalism. The correct method to put it into operation is that of paying a "wages dividend" out of a portion of the profits. In Mr. Abbott's judgment, "the defect of the system adopted by the Ford Motor Company is that they have paid their workmen's profits to them in the form of weekly wages instead of in the form of a quarterly, semi-annual, or annual 'wages dividend.' The psychological effect of increasing wages is to make the wage-worker feel that the wage standard has been permanently raised. He should really feel . . . that his wages dividend may go up or down with the success of the company." (The Outlook, Vol. 106, No. 12, p. 630.)

Some writers advocate profit-sharing enforced by law. It will probably come to this in the long run. But voluntary profit-sharing should be the first step.

Those who care to study the history of profit-sharing are referred to the following authorities: Profit-Sharing, by Sedley Taylor, London, 1884; Methods of Industrial Remuneration, by D. F. Schloss, London, 1894; Profit-Sharing, by N. P. Gilman, Boston, 1892; Dividend to Labor, by N. P. Gilman, Boston, 1900; article on Profit-Sharing, Encyclopaedia Britannica, eleventh edition; Schmoller, Ueber Gewinnbeteiligung in Zur Sozial- und Gewerbepolitik der Gegenwart, 1890; Wirminghaus, Gewinnbeteiligung, in the Handwörterbuch der Staatswissenschaften, Vol. III, 2nd ed., pp. 716 sqq.

BULWER-LYTTON AND MARY MAGDALEN

A "Life of Edward Bulwer, First Lord Lytton," has lately been published by his grandson, the Earl of Lytton. (2 vols., Macmillan.)

Among the extraneous interests of these very interesting volumes, the Tablet "puts on a pinnacle" the letters addressed to Bulwer-Lytton, then nearing thirty years of age, by a lady who was a stranger to him, and who remained a stranger, but to us becomes a friend. This was no other than a woman of the town who, under the name of "Harriette Wilson," had already published her reminiscences—the tenth wonder and scandal of the time. Her first letter began provocatively enough:

"Sir, though I have disliked reading all my life, unless it be Shakespeare's plays, yet I got to the end of 'Pelham.' It was not a book to my taste, either—for I thought the writer was a cold-hearted man; and his light chit-chat was pedantic, smelling of the *lamp*—not so good as my own. 'The Disowned' I liked better still, and felt very much obliged to you for writing one of the few books I *can* come to the end of—with all my desire for amusement. Now, for 'Devereux,' I have nearly finished the first volume, and am so charmed with it that I have laid it aside to tell you how proud I should be if you felt disposed to honour me with your acquaintance."

To add a pinch of past and present glamour, the writer mentions that Lord Byron had come to her on a similar overture, and that she had been telling the Duke of Beaufort that "Pelham's" fault was "not in your heart, but in your want of heart." She quotes Lord Ponsonby as saying of her that, besides her other attractivenesses, she had that of being "a good fellow." It is because she was that, and in no light sense of the phrase, that she has here and now this mention—a sort of newspaper enshrining, which her third letter to Bulwer-Lytton may be left to explain. Its taste may be doubtful; its sincerity is beyond doubt:

"Dear Sir, When I was a sinner and a good-looking one, I thought you were quite right to refuse me the honour of your acquaintance; but I have been 'born again,' as the Methodists say, and am now a Saint! I was duly received into the Catholic Church by baptism, confession with confirmation, &c., after six months' hard study. I

did not think I could have read so hard or so many books of controversy, Protestant and Catholic. So intense was my curiosity that I neither slept nor dined for many months without a pile of Catholic books on one side of me and one of Protestant *larger still* on my left. Once or twice a week, a most amiable Catholic priest and preacher came to hear and answer all my objections by the hour together with the patience of a *true Saint*. Our interviews lasted three or four hours. To conclude, I am now a strict Catholic on conviction.

"Faith is a supernatural gift. I could not get rid of mine if I would, and I should be wretched without it. I can do nothing and love nothing coldly. I was created for love, and now that all the love that my heart is capable of has turned towards God, you will easily believe that I am no longer a sinner—for it is not in nature to desire to offend or disobey what we love with our whole heart, soul and strength. I was never taught religion, either by parents or lovers, neither was I encouraged to study the Scriptures. I was always what I am still—a bigot as to my distaste of the Protestant creed and all the other sects. For a time I disliked Popery, according to the *fashion*; but I could not ultimately resist my priest, Dr. Wiseman's lectures, and the whispers of my own conscience that said to me 'Your destiny is to *die a Catholic*.' I go to Mass daily, to the Communion-table twice a month, and have as much distaste to all worldly things as if I were a nun. I live as a hermit; and, as my dear, good, innocent virgin priest has so little time to visit me (he does not want inclination, for he holds me up as an example for good Catholics), and as I do hate stupid society, I might be refreshed by a little of your conversation, though it were but once a year. I would swear to you (but that the priest says swear not at all), that I now think with horror on sin of any kind, however slight.

"I think you are too clever to be a genuine Protestant; but, if you are, I should like to know *why*. Will you let me have the honour of a little chat with you with your lady's consent? I would run no risk of sin. I was always firm; and I know that there is no risk of my ever being unchaste again, even by the encouragement of thoughts. This, you will say, is being too bold. But when was I unfaithful to my love? And I never loved any of you as I love God. I will not believe that any can wilfully offend what they *perfectly* love.

"But you'll say you have no time. Well, it is very shabby of you, for you may appoint any hour on any day after twelve, and I will await your leisure. I have no object but the gratification I know I should feel in talking to a person who could understand me. As to *regard*, if we are both honest and single-hearted, we must command the good-will and respect of each other; but as to *love!* if I felt a spark stealing over me for any man alive I should avoid him from that hour. *Nothing* shall induce me to go into temptation again.—Yours truly, Dear Sir, rechristened Mary Magdalen, by my own desire, at the Catholic Confirmation."

Though Bulwer-Lytton "had no time" to talk about religion in those tempestuous years of his early married life, he had in the later days of many infirmities time and inclination to dip into a Catholic book. Writing to his great friend, Lady Sherborne, in the January of 1873, a few days before his death, he says:

"I read last night in bed the life of St. Francis de Sales. That Roman Catholic faith, between you and me, does produce very fine specimens of adorned humanity—at once so sweet and so heroic. We members of the Protestant Established Church are always bringing Heaven into our parlour, and trying to pare religion into common-sense. Who can pack the infinite into the finite, or the ocean into a silver tea-spoon?"

Perhaps a little thought of his old correspondent crossed his mind at that moment, for, as he kept her letter, it may be assumed that he had read it, and been a little moved by its tide of feeling.



BOOKS FOR SPIRITUAL READING

The Minor Works of St. Teresa

The Benedictines of Stanbrook have translated, and Fr. Benedict Zimmerman, O.C.D., has edited, the Minor Works of St. Teresa, comprising her Conceptions of the Love of God, Exclamations, and Poems. These writings contain some of the brightest jewels of that religious treasury which has aroused the longing of so many holy men and women. The translation is admirable. The Exclamations,—fervent outpourings of St. Teresa's heart,—might well be made the subject of preparation and thanksgiving before and after Holy Communion. Father Zimmerman's introduction and notes are up to his usual standard, and the work, as it lies before us, is a valuable contribution to our ascetic literature. (Benziger Brothers. \$2.20, post-paid.)

Daily Reflections for Christians

The Very Rev. Charles Cox, O.M.I., presents, in two good-sized duodecimo volumes, Daily Reflections for Chris-

tians. There are about two and a half pages of matter, suitable for spiritual reading, for every day of the year. The subjects are varied and every set of reflections stands complete by itself. The work is especially adapted for use in colleges, convents, and families where the custom exists of having a short spiritual lesson or meditation read after night prayers, and for use in churches where, at some of the devotions, a lesson is read. The author's previous works (*Short Readings for Religious, Retreat Conferences for Convents, Visits to Jesus and Mary, etc.*) have found favor with the public; we have no doubt that these Reflections will also be received well. (B. Herder. 2 vols. \$3.25, net.)

Major Orders

Father Louis Bacuez's *Major Orders* is a pendant to the same able writer's *Minor Orders*, noticed in this Review last year, and, like its predecessor just named, consists of instructions and meditations for the use of seminarians, especially those about to receive holy orders. So far as we are able to judge, the booklet is well adapted to its purpose and deserves the same cordial recommendation that we gave to its predecessor. (B. Herder. \$1.50 net.)

A New Reprint of Cardinal Bona's *De Sacrificio Missae*

Pustet & Co. have enriched their "Bibliotheca Ascetica" with a reprint of Cardinal Bona's famous *Tractatus Asceticus de Sacrificio Missae*, which, as most of our readers know, is a mass-book made up of some of the most beautiful passages in the Fathers on the august Sacrifice, appropriate reflections and prayers. The present edition has two appendices: (1) Druzbecki's ascetic treatise *De Effectibus, Fructu et Applicatione Missae*, and (2) the *Aphorismi Eucharistici* of the saintly Jacob Merlo-Horstius (another eminent name not to be found in the Catholic Encyclopedia!), which has not been reprinted for a long time, we believe, and will be very welcome indeed to the devout clergy of the present, which is so pre-eminently an Eucharistic age. (Fr. Pustet & Co. \$1.)

LITERARY MISCELLANY

Vol. XIX, No. 1, of the "Biblische Studien" is by Dr. Karl Benz, who discusses the attitude of Our Lord towards the Mosaic Law ("Die Stellung Jesu zum alttestamentlichen Gesetz")—"one of the fundamental problems of modern Christological research because practically identical with the question regarding the essential character of Christianity itself." Benz shows, in connection with his previous book, "Die Ethik des Apostels Paulus" (Freiburg, 1912), that, while Jesus inaugurated a new religious dispensation, He did not entirely abrogate the Old Law, but used it as a foundation for the New, so that the books of the Old Testament retain a certain value and import for the religious and moral training of humanity. This interpretation of Luke XVI, 16-18 and other Gospel texts agrees perfectly with the teaching of St. Paul. There is no "hiatus," as Dausch contends, between Jesus and Paul. The apparent differences in their teaching grew out of their respective rôles. Jesus brought the New Law; Paul found it already promulgated. Our Lord freed men from the Old Law and imposed instead His own; St. Paul's peculiar mission was to combat the attempted fusion of Christianity with Judaism and to defend the originality and independence of the former. (B. Herder. 70 cts., net, paper.)



In a learned treatise entitled "Die Esdrasbücher der Septuaginta," which forms Heft 4 of the XVIIIth Volume of Herder's "Biblische Studien," Dr. Bernard Walde examines the mutual relations of the Esdras books of the Septuagint. His conclusion is that the so-called third Book of Esdras is not, as has been recently asserted, part of a pre-Christian Greek translation of a lost regension of the Chronicles, but a "Tendenzschrift" composed in Egypt about the middle of the second century B. C. (B. Herder. \$1.35 net, paper).



"The New France," by William Samuel Lilly, is made up of a series of monographs on the French Revolution and its evil influence on the existing generation in that unhappy country,—a generation that seems bent on repeating the doings of the revolutionaries. The last four chapters are biographical studies of Fouché, Talleyrand, Chateaubriand, and Paul Bourget, which lay bare the *ame moderne* and enable us "to touch the springs of personal action which have wrought out, alike for evil and for good, the conditions and the temperament of the New France." (The Month, No. 592.) This book has been sharply criticised by America (Vol. IX, No. 21), because the author ignores "the new Christian France." But to say that it is not exhaustive does not argue that the work is worth-

less and should not have been published. We need historical monographs of this kind, written by Catholics from the Catholic point of view. There is a distinct dearth of such literature in English, and men who are able and willing to fill the void ought to be encouraged. The complete, just, and adequate view, so far as that can be attained at all by fallible human beings, will be attained gradually. (B. Herder. \$2.38, postpaid.)



“Le Modernisme Social,” by the Abbé J. Fontaine. (Paris: P. Lethielleux.) “À Propos d’un Livre ‘Le Modernisme Social,’ Réplique de M. l’Abbé Fontaine à M. le Chanoine Masquelier.” (Paris: Lethielleux.) “Autour du Modernisme Social.” By Chanoine B. Gaudeau. We have already noticed in these columns “Le Modernisme Sociologique” by the same author. In the present work M. l’Abbé Fontaine treats of the operation in the concrete of those theories whose fallacy and dangerous character he exposed in his former volume. These works would be of the greatest service to those who, in our country are enlisted in the campaign against Socialism, covering as they do every phase of the question and in a highly practical manner. The two small brochures meet the criticisms which M. Fontaine’s work has called forth from certain quarters. They throw much light on the situation in France.



John Ayscough’s reputation as a novelist is too firmly established to be affected much by book-notes. Our readers will find in “Hurdcott” the fluency of style and the descriptive beauties of its predecessors, and also their weaknesses. There is always a screw loose in the reasoning of the chief characters, and on the looseness of the screw depends the movement of the plot. It seems to us unsophisticated ordinary Catholics that a writer of Msgr. Bickerstaffe-Drew’s ingenuity should be able to invent a plot which would hang on something beside an unaccountable kink in the mind of his heroine. Exception might also be taken to the denouement of the present story, as resembling too closely in its teaching the master motive of Tristan and Isolde. (B. Herder. \$1.50.)



The writings of Josephus are still, to a considerable extent, an unworked mine. A recent brochure by Dr. Leo Haefeli (“Samaria und Peräa bei Flavius Josephus”) shows what a mass of valuable geographical and topographic information can be garnered from this thesaurus of antiquity. Haefeli groups together all the data contained therein with reference to the provinces of Galilee and Peraea. Students of the geography and history of Palestine in the time of Christ, and travelers who intend to make the trip from Jerusalem to Galilee by way of Samaria, will find this compilation interesting and useful. (B. Herder. 95 cts. net, paper.)

The fourth volume of the "Predigten" of the late Bishop Egger, of St. Gall, edited by Dr. A. Fäh, is devoted to the Blessed Virgin. There are sermons for all the great Marian festivals and nine specially adapted to the month of May. Like the rest of the deceased Bishop's sermons, these on the B. V. M. are original in conception, clear in disposition, and popular in tone. (Benziger Bros., \$1.40 net.)

Those interested in knowing what can be said in favor of the pious tradition of Loreto against Canon Chevalier and other modern critics, will find it worth their while to read Bishop Alexander McDonald's "The Holy House of Loreto. A Critical Study of Documents and Traditions." Msgr. McDonald will now have to write another book to disprove the arguments of Dr. George Hüffer, of whose long-promised work the first volume has lately appeared under the title, "Loreto: Eine geschichtskritische Untersuchung der Frage des heiligen Hauses" (Münster i. W.: Aschendorff, \$2.20 net). Bishop McDonald's study is published by the Christian Press Association Publishing Co., New York. (Price \$1.25 net.)

Benziger Brothers present a second edition of the late Bishop Rüegg's popular exposition of the Acts of the Apostles. ("Die Apostelgeschichte dem christlichen Volke zur Betrachtung vorgelegt.") It is to be hoped that the reference to the notorious "Dr. Heim" in the preface will not deter the German-speaking clergy from putting this excellent volume into the hands of their people. (\$1, postpaid.)

To the booklets mentioned in the article on "The Devotion of the Holy Hour," in No. 6 of the current volume of this Review, may now be added "Watching an Hour: A Book for the Blessed Sacrament," by the Rev. Francis P. Donnelly, S.J. It gives an account of the Holy Hour and its indulgences with an order of exercises that can be altered to suit one's devotional tastes; thoughts, prayers, hymns, in fact, everything necessary to the proper carrying on of this beautiful devotion. The book is also suitable for meditation at home, and for public reading. The thoughts are divided into points and grouped under somewhat novel headings. (P. J. Kenedy & Sons, 75c net.)

BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have not supplied this useful information.]

ENGLISH

- Mann, Rev. H. K. The Lives of the Popes in the Middle Ages. Vol. X, 1130-1198. 452 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1914. \$3 net. (Illustrated.)
- Mann, H. K. Nicholas Breakspear (Hadrian IV), the Only English Pope. lxxi & 134 pp. 8vo. With Twenty Illustrations and a Map. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1914. \$1 net.
- Raymond, Rev. V., O. P. (tr. Dom Aloysius Smith, C. R. I.) Spiritual Director and Physician: The Spiritual Treatment of Sufferers from Nerves and Scruples. xxi & 334 pp. 12mo. Benziger Bros. \$1.75 net.
- Sharpe, Rev. A. B. Questions and Answers on the Catholic Church. viii & 191 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1914. 25 cts. net. (Wrapper.)
- Allen, Cardinal. Defense of English Catholics, 1584. Vol. II. vi & 152 pp. 12mo. Manresa Press and B. Herder. 1914. 30 cts. net. (The Catholic Library—4).

- Benediction of the Most Blessed Sacrament. Illuminated after the Style of 14th Century MSS. Unpaginated. Pocket format. London: St. Bede's Press; St. Louis, Mo.: B. Herder, 60 cts. net.
- Kuhn, Albert, O. S. B. Roma. Ancient, Subterranean, and Modern Rome in Word and Picture. With 938 Illustrations, 40 full page inserts, and 3 Plans. Complete in 18 Parts. Part III. pp. 81-112. 4to. Benziger Bros. 1914. 35 cts. per part. (Wrapper.)
- Eymard, Ven. P. J., Extracts from the Writings and Sermons of. The Divine Eucharist. First Series. The Real Presence. xiv & 404 pp. 32mo. New York: Fathers of the Blessed Sacrament, 185 E. 76th St.
- Stories from the Field Afar. Prepared and Edited by the Catholic Foreign Mission Society of America. 156 pp. 12mo. Illustrated. Maryknoll, Ossining P. O., N. Y.
- McDonald, Rt. Rev. Alexander. The Holy House of Loreto. A Critical Study of Documents and Traditions. 386 pp. 12mo. New York: Christian Press Association Publishing Co. 1913. \$1.25 net.
- Benson, Rt. Rev. Robert Hugh. Initiation. 447 pp. 12mo. New York: Dodd, Mead & Co. 1914. \$1.35 net.
- Garesché, Rev. Edward F., S. J. The Four Gates (Poems). 139 pp. 12mo. New York: P. J. Kenedy & Sons. 1913. \$1.12, postpaid.
- Marist Brothers, The. American Catholic Hymnal. Written, Arranged and Compiled for the Catholic Youth of the U. S. ix & 511 pp. large 8vo. New York: P. J. Kenedy & Sons. 1913. \$1.68, postpaid.
- Walsh, V. Rev. James A. A Modern Martyr. Theophane Vénard (Blessed). 241 pp. 12mo. Maryknoll, Ossining P. O., N. Y.: Catholic Foreign Mission Society. 1913. 60 cts., postpaid.
- Gibergues, Msgr. de. Faith. Sermons Preached at a Men's Retreat. From the French. 155 pp. 16mo. P. J. Kenedy & Sons. 1914. 81 cts., postpaid.
- Benson, Msgr. R. H., Maxims from the Writings of. viii & 133 pp. 32mo. Benziger Bros. 50 cts. net.
- Coelenbier, V. Rev. Canon. The Child of Mary's Own Manual. viii & 228 pp. 32mo. Benziger Bros. 1914. 30 cts. net.
- Curtis, Miss Georgina Pell. Beyond the Road to Rome. 440 pp. 8vo. B. Herder. 1914. \$1.75 net.
- Donat, Joseph, S. J. The Freedom of Science. ix & 419 pp. 8vo. New York: Joseph F. Wagner. 1914. \$2.50 net. (For sale by B. Herder, St. Louis, Mo.)
- The Viper's Venom. The "Menace" Still Mendacious. Recent Attacks Refuted. 20 pp. 12mo. St. Louis, Mo.: The Central Bureau of the Central Verein. 2 cts. per copy. \$4 for 250.
- Forbes, F. A. The Life of St. Ignatius Loyola. Illustrated. 128 pp. 16mo. London: James Brodie & Co.; St. Louis, Mo.: B. Herder. 1914. 30 cts. net. (Standard-bearers of the Faith. A Series of Lives of the Saints for Children.)
- Mannix, Mary E. In Quest of Adventure. 173 pp. 16mo. Benziger Bros. 1914. 45 cts.
- Clarke, Isabel C. The Secret Citadel (Novel). 416 pp. 8vo. Benziger Bros. 1914. \$1.35 net.
- Index Volume to the Catholic Encyclopedia. ix & 959 pp. royal 8vo. New York: The Encyclopedia Press. 1914. \$5 and up, according to binding.
- Donnelly, Francis P., S. J. Watching an Hour. A Book for the Blessed Sacrament. 262 pp. 16mo. New York: P. J. Kenedy & Sons. 1914. 75 cts. net.



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[These books, except where otherwise noted, are bound and in good condition. The price includes postage. Only those marked * are net, which means that the buyer has to pay cartage extra. In ordering net books, please indicate how you wish them sent. Cash must accompany all orders.]

Lejeune, P. Counsels to Christian Mothers. Tr. by F. A. Ryan, St. Louis, 1913. 80 cts.

Belmond, S. Études sur la Philosophie de Duns Scot. I. Dieu, Existence et Cognoscibilité. Paris, 1913. 80 cts. (Paper covers.)

***Duhr, B., S.J.** Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II, in three large vols., richly illustrated. Freiburg, 1907 and 1913. \$10.

Becker, W., S.J. Christian Education, or The Duties of Parents. St. Louis, 1899. 90 cts.

Taylor, I. A. The Cardinal-Democrat: Henry Edward Manning. London, 1908. 85 cts.

Price, G. E. England and the Sacred Heart. London, 1913. 70 cts.

Bridgett, T. E., C.S.S.R. A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S.J. London folio ed., 1908. \$3.95.

Vaughan, B., S.J. Society, Sin and the Saviour. London, 1908. 85 cts.

Allen, Card. A Brief Historie of the Martyrdom of Fr. Edmund Campion and His Companions. Ed. by J. H. Pollen, S.J. 85 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Containing many valuable Eucharistic papers.) London, 1909. Illustrated. 95 cts.

Lanslots, D. I., O.S.B. Spiritism Unveiled. London, 1913. 65 cts.

Giraud, S. M. Jesus Christ, Priest and Victim. Meditations. Tr. by W. H. Mitchell. London, 1914. \$1.

Funk, Lehrbuch der Kirchengeschichte. 4th ed. Paderborn, 1912. \$1.60.

Dublin Review. New Series. Ed. by Wilfrid Ward. 8 vols. unbound, 1906-1913. (Cost, net \$40) \$15.

Wirth, E. J. Divine Grace. A Series of Instructions. New York, 1903. \$1.

Lily, S. W. The New France. London, 1913. \$1.50.

Klarmann, Rev. A. Die Fürstin von Gan-Sar (Maria Magdalena). Eine Erzählung aus den Tagen des Herrn. Ratisbon, 1914. 95 cts.

Scherer, Wm. Geschichte der deutschen Litteratur. Dritte Auflage. Berlin, 1885. \$1.75.

BARGAIN BOOK COMPANY
ST. CHARLES, MO.

THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

Frazer's "Golden Bough"

Professor J. G. Frazer is being highly complimented by reviewers on the completion of his final recasting of "The Golden Bough," investigations into the origin of religion. In the course of twenty-three years and three editions, the two original volumes have grown into ten. Happily, too, there has been a change for the better in the spirit of the work. "More impressive to the Christian reader than the growth in bulk," says the Month (No. 598), "has been the growing sense of the author, expressed in the final edition, that the rationalistic key to the problem of religion, which at first he was so arrogantly proud of having discovered, will by no means fit every lock; in fact, and this shows him to be no *mere* rationalist, increase in knowledge has made him more humble-minded and less confident in his deductions."

Needless to say, this fact does not prevent the smaller fry of Rationalism from exploiting Frazer's labors, as they did those of Darwin, in the interests of their barren cult.

Sex Hygiene in the Schools

There have been some severe arraignments in our educational journals of one of the latest inventions of materialist philosophy—the teaching of sex hygiene in the schools. As an instance of a very excellent treatment of the question by a non-Catholic authority, we refer to the article "Sex Hygiene in the Schools," in the Educational Review for October, 1913. The author brands the new teaching as a

"virulent poison" when introduced into the school curriculum.

On the Catholic side we now have a concise exposition of the question in a brochure by the V. Rev. F. Heiermann, S.J., of St. Xavier's College, Cincinnati. It is entitled "The Teaching of Sex Hygiene in Our Schools," and is reprinted from a medical journal, the *Lancet-Clinic*, for February 21, 1914. This of itself speaks highly for the worth of the pamphlet, as it shows that its arguments have won the approval of experienced medical men. To those readers of the Review who must be prepared to defend sound teaching on this important theme, we cordially recommend Father Heiermann's brochure.

* * *

The Right to Punish

The suit brought by a former convict against the State of Rhode Island for the recovery of wages earned while he was a prisoner under the contract system, has led to some discussion in the press of the State's right to punish and the abstract right of a man to the ordinary prerogatives of a freeman. The *Chicago Record-Herald* says that a convict has a right to a decent wage because he is "not a slave." Does this not reduce to absurdity the whole idea of criminal justice? The abstract right of a man to the ordinary prerogatives of a freeman is forfeited by crime, and the nature and limits of the deprivations to which he may be subjected must be determined by considerations of public welfare, and not by any abstract theory of human rights. Let encouragement to thrift be given to the convict, but let it be given because there is sound reason to believe that it will promote his reformation or succor his dependents, and will not injure the community. What shall be done to him must be decided by the judgment and conscience of the properly constituted authorities, in full consideration of the paramount need of society at large.

No doubt our prison system needs mending, and one cannot but sympathize with the earnest and enlightened workers in this field. But the attitude of many of our prison

reformers is wrong and dangerous, because inspired by crude theorizing and foolish sentimentality. Not a few of those who are writing about the Rhode Island case in our newspapers and magazines indulge in talk which can find no logical stopping-place short of a complete denial of the community's right to punish malefactors, and, as "The Nation" trenchantly observes, "that way madness lies."

* * *

The Billboard Nuisance

Speaking of the "Easter greeting" of the National Billposters' Association, which, as many of our readers have no doubt noticed, took the form of a large lithograph representation of Christ blessing little children, and a church into which boys and girls are crowding, the St. Paul Catholic Bulletin (Vol. 4, No. 17) says:

"[These religious posters are] part of a campaign for the betterment of social conditions undertaken by the National Association of Billposters, who hope by means of these illustrated lessons to stop the disintegration which threatens the childhood of the big modern city.' As a step in the right direction it is worthy of commendation."

What the Bulletin and some other Catholic papers do not seem to suspect is that these "religious posters" are in the first place and above all designed to counteract the movement for beautifying our cities by abolishing the unsightly and frequently offensive billboards with which most of them are littered, and to win public opinion over in favor of a retention of a modified form of this nuisance. Let us not allow this clever ruse to reconcile us to an abomination which the social reformers are so justly combatting.

* * *

The War in Colorado

On the same day that the cable reported "four Americans killed and twenty wounded" at Vera Cruz, dispatches from Colorado said that forty-five were killed and twenty hurt in a battle between striking miners and the State militia near or on the property of the Colorado Fuel & Iron Co. There was a demand for federal troops, and Mr.

Rockefeller refusing to arbitrate, President Wilson sent six troops of cavalry into the strike region.

This vicious, long-continued and injurious strike, which began nearly four months ago, and has already cost the lives of more than 300 men, women and children, is waged chiefly upon the issue of unionism and non-unionism. It is hard to get a fair idea of the merits of the controversy. A congressional investigation is now going on. That such an issue should be left for its decision to an industrial war is disgraceful. We ought to abstain from a foreign military protectorate—for that is what the Mexican intervention portends—until the securing of industrial and social justice to its own citizens has become a recognized and successful function of our government.

* * *

Socialists and the Press

Mr. Frank McDonald has resigned the editorship of the New York Socialist daily "Call" in favor of Mr. Charles Edward Russell, whom the Christian Socialist (Vol. 11, No. 8) calls "with one only possible exception, the best beloved man in the Socialist party in this country." Mr. McDonald says in his valedictory (The Call, March 29):

"While editor, I have seen working girls from cigar shops, from cigar factories, from clothing shops, from department stores and elsewhere, come in and give money that the Call might live. I have seen men who walked many miles to save a nickel, and to whom a dollar was of big importance, come in and give, that the Call might live. I have seen money that, like the widow's mite, came of the givers' necessity, not their opulence, given that the Call might live. Now I know that it cannot die, because there is that great necessity behind it."

Such heroic devotion is truly touching. Whatever else their errors, these poor people have grasped the one great truth that a noble cause demands unswerving loyalty and personal sacrifice. They also show that they are wise in their generation, because in our time it is almost impossible for any great cause to triumph except by means of a daily press. One who notices these things in the Socialist camp, among the Christian Scientists, among the Prohibitionists

(see the article, "Is National Prohibition Imminent?" in this issue), and elsewhere, cannot but sadly wonder how long it will take the Catholics of America to realize that all their efforts to conquer America for the faith will prove fruitless unless they follow the example of Pope Pius X, who made it his first and chief concern when he became Patriarch of Venice, to establish a staunch Catholic daily and to assure it adequate support.*

* * *

The Author of "Home"

When the new novel "Home" (unfortunately rather anti-Catholic in tone) appeared anonymously in the Century, last year, the critics guessed who the author might be. The Chicago Record, after flirting with Edith Wharton, fixed on Basil King. Others picked Roy Rolfe Gilson, or Coningsby Dawson, or even, save the mark, Elinor Glyn! Rehearsing these guesses in the New York Times Review of Books for April 5, Miss Hildegard Hawthorne says:

"I came out flatfooted with the assertion that whoever it was or wasn't, one thing was certain and the rest was lies—the author was a woman. What is more, I brought a fine lot of proof to back up that assertion, and I can't help feeling that proof ought to count for something. It almost convinces me even now. I remember saying that when it came to the babies and children, it was a woman's esoteric words that spoke, and that no one but a woman could have made the mess with Bodsky that had been made. . . . All the time, the funny part of it is that it was a man who had written 'Home.' What's more, his picture shows him as a dark, vigorous, lanky-looking man—and he's even got a mustache. In addition to his astonishing sex, which has proved me wrong, he has a name that proves every one else wrong. He is known as George Agnew Chamberlain; 'Home' is his first book, and, except for some newspaper work and a few magazine articles on South America, his first literary work of any sort."

The guesses of the critics must have afforded Mr.

*We just read in the London (Ont.) Catholic Record of May 2 (No. 1854): "Things were in a bad way when Pius X came to his new home in the city by the Adriatic. Venice could hardly be called a Christian city. There was work and to spare for the new Patriarch. He determined to bring the Venetians back to Christ. 'La Difesa' was established. He saw to it that it penetrated into every home in the city. He invited the whole-hearted support of the clergy, and he himself went about in a gondola from one place to another, recruiting subscriptions for the new journal. His efforts were crowned with success. 'La Difesa' penetrated everywhere. It overthrew the municipal council hostile to the Church and set good Catholics in the place of atheists. It filled the almost forsaken churches and made Venice once again a Christian city."

Chamberlain, who is United States consul at Delagoa Bay, in Portuguese East Africa, considerable amusement. Now let the pundits guess why Mr. Chamberlain made his novel so anti-Catholic!



Damaging Socialist Admissions

The Central Bureau of the Central Verein, in one of its recent press bulletins (No. 27), quotes from a letter addressed to the New York Call (Socialist daily), of April 7, by Walter Lanfersiek, executive secretary of the Socialist party, in which that gentleman complains of the lack of common sense shown by party members in regard to submitting and voting on referendums. The Call, in answer to Lanfersiek, among other things, charged that "departments have been saddled on the party to such an extent that our regular revenue from dues of about \$55,000 a year is needed to pay an ever-growing list of salaries in various departments, rent, postage, etc., leaving almost nothing for substantial party work." The Central Bureau comments on these admissions as follows:

"The admissions of the National Secretary and the New York Call clearly show that the Socialist party, with a membership of less than 100,000, is unable to govern itself intelligently and economically, as a result of its peculiar ideas as to what constitutes 'democracy.' If this party, with a comparatively small membership, supposedly united in somewhat similar aims and with somewhat similar views, cannot conduct its own affairs efficiently and sensibly, how can it expect to govern a country of ninety millions of people of all kinds and classes and clashing ideas? The answer is simple: it betrays the inherent weakness and impossibility of the Socialist philosophy."

* * *

Modernism Among the Methodists

As has repeatedly been pointed out in this Review, Protestantism, too, is infested with Modernism—with this difference, that while the Catholic Church eliminates the dangerous poison, Protestantism is being slowly destroyed by it. A book called "Breakers! Methodism Adrift" (New York: Charles C. Cook. \$1), by a Methodist preacher, the Rev. Dr. L. W. Munhall, furnishes abundant proof that "secular, un-Methodistic and revolutionary" influences are conspicuously dominant in that sect, and that a "coterie" of men—professors in

Methodist educational institutions and officials of the General Conference—are “promulgating a propaganda that denies the integrity, infallibility and authority of the Bible, and thereby nullifies the doctrines of the church.”

It is safe to predict that Dr. Munhall's well-meant warning will not stem the tide of Modernism within the Methodist denomination. Modernism is simply Protestantism carried to its legitimate and final conclusions. The Catholic Church alone possesses the effective antidote. To the Catholic Church, therefore, believing Protestants of every denomination will eventually have to return, to escape the peril of being engulfed by infidelity. That, in the economy of Divine Providence, appears to be the *raison d'être* of Modernism.

* * *

The Protest Against Nathan

The protest of the Catholic Federation and the Catholic press against the appointment of Ernesto Nathan as Italian commissioner to the Panama-Pacific Exposition is echoed by at least one fair-minded non-Catholic. Mr. Charles F. Lummis, widely known as the author of “The Spanish Pioneers,” says in a letter addressed to the President of the Exposition (we quote from the Chicago Columbian, Vol. 43, No. 17):

“ . . . As a historian I cannot but realize that your exposition is to celebrate an event, or a sequence of events, in which Catholics were the chief, if not the only actors. Up to the time of the canal itself, everything that you celebrate is related to the Catholic Church. . . . Mr. Nathan is a rabid enemy of that faith to which we owe the discovery, the exploration, and the colonization of the three Americas; and he is not only active in speech and in type against the Church, but also against its head—the Pope. It seems obvious that in a celebration of this sort it will be imperative to have the good will of the Catholics. Whatever official considerations may enter, it will be financially disastrous to the exposition if a large proportion of Catholics of this and other countries boycott San Francisco because of this offensive appointment. . . .”

This is putting the objection against Nathan on the lowest plane; but Mr. Lummis no doubt purposely chose the argument which he knew would appeal most forcibly to the business men at the head of the Exposition.

The Sacramento Catholic Herald (Vol. 7, No. 5), by the way, registers a rumor to the effect that "notwithstanding the protest of the Catholics of California, and of the country, Italy will insist upon forcing Nathan upon this country as her representative at the World's Fair."

* * *

Catholics and Neutral Societies

In a report of the funeral of Peter Riley, of Albany, Ore., in the Portland Oregonian, April 26, we read:

"The funeral services were held at St. Mary's Roman Catholic Church, and were conducted by Rev. Father Lane, rector of the church. The members of the Elks, Knights of Columbus, and Knights of the Maccabees assisted in the burial services."

"The Church," in the words of Bishop Corbett (see this Review, Vol. 21, No. 7, p. 196), "cries out against secret organizations;" but, unfortunately, her cry of protest is not always heeded, even by her appointed servants. A reader of the Fortnightly suggests that at every funeral of a Catholic who belonged to a secret or neutral society, the officiating priest, in lieu of the usual funeral sermon, should repeat in a solemn voice, or distribute in printed form, the words of Bishop Corbett (*ibid.*):

"Neutral societies endeavor to place all religions on an equal basis. Although not professedly inimical to the Church, they are rarely harmless and nearly always expose Catholics to moral and religious dangers. By these associations, the Catholic is liable to impair the integrity of his faith. Catholics should prefer to mingle with their coreligionists in Catholic organizations. Liberalism in religion freely flourishes among Catholics who have joined non-Catholic societies. The old saying is ever true: Evil communications corrupt good manners."

* * *

A Lesson Heeded

In concluding his admirable article on "The Hans Schmidt Case" in Vol. 20, No. 20, of this Review, the Rev. F. Markert, S.V.D., said:

"The case of Hans Schmidt has been described in one of our leading Catholic weeklies as 'a misfortune to the Catholic Church in America.' No doubt it has hit us all hard. But if its lessons are heeded by those concerned, it will prove providential."

One of these lessons has been heeded. A recent C. P. A.

cablegram from Rome, after outlining the new *motu proprio* of His Holiness for the establishment of a college to train priests for the care of emigrants, says:

"A supplementary decree of the Consistorial Congregation lays down strict rules concerning priests emigrating to America and the Philippines. In future an emigrating priest will have to be able to show from his prospective ordinary a guarantee of his reception and a definite assignment. His bishop, however, before granting him his exeat, will have to communicate with the respective bishop in America and despatch the priest after careful identification. This precaution is taken to end the practice of priests going to the new world for personal advantage. The bishops in America are commanded not to receive into their diocese priests who are not furnished with the fullest credentials. These regulations will apply also to priests leaving their country for a short visit."



A LITTLE BOOK OF JOY

Bishop Keppler's now famous essay on joy originally appeared as a chapter in the second volume of his work "Aus Kunst und Leben." In reviewing that volume we said (Fortnightly Review, 1907, Vol. 14, No. 8, p. 255):

"The seventh and concluding essay, 'Ueber die Freude,' is really exquisite and deserves to be Englished and published in a form corresponding to its dainty contents, as *A Little Book of Joy*. It is classical in thought and style and must prove to every sympathetic reader a source of that true spiritual joy which our pessimistic and materialistic age so sadly lacks."

Nothing came of this suggestion at the time; but two years later Bishop Keppler himself revised the essay on joy and republished it separately under its present title, "Mehr Freude." Reviewing this welcome little volume we observed in 1909 (Vol. 16, No. 16, p. 470):

"We are more than ever of the opinion that such a book would be a godsend to many of our English-speaking people, especially in this 'land of the strenuous life,' where there is so much variety of amusement and yet so little true joy."

This month, at last, our wish was gratified, when B. Herder placed upon our table a handsomely printed volume entitled "More Joy. By the Rt. Rev. Paul Wilhelm von Keppler, Bishop of Rottenburg. Adapted into English from the Edition of 1911, by the Rev. Joseph McSor-

ley, C.S.P." (viii & 257 pp. 8 vo. \$1, net). Father McSorley, who earned his spurs as a translator from the German language by his excellent rendition of Hansjakob's sermons on Grace, has done full justice to Bishop Keppler's exquisite essay. His translation is faithful, idiomatic, and polished, and partakes of the poetic spirit of the original. In one place (pp. 135 sqq.) he has added a few pages from Jørgensen's Life of St. Francis of Assisi. The author's quotations have all, or nearly all, been traced and verified, and but for a few misprints, chiefly in the foot-notes, and a somewhat too sombre binding, the book is almost perfect.

Bishop von Keppler goes straight to the heart of his subject. He shows how, under the Christian dispensation, every man has a right to be happy and to rejoice in the Lord always; how modern civilization with its irreligious trend, its awful stress and grind, its exploitation of the poor and lowly, its fearful excesses in drink and venery, etc., robs rich and poor alike of that joy which alone makes life worth living. And, what is more important, he shows us how that joy can be regained.

Cheerfulness and joy, as Newman says in a passage which we should like to have seen embodied in the English edition of Keppler's work, are "a great Christian duty. Whatever be our circumstances, within or without, though 'without be fighting and within be fears,' yet the Apostle's words are express, 'Rejoice in the Lord *always*.' That sorrow, that solicitude, that fear, that repentance is not Christian which has not its portion of Christian joy; for 'God is greater than our hearts,' and no evil, past or future, within or without, is equal to the saying that Christ has died and reconciled the world unto Himself. We are ever in His presence, be we cast down or be we exalted; and 'in His presence, is the fulness of joy.' 'Let the brother of low degree rejoice that he is exalted, but the rich that he is made low' (James i, 9, 10). 'He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, is Christ's servant' (1 Cor. vii, 22). Whether we eat or drink, or whatever we do, to His glory must we

do all, and if to His glory, to our great joy; for His service is perfect freedom; and what are the very angels in heaven but His ministers? Nothing is evil but separation from Him; while we are allowed to visit His temple, we cannot but enter into His gates with gladness and thanksgiving, and into His courts with praise.' 'Is any,' then, 'among us afflicted? let him pray; is any merry? let him sing psalms.'" (Sermons Bearing on Subjects of the Day, pp. 384 sqq.)

"More Joy" develops these thoughts and shows their practical bearing on life. It is a precious book, and no one who begins to read it will lay it aside; and no one who reads it through will be satisfied with one reading, and no one who digests it can fail to experience a fulfillment of the author's wish:

"In many species of trees, the seed-capsules are winged so that, instead of falling under the tree to lie there, they may be carried off by the wind to find better soil. Thus may this seed of joy, winged by a blessing from above, fly on favorable winds through all lands, to find everywhere good soil and bring forth fruit thirtyfold, sixtyfold, a hundredfold" (p. 257).



A CATHOLIC WOMEN'S LEAGUE

The German Central Verein, which is the pioneer Catholic social reform organization in this country at its last convention in Buffalo, in 1913, decided to create a national Catholic Women's League for the important work of social reconstruction.

As Father Joseph Husslein, S.J., points out in a recent number of "America" (Vol. 11, No. 1), while woman's first place is no doubt the home, and it would be criminal for her to neglect her duties there for outward activity and social notoriety, we must admit that the times are out of joint and as Catholics we are born to set them right. The work must, of course, begin within our own souls and within our own homes; but this is no excuse for abstaining from social co-operation. Even the busiest among us can

find spare moments to devote to charity and propagating the faith and sound principles of living.

The Central Verein's plan is still in a tentative stage. A committee headed by our friend, Mr. Peter J. Bourscheidt, of Peoria, Ill., is addressing circulars to the clergy with a view of establishing a number of local parish groups, on which the national organization may later be erected. In a recent circular they rightly say:

"Whatever view the thinking observer may hold with regard to equal rights for women in politics, it is a question which can no longer be ignored, and the necessity is apparent of training our Catholic women so that they will be able to make intelligent use of the franchise when it is given to them."

As the principal object of every Christian must be to sanctify his own soul and hallow his family life, the first thing recommended is women's sodalities, motherhood leagues, and similar organizations. Next are suggested the works of Christian charity and the corporal and spiritual works of mercy along the lines of the St. Vincent de Paul Society. Then, the education and care of the young, vocational or domestic instruction, the propagation of Catholic literature, and general mission work within and beyond the parish limits. Another sphere of activity is the care of immigrants, the protection of strangers and of neglected or erring girls, assistance in legal cases, in procuring employment, and in aiding the movement for just wages, particularly for girl and woman employees.

We heartily agree with Fr. Husslein that this is a great and timely work which deserves the co-operation of every Catholic woman in the land.



"I have a great hope," John Ruskin wrote as a young man, "of disturbing the public peace in various directions." A splendid purpose, and one for which the occasion always exists. When conditions are rotten, what can possibly be worse than contentment? What public service, in Church or State, can be better than to "disturb the peace in various directions"? The Fortnightly Review has always tried to render this service, and it will continue to do so.

IS NATIONAL PROHIBITION IMMINENT?

The New York Times (April 19) prints some maps and figures which must prove startling to those who have thought of the temperance movement in this country as merely a futile expression of "crankiness." It appears that of the total area of the United States, 2,973,890 square miles, no less than 2,132,746 are already under no-license laws. In other words, on less than one-third of this nation's area the sale of liquor is legalized. Population figures are less striking, because few or none of the great cities are within "dry" territory, but they remain astonishing to the average citizen. Of the total population of the country, 91,972,266, over 46,500,000 are now living in territory from which intoxicating liquor has been outlawed. Another tabular statement which will surprise most people is this:

States under prohibition.....	9
States having between 50 and 75 per cent of their population under prohibition	17
States having between 25 per cent and 50 per cent of their population under prohibition.....	13
States with some prohibition but with less than 25 per cent of their population affected thereby.....	9

It will be noted, therefore, that the prohibition forces, backed by laws of one sort or another, have gained a foothold in forty-eight States, and that, at the present moment, about one-half the total population of the country is living under no-license laws.

This remarkable progress of the prohibition cause is largely due to the American Anti-Saloon League. This mighty organization, founded in 1905, is now represented by active bodies in every State of the Union. Its funds are furnished by private subscription and through church collections. Its official organ, *The American Issue*, publishes special editions for twenty-five of the States. In addition there is the "National Edition" and two other national publications, the *Weekly New Republic* and the *Monthly American Patriot*. The League has ten other State publications. For the establishment of a printing office in Washington, to be devoted to the furtherance of the prohibition cause, three men have given \$50,000. Contracts are

already let for the publication there of a daily newspaper, which is expected to have an immediate circulation of 100,000*.

The chief object in view is to write into the Constitution of the United States a prohibition of the manufacture and sale of alcoholic drink. It is quite likely that this campaign will succeed. The Webb-Kenyon act, of 1913, has already enabled prohibition States to enforce their own anti-liquor regulations. A bill to submit to the States a constitutional amendment in favor of national prohibition is now before Congress, and will probably receive the necessary two-thirds vote in both houses. The bill will then go to the States. Twenty-seven of these are sure for the bill. The President has no power to veto over such a resolution. Its ratification by thirty-six of the forty-eight States would incorporate it in the Constitution and make it irrevocable except by a two-thirds vote of Congress, ratified at the polls by three-fourths of the States. Once sent to the States, it is almost certain to be eventually ratified. For a State which has once ratified cannot withdraw, and the League will not cease its efforts until it secures ratification, whether on the first ballot or the 500th, of the requisite number of States.

No wonder the liquor interests are in a panic. "To us there is the handwriting on the wall," recently said the National Liquor Dealers' Journal (Sept. 10, 1913), "and its interpretation spells doom." And the same journal was frank enough to add:

"For this the liquor business is to blame; it seems incapable of learning any lessons of advancement or any motive but profit. To perpetuate itself it has formed alliances with the slums that repel all conscientious citizens. It deliberately aids the most corrupt powers. . . . Why? Because it has to ask immunity for its own lawlessness. . . . There are billions of dollars involved, . . . but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count. . . . Prepare the defense, friends, make your case ready for court, the trial cannot be postponed."

We are not of the number of those who think that national

*For a full account of the origin and growth of the League, see E. H. Cherrington's "History of the Anti-Saloon League," American Issue Pub. Co., Westerville, O. Price 50 cts. The constitution and by-laws of the League, together with much other interesting information, can be found in the Proceedings of the 15th National Convention, Columbus, O., 1913, published by the Secretary, S. E. Nicholson, Richmond, Ind.

prohibition will solve "the liquor problem." So long as several millions of free Americans insist on drinking beer, wine and whiskey, they will have it somehow, even at great peril, and of those unable to procure alcohol, it is to be feared that many will take to drugs even more dangerous to health and morals. The liquor problem, as we have more than once pointed out, can be solved only in connection with a sane and sound Christian social reform such as that launched by the Catholic Central Society—a movement which aims at a reasonable control by both legal and moral means. It is a real pity the liquor dealers, who are by no means all bad, have let abuses grow to such proportions as to render it impossible now to stem the onrushing tide of prohibition which, while it may do some good, will surely result in much damage and harm.

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WITH OUR CONTEMPORARIES

"America" (No. 24) admits that, like Langland (the reputed author of *The Vision of Piers the Plowman*, which has recently been translated into modern prose by Kate M. Warren), one may be loyal to the Church and yet sternly condemn abuses within her, though that be "a position which some people find it hard to understand." To us, as to old Langland, this has always seemed the only correct attitude for a well-instructed and loyal Catholic to take, call it "aggressive conservatism" or whatever you will.

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The Sacramento (Cal.) Catholic Herald, in the course of an editorial article on the new A. P. A. movement (Vol. 7, No. 5), makes bold to say:

"We have a lot of Catholic jellyfish in Congress who need to be stimulated and enforced with more backbone."

The "Catholic jellyfish" are conspicuous not only in Congress, but everywhere in our public life. They are a detriment to the Church. Who is to blame? All of us more or less. But especially the Catholic press, which has helped to elect most of these fellows to office, but rarely shows even as much courage as the Catholic Herald in its above-quoted censure. A little less politicizing of the kind complained of by General Miles and more capable, honest

and loyal Catholic laymen in important public offices would improve matters wonderfully.

* * *

The Church Progress (Vol. 37, No. 3) publishes a ruling of the Assistant Attorney General of the Post Office Department to the effect that "matter advertising or relating to euchre parties at which prizes are distributed is held to be unmailable under the postal lottery statutes, whenever any fee of any kind is charged for the privilege of participating in the game."

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"Billie Burke," the actress, who has had somewhat of a vogue among Catholics because she was reputed to be a member of the Church, recently married a divorcee before a Lutheran minister. Which moves the Catholic Citizen (Vol. 43, No. 24) to say:

"The religion of many of these dramatic personalities is like their rôles, very changeable. We must demand a certificate from the actor's pastor to be sure that the actor is still a Catholic. And the certificate should have a recent date."

There is no need of such certificates. Let the Catholic press simply quit puffing actors and actresses who claim, or are believed to be, Catholics. It is no credit to the Church anyway to have her children engaged in the production of the smutty plays that now disgrace the stage.

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In challenging the "Live Issue" to a debate on Socialism in its relation to Christianity, the Chicago Christian Socialist (Vol. 11, No. 8) says:

"We stipulate, however, that in making quotations, the chapter, page, paragraph and edition be given. We stipulate this because we have frequently found it impossible to locate the quotations given by Roman controversialists."

Such utterances on the part of non-Catholic journals show how well founded was our oft-repeated warning to our confrères of the Catholic press to be conscientious and scrupulously careful in making quotations. A little more genuine scholarship and love of truth and a little less buncombe and sentimentality, brethren, would help the good cause along mightily.

MODERN FADS VS. PEDAGOGIC EFFICIENCY

Every now and then we meet in the voluminous educational literature of the day a refreshingly candid statement of conditions in the school-world. We have been so accustomed to hear the praises of our "highly developed" educational system, and are so inured to complimentary remarks regarding our entire scheme of instruction, from kindergarten to university, that few ever think of shortcomings or imperfections or faulty methods in connection with the intellectual training so generously imparted. And yet, if we read the really solid contributions to the literature of pedagogy, and study some of the articles in the standard journals of education, we find hardly an end of what seems to be, in most cases, well-founded and well-sustained criticism of the entire curriculum. The present writer was struck by the number of such pertinent criticisms during a study of recent educational literature. They furnish an interesting comment on some of the much-lauded features of our educational efforts and are here reproduced with the purpose of giving some encouragement to those teachers who are afraid that, by following time-honored, yet sound and well-tried methods of teaching, they will fall behind on the path leading to the highest pedagogic efficiency.

Our age is decidedly one of teachers' institutes and teachers' conventions. There are all sorts of school-masters' associations, societies for teachers of modern languages, of the classics, of English, etc. There are frequent meetings of the "Department of Superintendence," of Teachers of the North Central Association, the Middle West, the Pacific States, etc. There are certain "meeting-enthusiasts" who regard the utterances of such societies as the "last word" in modern pedagogy. There are others who think differently. Among the latter is Professor Edgar J. Swift, who at the conclusion of his book, "Youth and the Race" (Charles Scribner's Sons, 1912), says:

"It is no idle charge that teachers do not know what they are trying to do. One needs but to read the pedagogical literature and attend the institutes to see how indefinite are their purposes. Vague phrases about mental discipline and moral training have long been the schoolmaster's chief asset. It is time for them to take an account

of stock and reorganize before the outraged public puts the schools in the hands of receivers."

This plain speech may prevent some teachers, who have not as yet been "privileged" to take part in institutes, from attending them.

Again, the vast amount of reading said to have been done by high-school and college students, both in English and in foreign languages, has often amazed teachers of literature. In connection with "the amount of reading" of college students, there has been a good deal of discussion concerning "Prescribed English in College," "Entrance Requirements in English," and so forth. There has been much use of high-sounding terms in these debates—"teaching the pupil the proper attitude towards life," "adjusting the student's taste to the larger issues of literature," "imbuing him with the spirit of world-literature," etc. All very good. But have the results of this heroic work always been proportional to the efforts put forth? To achieve the large ends just enumerated, the pupil is perhaps to do a large amount of "required reading" and "report" thereon. But a professor of the University of Texas, discussing these issues (*Educational Review*, June, 1913, p. 57), counsels his colleagues:

"Rather than give fifteen books to be reported on, reduce the number to five; let the reading be intensive rather than extensive. It will be true that Miss So-and-so at some social festivity cannot say that she has read so many books, and she may not be so charming and superficially ornate a conversationalist, but Miss So-and-so will be much more fortunate if she knows something about two or three books, even though at the sacrifice of not making impressions in society."

The Texas professor is followed by a teacher of Columbia College, New York, who frankly confesses:

"It seems to me that the Department of English has missed the mark in its prescribed courses. The work is in my opinion misdirected and pedantic and makes little attempt to stimulate in the student a healthy and sincere love of letters. The average Freshman comes to college with a cynical scorn of literature, which has not infrequently been justified by the unlovely, mechanical toil of the high schools. He has been treated to large and nauseous doses of rhetoric; he has been forced to read books which he hated; he has dissected and mutilated poems without comprehension or intention; he has 'ground out'

an apparently endless succession of themes on the most unprofitable subjects."

These statements seem to point to great confusion in the minds of teachers as to what is important, and what desirable, in English courses. That the same uncertainty and confusion mark the teaching of foreign literature, forms the main burden of an article by Professor A. Schinz in the *Educational Review* for October, 1913. He intends to show the "difference between the work of the high school, college and graduate school." Many will doubt whether he has succeeded in this purpose. The article is a good instance of the "delightfully candid" criticism referred to above. But Mr. Schinz does not blink the facts. Speaking of the large number of books "gone through" in the modern language course, he quotes with approval from Professor Julius Sachs, who

"makes it evident that preparatory schools have been carried out of their own way by fatal influences. He courageously points out two. The first which he says is not only 'peculiar to the French and German situation, but also to the requirements in other subjects,' namely, 'we strive too high.' It looks well on paper to submit to students, who have studied two or three years, passages from *Wilhelm Tell*, *Jungfrau*, *Wallenstein*, *Tasso*,' that is all; let us call it by its name—bluff."

But this is not all. We used to think that the study of French and German, even if carried on for only two or three years, was useful to give a glimpse of the riches of the literatures of these two nations. This was also the opinion embodied in a document well known to every modern language teacher—the Report of the Committee of Twelve of the Modern Language Association of America. We there read (Sec. 2): "The first and greatest value of the study of the modern languages must be looked for, then, in the introduction of the learner to the life and literature of the two great peoples who, next to the English stock, have made the most important contributions to European civilization." Professor Schinz contends that this famous Report, "which represents our present official creed in the matter, must be regarded as antiquated," and he overrules the dictum just cited with a tersely-worded gloss: "Vague words, anyway."

We quoted above the admonition of a teacher to require five rather than fifteen books for "report." What would this

same instructor say to the college president mentioned by Professor Schinz (l. c., p. 243), "who claims that students must read, and claims that students can read, all of English literature during their college course," and to the professor "who thinks they are poor students who cannot master a hundred and seventy-five plays in six weeks"?

Is it matter for surprise that students who have thus galloped through any of the great national literatures will develop smartness and self-conceit? Professor Schinz is ready for such amateurs and sciolists.

"For my part, I have come to the point that I forbid my students to have opinions, for those opinions (Molière is stupid, Corneille is a bore, Voltaire is a fake, Rousseau is hysterical) are not worth the trouble of listening to."

Nor does he think more highly of graduate students whose ignorance "regarding the period (of literature) they study is often stupefying." As regards the "original research" output of these students, he fears

"that this flood of endless and immature and badly digested dissertation causes American scholarship to be misjudged abroad. I am sure America would gain in scientific prestige if we discontinued the printing of theses, for it would go a long way towards preventing the spreading of the opinion that our scientific productions are not up to the mark. Moreover, it would prevent, at the same time, the student from narrowing his interest terribly, concentrating it on a small point of erudition just at the time he gets ready for his humanitarian profession, i. e., when he ought to work towards broad-mindedness." (L. c., pp. 248, 250.)

These and other extracts from the same article give us some fine examples of educational "topsyturvydom." Methods of lecturing, modes of reading, text-books in use, the "smartness" of those on the benches—are some of the features of modern pedagogy that are "illuminated" by this address before the Convention of College French Professors held at the College of the City of New York, Easter, 1913. We are somewhat surprised the paper has not caused more comment. Our idea in presenting these criticisms is not to make "confusion worse confounded." Quite the contrary. It is well to point out weaknesses and defects in class-room methods and in the pet schemes of individual teachers. Such candid statements,

radical though they be, ultimately make for betterment. By the very vehemence of their condemnation of shortcomings in present educational schemes, they call renewed attention to what is still of "good report" in methods of teaching and to what has won the approval of clear-thinking educators.

It is matter for congratulation that, in our Catholic institutions, teachers have thus far, perhaps unconsciously, adhered to the wholesome advice: "Tene quod habes"—hold fast to the approved, to the well-established, to what hath commended itself to the ripest wisdom and experience of past generations of instructors. There are certain ways of imparting knowledge which are based on the very mentality of the race. Why set them aside in favor of the untried, the apparently brilliant methods of a later shallow pedagogy? Experience shows it is not worth while to do so.

In another paper I shall present further interesting testimony as to recent educational methods and principles, and this testimony will be of a kind to encourage teachers who have honestly and faithfully done their duty, unhampered by the unsound excrescences of the later pedagogics.

St. Louis University.

ALBERT MUNTSCH, S.J.



LETTERS TO THE EDITOR

Concerning the Catholic Directory

Apropos of your article on the Catholic Directory for 1914 (No. 9) permit a pastor to call attention to the following facts:

We cannot have a reliable Catholic Directory until it is no longer dangerous for a pastor to state the actual number of families in his parish.

In a certain diocese that I could name, the pastor is obliged to pay \$1 cathedraticum per annum for each family living in his parish. Suppose there are a hundred families, of which but fifty contribute to the support of the parish; can the pastor be reasonably expected to declare the full number merely in order that the population figures in the Directory may be more accurate?

In another diocese I know of, a new pastor took up a census, declared the full number of Catholics, good, bad, and indifferent, and the result was a division of his parish.

I could name parishes with more than 600 families that are taken care of by the pastor with one assistant, because one-half

of the parishioners never come near the priests except for a baptism, marriage, sick-call, or funeral. Only half of these families figure in the diocesan statistics.

J. HERNAN



Honor to Whom Honor is Due!

In the mid-April issue of the Fortnightly Review an anonymous writer discusses "The Revolt Against the Unclean Drama." His article leaves the impression that the suppression of "The Lure," or rather its failure, in St. Louis, is to be credited to the dramatic critics and the newspapers. If you will look into the subject a little deeper you will find that the real power and influence came from the Federation of Catholic Societies. The chairman of its Committee on Morals, Mr. Edw. V. P. Schneiderhahn, compelled the authorities to act and, by his refusal to compromise on an attenuated version of the dirty play, brought about its withdrawal from the stage. The playhouse was dark for the remainder of the week.

I think you will find that the great work of purging the American stage of unclean plays is being done, not by the newspaper critics, but by the Federation of Catholic Societies, who act without much talk or sensation.

St. Louis, Mo.

C. E. NEVILLE



Catholic Teachers in Public Schools

Mrs. Susan Tracy Otten's paper on "Catholic Teachers in Public Schools," No. 7, reads like the production of a person well versed in theory, but with no practical knowledge of the subject whereof she writes. Admitting, for argument's sake, that a teacher in a public school is compelled to carry out the details of her profession in a way not in accordance with Catholic methods, it is rather startling to suggest that Catholics should therefore be forbidden by their consciences, if not by their bishops, to teach in such institutions. Many a magistrate is obliged to officiate at a marriage ceremony which, in the eyes of the Church, is merely legalizing adultery. A jailer may be compelled to prevent a Catholic convict from hearing Mass on Sunday. A cook or waiter may be ordered to serve meat on Friday to persons of whom he, as a Catholic, knows that they are committing sin by eating it, etc. Now, if we admit Mrs. Otten's contention that no Catholic should be allowed to take a position where he or she cannot carry out the rules and spirit of the Church, we shall have to exclude our co-religionists from the majority of public offices and many situations in private employ. What a delicious prospect for the A. P. A.'s!

Mrs. Otten is looking forward to a day when some bishops may forbid their people to teach in the public schools. I am afraid that

she will have a long time to wait for the realization of her expectations. According to "America" (April 11), the public school teachers of New York and several other large cities are offering their services for the religious instruction of their charges out of school hours and off the school premises. The Protestant clergy are eagerly picking up the idea from the Catholics who originated it, and I very much doubt that the bishops of the Catholic Church will be in any hurry to draw off *their* forces from the field. The plan above mentioned has not yet been formally entered into in California, though many of the priests' best aids are public school teachers. But it happens that Archbishop Riordan's latest foundation is a branch of the Newman Club, established in San Jose for encouraging Catholic spirit amongst the students of the State Normal School. Few of us will live to see a "To Let" sign on the door of that institution!

We cannot, of course, answer for the individual ideas of individual bishops. But the general trend seems to be towards utilizing what is good in our present public school system, instead of making fruitless efforts to cut Catholics away from it altogether.

San Francisco, Cal.

TEACHER



Polemics

I think it *infra dignitatem* for Catholic papers to quote admissions of Protestant ministers or "lay" writers; we neither need nor want "admissions" from them. Nor do they do good, as the question will at once surge up: Why do they not join us? And it puts the Church in an altogether wrong light—worse than direct and consistent slander will do; it makes people believe that our Protestant brethren are honest and willing to admit what is good in the Church, but remain Protestants because of other things which, honest as they are, they cannot admit. While any man with red blood in his veins will feel tempted to "hit back" under the systematic aspersion of the spotless Bride of Christ, prudence, I think, will teach us to refrain. President Lincoln said an appropriate word: "You cannot fool all the people all the time." Every man of good judgment will quickly discern the untruth of one or the other statement, and conclude from the known to the unknown.

A member of a Protestant family of my acquaintance recently was converted by the Missouri slander sheet. He read a statement which he investigated on account of its grossness and wide bearing. He found it to be untrue. Then he investigated further. Now he is a sincere convert. His conversion was, humanly speaking, caused by the slander sheet, as he had previously resisted all attempts to inform him about Catholic teaching.

I live in a community where the sheet referred to seemed formerly to be in everybody's hands. A gentleman the other day, after reading that sheet in the street car, folded it up, and turning to me

said: "This paper is making fools of the people. I have many Catholic friends, learned people many of them, and certainly upright. Now this rag is trying to make us believe that they are fools and criminals. I can never swallow that. This is the last time that I shall ever read it."

This gentleman's opinion seems to be that of the whole community. People assume an apologetic air when seen with that paper in hand—they are ashamed of being caught in such bad company. The upshot is that a drug store here, which has always distributed that paper, and at first could hardly supply copies enough to meet the demand, now seems unable to find takers—the pile is as tall on Saturday as it was on the previous Sunday.

Clayton, Mo.

C. E. D'ARNOUX

CATHOLIC STUDENTS IN PUBLIC HIGH SCHOOLS—A SERIOUS PROBLEM

Recently our Catholic papers have given considerable space to the ruling of the New York Board of Education which admits Catholic children to the public high schools without examination. It was pointed out that this ruling was opposed by but one member of the board, that the Catholic parochial schools were fully equal to the public schools; in fact, there was a note of triumph in the comments of the Catholic press, as if a great victory had been won.

In other cities a similar claim for recognition was made, and some Catholics seemed to consider it an enviable concession when the superintendent of public schools promised to have entrance examinations for the public high schools held in the eighth grades of those parochial schools that would ask for the privilege—the examination questions to be prepared and sent in by the superintendent.

* * *

There are those who firmly believe that attendance at the public high schools is more dangerous to our Catholic children than attendance at the elementary public schools. The unwise extension of the compulsory school age in almost all our States seems to imply that every boy and girl must have a high school education. We believe that the compulsory school age should not be extended beyond fourteen; even military Prussia does not demand more. Experience teaches that many children are unable mentally, or unwilling, to continue their

schooling beyond the elementary grades. These ought to go to work and should not be forced into idleness, as is apt to be the case if some of the new laws are strictly enforced.



When it is decided that a boy or girl should attend high school, they should be placed in *Catholic* schools. No one has made this plainer than Archbishop Ireland in his magnificent pastoral letter of August 18, 1913:

"We plead with very particular emphasis in favor of Catholic youths, boys and girls, who, emerging from the grade or grammar school, are to be sent to a high school or a college. There is on the part of some parents the illusion that the religious instruction given in lower schools is adequate to all requirements, that children armed with it may in safety be exposed to the secularism of higher schools. The contrary is the obvious truth. In the grade or grammar school, pupils are yet immature in mind and are, to a great degree, incapable of the deeper and more thorough instruction in religion which they should be possessed of. As they leave the lower schools they are of the age when their mental faculties lead them to think and reason, as heretofore they could not have done. This is the time when they take to themselves the more serious studies in worldly branches of learning—the time, consequently, when religion should be presented to them in its deeper and broader aspects—and it is at this most critical period of their intellectual development that they are withdrawn from the guidance of the Church and placed within an atmosphere not merely negative in its influences, but frequently tainted with direct and positive anti-religious and anti-Catholic teaching. It is the time when those themes of study are made their daily occupation, which lend to the teacher the opportunity of easier divagation from the principles of sound Catholic thought and conduct. I might go further and remark upon other perils of non-Catholic schools—so-called co-education, wild fads proposed as substitutes for religion in the domain of morals—from which tender consciences outside the Catholic Church shrink in fear, which Catholic parents should never allow to cross the pathways of childhood and youth.

"I am not unaware that now and then in quarters otherwise sincerely Catholic, the notion is entertained that fashion and social ambitions advise certain non-Catholic schools, public or private, rather than Catholic. What the dictates of fashion or social ambition are I do not know, nor do I care to inquire. For this I know, that fashion and social ambition, running counter to the dictates of religion, are as the kingdoms offered from the mountain-top to the Saviour, as the reward of adoration given to Satan—that the

answer to fashion and social ambition in opposition to religion must be none other than the answer of the Saviour to the tempter: 'Begone, Satan; for it is written: The Lord Thy God thou shalt adore, and Him only shalt thou serve.'

"To Catholic parents I repeat: A Catholic education for the Catholic child. Were I to say less, I were betraying the responsibilities of my sacred office; I were the unworthy guardian of the faith of holy Church."



NOTES AND GLEANINGS

In a letter furnished by the "Agence Internationale Roma" to the Catholic press, and which we find printed in the "Action Sociale" of Quebec (daily edition, No. 1931), we read that during the past eighty years the numerical proportion of the Catholics of Holland to the total population of that country has decreased from 40 to 35 per cent, and that the decrease is ascribed principally to mixed marriages.

* * *

The new Kolping Home in New York City was dedicated May 10. No doubt all friends of the Catholic Gesellenverein will respond to the appeal to help pay off the mortgage that still rests on the institution when they learn that the Kolping Home offers cheap lodging to Catholic men and boys sojourning in the metropolis. The home is centrally located (165 E. Eighty-eighth street), and within easy reach of all railroad stations, and there is also a restaurant operated by its management.

◆ ◆ ◆

Catholic Canada is rejoicing at the elevation to the cardinalitial purple of Archbishop Bégin of Quebec; first, because the Dominion thereby again obtains representation in the Sacred College, where it has had none since the death of Cardinal Taschereau; and, secondly, because Msgr. Bégin is highly deserving of the honor bestowed upon him by His Holiness. His titles to glory are many, but the chiefest of them, in our opinion, is that he is the only bishop in North America who has established and

placed on a solid basis a first-class Catholic daily newspaper, "L'Action Sociale."

* * *

The Protestant preachers by no means all approve of the methods employed by the "Rev." Billy Sunday. Thus we read in a letter written from Cleveland to the New York Evening Post (April 24) that "the Cleveland churches recently have twice declined to have a Billy Sunday campaign in their midst," because "they feel that while a few might possibly be reformed, untold harm would come from the coarse and vulgar handling of holy things which is Sunday's chief asset."

◆ ◆ ◆

A bronze bust of His Eminence, Cardinal Gibbons, was unveiled at the Catholic University of America, April 22, in the presence of that "eminent churchman," whose life and work (to quote the words of V. Rev. P. C. Gavan in his speech of acceptance) "have reflected so much glory on the Catholic Church in the United States, and whose unswerving devotion to the highest ideals in religion, in patriotism, and in Christian education, should be an inspiration towards the highest spiritual and intellectual endeavor to all who behold it." The donor of the bust, Mr. Michael Jenkins of Baltimore, did not attend. His "unaffected simplicity of character," Fr. Gavan informed the audience, "makes him shrink from active participation in any kind of public celebration in which he himself is personally concerned."

◆ ◆ ◆

After blundering into war (it is impossible to use a milder term), President Wilson gave proof of his sincere desire for peace in accepting so promptly, even though with reservations, the good offices of Brazil, Chili and Argentina. One needs only to recall the difference in 1898, when the British Ambassador's proffer of friendly services to prevent the war with Spain was politely declined by McKinley. Mr. Wilson could, in consistency, do no less than welcome the approach of the South American mediators. He and Mr. Bryan have been negotiating a series of treaties aiming to bind the nations to agree to a certain pause for inquiry and reflection before pass-

ing from a cause of hostility into actual war. Such a breathing spell was offered our government, and it immediately availed itself of it. This was a fine and magnanimous thing; and President Wilson must have seen how ready his own countrymen are to hold up his hands in every reasonable effort to ground arms in Mexico.



Merely *à titre de curiosité* we record the fact, reported by the Chicago Columbian (Vol. 43, No. 17), that Msgr. Robert Hugh Benson was initiated into the Order of the Knights of Columbus on the occasion of his recent visit to Chicago. Can there be any relation between this event and the title of his latest novel—"Initiation"?



In our last issue (p. 258), we spoke of P. Damase Dandurand, O.M.I., of St. Boniface, Manitoba, as probably the oldest priest in the world, both in regard to age and years of service. We have since noticed in the Cologne Volkszeitung (No. 329) that Father Kuttruff, of Kirchen, near Constance, is a year older than P. Dandurand, namely ninety-five; but he has been a priest only seventy years, against the Canadian Oblate's seventy-two.



In Denver, Colo., according to the Catholic Register (Vol. 9, No. 39), the outbreak of hostilities between this country and Mexico was celebrated by the ringing of the cathedral chimes to the tune of "The Star-Spangled Banner" and "America," and "a stirringly patriotic sermon" by Father H. L. McMennamin, "lauding the course of President Wilson and calling the United States the 'God-inspired Republic.'" In St. Louis, by order of Archbishop Glennon, the votive mass "Pro Pace" was said in every church, "that the Blessed Savior, who so often made 'Peace' His salutation, may vouchsafe that peace be maintained among the nations, and especially amongst those that by proximity, interest, and loftiest patriotism should unite to maintain peace and concord." (Extract from the Archbishop's circular letter of April 28, 1914.)

LITERARY MISCELLANY

The Pontificio Istituto Biblico presents an Italian translation of "Die Wunder des Herrn im Evangelium," by Father Leopold Fonck, S.J., the Rector of the Institute. The general title, "Christus, Lux Mundi. Parte IV, Volume I," indicates its place in a systematic and exhaustive treatment of the whole content of the Gospels. The present volume deals only with miracles worked on nature. There is an introduction on miracles in general, and each individual miracle is carefully dealt with in detail, both in itself and with reference to rationalistic attacks. ("I Miracoli del Signore nel Vangelo." Rome: Bretschneider. 4 lire 50.)

◆ ◆ ◆

The Rev. Horace K. Mann, D.D., has reissued separately, from the ninth volume of his *Lives of the Popes*, the biography of "Nicholas Breakspear (Hadrian IV.), the Only English Pope," to which we adverted in our recent notice of that volume. He has added the "Introductory Chapter" from the same volume, in order to give the reader an idea of the epoch in which Hadrian lived, together with an extra chapter on "The Greek Church and the Byzantine State," a subject hardly even alluded to by the other modern English biographers of Hadrian. The book is finely printed, and illustrated with twenty plates and a map. Chapter VI: "England and Ireland," has stirred up a controversy, but Dr. Mann documents his conclusions so well that they are likely to stand. (B. Herder. \$1.25 net.)

◆ ◆ ◆

A fifth edition has just appeared of the *Life of Blessed Théophane Vénard* by the Very Rev. James A. Walsh. We learn with pleasure that this beautiful and inspiring story of "A Modern Martyr" continues to have a steady sale. (Catholic Foreign Mission Society, Maryknoll, Ossining P. O., N. Y. 60 cents, postpaid.)

◆ ◆ ◆

Some admirer of Msgr. Robert Hugh Benson has selected certain passages from that prolific writer's various books and grouped them together as "Maxims" in the form of a daily calendar. A good many of these maxims are rather trite, but now and then we come across one that is both bright and original, e. g., "A problem play means a drama that plants its feet firmly along the very edge of the Ten Commandments, particularly of one of them that occurs towards the end;" though it is hard to see what there is in this and similar dicta that entitles these quotations to be ranked as "maxims." (Benziger Bros.)

◆ ◆ ◆

Volumes II and IV of "The Catholic Library" contain a reprint of Cardinal Allen's famous *Defense of English Catholics*, written at Rheims, in 1584, in reply to an anonymous tract which tried to show that those who were suffering martyrdom and persecution in England were condemned, not on account of their religious opinions, but solely because they were traitors to their sovereign. This contention Car-

dinal Allen triumphantly disproves. His Defense takes us to the very heart of the controversies which then divided, and still unhappily divide, the English nation. Incidentally we get glimpses of his opinion of the conditions of Catholics in England at the period when he wrote. There is a brief but illuminating preface by the present Cardinal-Archbishop of Westminster. (B. Herder. 2 vols. 30 cents each, net.)

◆ ◆ ◆

Volume II of the English translation of J. Tixeront's "History of Dogmas" (B. Herder. \$1.50 net) bears the subtitle: "From St. Athanasius to St. Augustine (318-430)." The author's method, well known to readers of the first volume, has been somewhat modified in this and also in the succeeding volume of which the English translation will soon follow. Instead of taking up the Fathers one by one and analyzing their several works, Tixeront has adopted a plan of broad outlines and, after studying the controversies peculiar to the East and to the West, describes, in two general chapters, the state of Christian doctrines during the fourth century, both in the Greek and in the Latin Church, making an exception only in the case of the Syriac Fathers and of St. Augustine. By means of an analytical table the reader is thus enabled to reconstruct the teaching of each writer on the various topics of theology and to find the exposition of each doctrinal topic in the various authors who treated it. Tixeront's is by far the best work of its kind so far written, and, as the Ecclesiastical Review truly observes in its April number, when completed will enable the student "to follow the development of dogma from the beginning—to trace the doctrinal truths, presented systematically in a work like that of Pohle-Preuss, along the lines of their historic growth."

◆ ◆ ◆

The fourth volume of Father Christian Pesch's "Compendium Theologiae Dogmaticae" treats of the Sacraments *in genere* and *in specie*. In the main we have here a condensation of the author's "Praellectiones," though there are a few new thoughts strewn in here and there. As a text-book for theological students nothing more useful or attractive could be imagined than this "Compendium." (B. Herder. \$1.60 net.)

BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have not supplied this useful information.]

ENGLISH

The Official Catholic Directory for 1914. Complete Edition. New York: P. J. Kenedy & Sons.
 Campion, Edmund, S.J. Ten Reasons Proposed to His Adversaries for Disputation, etc. 145 pp. 12mo. Manresa Press and B. Herder. 1914. 30 cts., net. (The Catholic Library—6.)

- Henry-Ruffin, Mrs. M. E. *The Shield of Silence.* (Novel.) 463 pp. 8vo. Benziger Bros. 1914. \$1.35, net.
- Roberts, Isabel J. *Polly Day's Island.* (Novel.) 234 pp. 12mo. Benziger Bros. 1914. 85 cts.
- Lelong, E., Bishop. (tr. Madame Cecilia.) *The Nun: Her Character and Work.* xvi and 333 pp. 12mo. With a Frontispiece. Benziger Bros. 1914. \$1.50, net.
- Waggaman, Mary T. *The Ups and Downs of Marjorie.* (Novel.) 208 pp. 12mo. Benziger Bros. 1914. 45 cts.
- Kepler, Rt. Rev. Paul Wm. (tr. by Rev. Jos. McSorley, C.S.P.) *More Joy.* viii and 257 pp. 8vo. B. Herder. 1914. \$1, net.
- Grisar, H., S.J. (tr. by E. M. Lamond, ed. by L. Cappadelta.) *Luther. Volume III.* xi and 449 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1914. \$3.25, net.
- Lucas, Herbert, S.J. *Holy Mass. The Eucharistic Sacrifice and the Roman Liturgy.* Vol. I. vii and 111 pp. 12mo. Manresa Press and B. Herder. 1914. 30 cts., net; free by mail, 35 cts. (The Catholic Library—5.)
- Girardey, Rev. Ferreol, C.S.S.R. *Conference Matter for Religious.* Two volumes. viii and 339 and 381 pp. 8vo. B. Herder. 1914. \$2.50, net.
- Petit, Rev. P. A., S.J. (tr. by Marian Lindsay.) *My Bark. A Souvenir of Retreats.* 148 pp. 12mo. B. Herder. 1914. 60 cts., net.

GERMAN

- Kumpfmüller, Rev. Dr. Jos. *Blüten und Früchte aus dem Garten des Dritten Ordens vom hl. Franziskus.* 21 Predigten über heilige und selige Tertiaren mit stetem Hinweis auf die Ordensregel. 208 pp. 12mo. Innsbruck: Felizian Rauch. American agents, Fr. Pustet & Co. 1914. 80 cts.
- Schmalzl, P. Max, C.S.S.R. *Der heilige Kreuzweg unseres Herrn und Heilandes Jesus Christus.* Ausgabe mit Franziskaner-Text und 14 farbigen Stationsbildern. 40 pp., pocket format. Fr. Pustet & Co. 1914. 10 cts. (Wrapper.)
- Egger, Rt. Rev. Augustine. *Marienpredigten.* Herausgegeben von Dr. A. Fäh. 327 pp. 12mo. Benziger Bros. 1913. \$1.40, postpaid.
- Schulte, Dr. Adalbert. *Beiträge zur Erklärung und Textkritik des Buches Tobias.* 145 pp. 8vo. B. Herder. 1914. \$1.25 net. (Wrapper.)
- Schulte, Joh. Chrys., O. M. C. *Unsere Lebensideale und die Kultur der Gegenwart.* xiv & 255 pp. 12mo. B. Herder. 1914. 95 cts. net.
- Rüegg, Rt. Rev. Ferd. *Die Apostelgeschichte dem christlichen Volke zur Betrachtung vorgelegt.* 2. Auflage. 322 pp. 12mo. with a frontispiece and a map. Benziger Bros. 1913. \$1, prepaid.

LATIN

- Ordo Divini Officii Recitandi Missaeque Celebrandae iuxta Kalendarium Ecclesiae Universalis Nuperrime Reformatum et ad Tramitem Novarum Rubricarum pro Anno Domini MCMXV.* 127 pp. 32mo. Fr. Pustet & Co. 50 cts.

FRENCH

- Saint-Hyacinthe et la Tempérance (1854-1913). Rapport du Premier Congrès Diocésain (10 sept. 1913). Publié par le Comité Permanent de Tempérance du Diocèse de Saint-Hyacinthe, Québec, Canada.* xiv & 238 pp. 8vo. Paper.



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[These books, except where otherwise noted, are bound and in good condition. The price includes postage. Only those marked * are net, which means that the buyer has to pay cartage extra. In ordering net books, please indicate how you wish them sent. Cash must accompany all orders.]

Lejeune, P. Counsels to Christian Mothers. Tr. by F. A. Ryan, St. Louis, 1913. 80 cts.

Belmond, S. Études sur la Philosophie de Duns Scot. I. Dieu, Existence et Cognoscibilité. Paris, 1913. 80 cts. (Paper covers.)

***Duhr, B., S.J.** Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II, in three large vols., richly illustrated. Freiburg, 1907 and 1913. \$10.

Becker, W., S.J. Christian Education, or The Duties of Parents. St. Louis, 1899. 90 cts.

Taylor, I. A. The Cardinal-Democrat: Henry Edward Manning. London, 1908. 85 cts.

Price, G. E. England and the Sacred Heart. London, 1913. 70 cts.

Bridgett, T. E., C.S.S.R. A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S.J. London folio ed., 1908. \$3.95.

Vaughan, B., S.J. Society, Sin and the Saviour. London, 1908. 85 cts.

Allen, Card. A Brief Historie of the Martyrdom of Fr. Edmund Campion and His Companions. Ed. by J. H. Pollen, S.J. 85 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Containing many valuable Eucharistic papers.) London, 1909. Illustrated. 95 cts.

Lanslots, D. I., O.S.B. Spiritism Unveiled. London, 1913. 65 cts.

Giraud, S. M. Jesus Christ, Priest and Victim. Meditations. Tr. by W. H. Mitchell. London, 1914. \$1.

Funk, Lehrbuch der Kirchengeschichte. 4th ed. Paderborn, 1912. \$1.60.

Dublin Review. New Series. Ed. by Wilfrid Ward. 8 vols. unbound, 1906-1913. (Cost, net \$40) \$15.

Wirth, E. J. Divine Grace. A Series of Instructions. New York, 1903. \$1.

Lilly, S. W. The New France. London, 1913. \$1.50.

Klarmann, Rev. A. Die Fürstin von Gan-Sar (Maria Magdalena). Eine Erzählung aus den Tagen des Herrn. Ratisbon, 1914. 95 cts.

Scherer, Wm. Geschichte der deutschen Litteratur. Dritte Auflage. Berlin, 1885. \$1.75.

BARGAIN BOOK COMPANY
ST. CHARLES, MO.

THE FORTNIGHTLY REVIEW

VOL. XXI, No. 11. JUNE 1, 1914.

CHRONICLE AND COMMENT

The Peace Conference at Niagara Falls

The mediation conference which is to attempt to compose the differences between the United States and Mexico began its work at Niagara Falls, Ont., May 20th.

The mediators, if we may trust semi-official reports from Washington, have been given a broad scope. They have been encouraged to present plans, not merely for the avoidance of war between the two countries, but for the stabilizing of government in Mexico and for removing some of the age-long grievances which have bred discontent and revolution there.

If these great objects can be even partially attained by the peace conference, it will deserve a monument.

Meanwhile the American people are awaiting the outcome in the spirit voiced by ex-President Taft in his recent address on the Mexican question. Mr. Taft expressed a doubt concerning the wisdom in all respects of the course pursued by President Wilson, but gave hearty applause to his efforts to keep the country out of war, and in particular called for the holding up of his hands in the present endeavor to secure peace, at the same time with a lasting settlement of the Mexican difficulty, by means of the peace conference.



Regarding Certain Farmers' Associations

The Apostolic Delegate, in reply to a query from the editor of the "Landmann," and published by that paper in its edition of May 16th, says that the archbishops at their last meeting considered certain documents submitted to them regarding the Farmers' Educational and Co-operative

Union of America, the National Grange of Husbandry, and the American Society of Equity, and concluded (1) that the Farmers' Educational and Co-operative Union apparently does not belong to the category of forbidden secret societies; (2) that the status of the National Grange is uncertain; and (3) that the American Society of Equity, if it be true that it has neither a manual nor a ritual, is not to be regarded as a secret society.

Manifestly these conclusions are purely tentative, based upon the (ex-parte) information submitted by the editor of the agricultural journal mentioned. Their publication does not mean, as the "Landmann" seems to imply, that Catholics are free to join these societies, which are considered by not a few priests and laymen unfit and dangerous for Catholics. It is now the turn of those who take the negative view to defend *their* side.

Let it not be forgotten that, besides the question of secrecy, there is involved in this controversy another, of perhaps equal importance, viz.: May Catholic farmers and workingmen throw in their lot with non-Catholic, inter-denominational or nonsectarian, unions and associations? This question, it seems to us, must be decided in the light of our Holy Father's famous encyclical to the bishops of Germany, in which he says that Catholics should establish Catholic unions and associations wherever possible, and that only where this cannot be done, may they be permitted to enroll in non-Catholic organizations, and even then *only under the necessary safe-guards to faith and morals.*

◆ ◆ ◆ "Too Much Science and Too Little God Almighty"

Vice-President Marshall is quoted in an Associated Press dispatch from Washington, under date of May 18th, as saying at a local church gathering:

"There is too much science in the so-called educational system and too little God Almighty. . . . There is this thing wrong in many of the churches, that because Church and State are separate, and the State makes the schools, the Church feels itself absolved from any duty in the direction of the education of youth. The State is permitted to mould children from the age of six up through the time when they are going through college, where many of the professors are agnostics and atheists. But now the Church is awakening to the

fact that children should be reared in the way of Christian faith from the nursery upward. I believe that there is in this country today a great spiritual awakening, and the Church is beginning to see that it has turned over entirely too many of its functions to the State."

Coming from such a high representative of "the State" as the Vice-President of these United States, the above-quoted utterance is significant. Of course, as Mr. Marshall knows (for he said so, if we remember right, in an address delivered a few years ago at Notre Dame), the Catholic Church has *not* "felt herself absolved from her duty in the direction of the education of youth," but has provided for her children faithfully and at great sacrifice, despite the fact that, as the Vice-President so justly observes, too many of the functions of the Church have been turned over to the State by the Protestant sects.

We sincerely hope Mr. Marshall and those who view the situation as he does, will not be disappointed in the hopes they are putting in that "great spiritual awakening" which they notice among their Protestant coreligionists.



"The Modern Dancer's Pledge"

The "Holy Name Journal" in its May issue suggests that all dancers take the following pledge:

"In compliance with my duties to God, for my own honor, and out of respect for those not of my sex, I solemnly bind myself to take no part in any dances that I know to be contrary to decency. By solemn pledge I assume the obligation of not dancing the modern dances in a way that would be objectionable in my own home or to those whom I most love and respect."

This pledge is not felicitously worded. In fact, the whole idea of a "dancer's pledge" strikes us as rather ridiculous. We are not here dealing with an almost invincible physical craving, such as that of the drunkard for alcohol, and, as the Holy Name Journal itself rightly observes:

"We cannot in terms of mathematics formulate forms which will regulate decency in dancing; we must look to, and leave with persons of high moral integrity—with dancers whose conscientious judgment exonerates them from the suspicion of wrong-doing—to declare where and how decency begins. Every clean-minded and conscientious per-

son knows when there is a moral and personal culpability associated with dancing."

Yes, and every clean-minded, conscientious person will avoid this culpability, as, in general, every occasion of sin. Such persons have no need of a pledge, whereas the others, those that indulge in certain dances because they are indecent, will either not take a pledge, or not keep it. So, what is the use?



"Unto Nirvana"

M. Malloy, writing to the San Francisco Monitor (Vol. 55, No. 52), expresses surprise that the protest against placing a pagan inscription on the "Arch of the Rising Sun," at the Panama-Pacific Exposition (see No. 7 of this Review, pp. 205 sqq.), has called forth so few responses or suggestions.

"Thinking it over," says Mr. Malloy, "it seems unfair that the peoples whose ways are set 'Unto Nirvana' should have the honor of setting their hall-mark, so to speak, on the Arch of the Rising Sun. They have helped very little, if at all, toward the material progress of mankind, being content to pass their days in a Buddhic calm. . . . The really great people of the East, the Hebrew race, have been rather neglected; yet it is to their preservation of the conception of the One God, and of the Mosaic code of morals, that the world today owes its spiritual and material advancement. Is not their literature full of noble suggestions for an inscription on the Arch of the Rising Sun?"

Among a few such inscriptions selected from the Sacred Scriptures by Mr. Malloy, the following seems to us the most appropriate:

"From the rising of the sun till the going down thereof, the name of the Lord is worthy of praise."



The Tax on Knowledge

The Dial (No. 669) vigorously protests against the recent decision of the Treasury Department that the fifteen per cent duty on books published by joint arrangement between English and American publishers, shall be reckoned, not upon the invoiced value of the imported American edition, but upon their trade value in the London market, as based upon sales of a dozen copies at a time to individual English book-sellers. In a word, these books shall

not be treated as other merchandise, but shall be made the subject of an absurd discrimination likely, in effect, to make the American edition impossible and force the small company of scholars who must have the work in question, to get it at greatly enhanced prices by individual importation, if indeed the book can be published at all in England without American co-operation.

Our contemporary calls this ruling "defiant of all common sense" and "regardless of all humane amenity," and says that an appeal has been made against it to the President, though there is not much hope that Mr. Wilson will interfere, since he is responsible for the perpetuation of the "fundamental iniquity" of the tax upon knowledge (15 per cent duty on English books), which, had he but said a word, would have been wiped out in the new tariff.



A K. of C. Challenge

We see from the Hartford Catholic Transcript (Vol. 16, No. 46) that the Knights of Columbus of Jacksonville, Fla., have published in "Dixie," a widely-read weekly, a three-column advertisement in which they offer to submit their complete ritual for examination to three Protestant clergymen, into whose hands they further agree to put \$5,000 as a forfeit, if these clergymen should decide that the so-called Knights of Columbus oath forms, or ever did form, part of the ritual of the Order—on condition that any individual or organization that believes the oath to be genuine place \$1,000 with the same judges, to be forfeited if they decide that the oath is bogus. The forfeit shall be applied to a charitable institution to be named by the winning party.

This challenge may be well meant, but is almost certain to prove ineffective because no outside individual or organization is sufficiently interested in the alleged oath to risk \$1,000 on its genuinity. Our readers will remember that we reprinted that oath in full in our mid-January issue. We repeat what we said then: The only really effective way of refuting the base and cruel calumnies to which the Knights of Columbus have been and still are subjected, is

to *publish their entire ritual without reservation*, as we advised them to do twelve or thirteen years ago, when the publication of a portion of it in this magazine brought down upon us a storm of abuse from their various organs. Catholic secret societies have no *raison d'être*.



The Truth About the Friedmann Tuberculosis Treatment

The Board of Health of the City of New York has issued a bulletin concerning the condition of forty-seven patients treated by Dr. Friedmann, of Berlin, the "discoverer of the turtle serum cure for tuberculosis," during his dramatic and widely advertised American visit.

Of the total of seventy-seven patients treated, nineteen could not be found, while eleven were reported to have moved out of town permanently, so that nothing could be learned of their present condition. The department was therefore able to obtain reports on but forty-seven of the seventy-seven cases in question. The reports are summarized as follows:

At home, 5; in hospitals and sanatoria (indicating failure to cure), 22; attending clinics (showing need of further treatment), 7; attended by private physician, 1; died, 12. Total, 47.

Comment is unnecessary; the figures tell their own story.



A Coming History of American Literature

The London Athenaeum for May 2d announces that there is in preparation for the Cambridge Press "A Cambridge History of American Literature," which in two volumes will deal with the subject from colonial times to the present, after the model of "The Cambridge History of English Literature." The general editor is Prof. Trent. There are to be many collaborators. Needless to say, the work will fill a distinct gap. "Critical of American literature and yet appreciative of its relations with American life," says the New York Evening Post (May 16th), "a structure built by the labor of many specialists, but planned and proportioned by a scholar pre-eminently fitted for the task, the new enterprise will mean much, not only in itself,

but in the spirit which it will breed and the supplementary labors it will inspire. . . . One pledge of its breadth is in the sub-editors—Drs. Erskine and Van Doren, of Columbia, and Professor Sherman, of Illinois.”

It is to be hoped that this new History of American Literature will do justice to Catholics. Of the existing non-Catholic manuals we daresay not one is even halfway satisfactory on this score.



Distributing the Immigrants

Aside from the farther and deeper problem of necessary restriction for the future, the “immigration problem” at present lies mainly in the lack of a system of distribution. The North American Civic League for Immigrants is bending all its efforts to provide such a system. According to the *New York Independent* (May 18th), Miss Frances Kellor, the managing director of the League, has formulated a plan by which the distribution, protection and employment of immigrants shall be vested in the Federal Government. A Bureau of Distribution is to be established in the Department of Labor, at Washington, through which all transactions regarding employment of immigrants shall be conducted. Labor exchanges are to be established in all distribution or redistribution centers, such as New York, Boston, New Orleans, San Francisco, Buffalo, Chicago, Duluth, with branches in all important commercial centers throughout the country.

The process for procuring employment will then be very simple. When there is a demand for labor in one of the commercial centers, its branch will report to the central bureau, which will then communicate with the labor exchange at the most convenient distribution center. . . . The branch will immediately wire the central bureau. The central bureau will wire the labor exchange at New York, through which the tide of immigration is continually flowing. This exchange will not merely forward the first hundred available men to the place where they are needed, but will choose with care those who are most fitted by training and inclination to this particular sort of work. The new bureau will also give protection in transit and against frauds and despoilers, and distribute information regarding available land for settlers.

If the proposed plan is put into operation, it will be well for the Catholic Colonization Society and other similar agencies to co-operate with the new Federal Bureau.



President Wilson and the New Standard of Oratory

Commenting on President Wilson's speech at the ceremony held in commemoration of the bluejackets and marines who fell at Vera Cruz, the New York Evening Post (Vol. 113, No. 150), in an editorial leader, calls attention to the change that has come over the standards of oratory. The old fustian and the purple patch are happily going out of fashion, says our brilliant contemporary. "Eloquence" of the Jefferson Brick period is now regarded mainly as an affliction. It still has an occasional public speaker under its sway, and after-dinner orators occasionally suffer from a bad case of it; but the swing is all the other way. There are still exceptions. We sometimes encounter a child of genius with a native rich gift of speech, whom it is a pleasure to listen to, while he is under the swell and glow of oratory. But even such sublime flights are always perilous; and present-day taste rather inclines to the Mark Antony type.

"If with this directness we have the occasional phrase that lifts, the sense of fitness that never falters, and the feeling that shows itself most intense when most kept under, we have the kind of speaking which best satisfies the best listeners to-day. It is intellectual without being labored, it is appealing rather than clamorous, and it pays the hearer the compliment of taking it for granted that he is able to hear more than meets the ear."

Unfortunately, speakers of rare felicity in this manner are not often found. Mr. Wilson is one of them. He always shows himself "a master of the just feeling and the fit word." In the simplest language, and with every appearance of spontaneous and unstudied utterance, he "speaks the thing that is in all hearts." The greatest orator could do no more.



It takes a long time for the fire of genius to make the pot boil.

THE SODALITY OF ST. PETER CLAVER

Some months ago we spoke of the Sodality of St. Peter Claver and the noble work it is doing for the African missions. At that time a lecture tour by two representatives of the Sodality, Baroness von Schönau-Wehr and Miss Valeria Bielak, was in prospect. We are now glad to report that the venture met with unlooked-for success. Practically all the big teaching sisterhoods of the Middle West have become interested in this worthy enterprise, and the laity of four archdioceses have learned, perhaps for the first time, of the great things inspired by the zeal and religious consecration of just one woman, and she of our own age. St. Louis has been chosen for the American headquarters of the Sodality, with branch offices at Dubuque, Milwaukee, and Chicago.

The mission movement, in one form or another, seems to be taking hold of the country. This is a hopeful sign; for where the faith of a people does not grow expansive, at least in helpful sympathy, there is reason to fear that it is anemic. Old and young alike need to be thrilled by being brought into close proximity to the firing line of the Church's battle formation; need to drink in courage for their own little struggles by witnessing the heroes and heroines of Christ in valiant conflict. The missionary phase of the Church's life should be as much a part of the religious education of the young as would the varying fortunes of an actual war of their patriotic up-bringing. There are many things it would strongly contribute to bring about; among them a high tone of Catholic thought and feeling, a love for frequent and even daily Communion, an increase in the number of vocations to the priesthood and to the religious life.

It is particularly as an educational factor that we have been struck by the work of the Sodality of St. Peter Claver. We are acquainted with no missionary organization whose methods are more calculated to make for self-sacrifice or better adapted to develop Christian individuality on the part of the child. In fact everything about this deserving society is redolent of the supernatural delicacy and the systematic

good sense of the saints. For instance, children are asked to contribute ten cents a year to the missions, preferably as a form of Lenten mortification; but at the same time the Sisters in charge are requested to make sure that this offering comes from the child's own spending money and that no child is shamed into giving, this latter being guarded against by having the children bring their offerings to the Sister privately. An organization that loves the interests of the Church more than its own immediate prosperity is deserving of success.



MODERN FADS VS. PEDAGOGIC EFFICIENCY

One of the excrescences in present-day education, to which we adverted in our last article (and it is not pleasant for a teacher to say so), is the large number of so-called "scientific studies." There is no end of manuals and methods and handbooks and helps and syllabi (often, to be sure, the outcome of earnest and persistent labor) on all topics of study. The later features of the curriculum—art, sloyd, manual and vocational training, hygiene, domestic science—are especially "rich" in such literature. But how many of these books fall below the standard of excellence that may reasonably be set for "pedagogic helps for teachers"! From only one page of the *Educational Review* (June, 1913, p. 94) we cull the following trenchant criticisms of recent "pedagogic helps" of this type:

"We may be stupid, but we can get very little that is intelligible and suggestive out of the book entitled 'Intellectual Religion,' written by Thomas C. Ryan."

"'There Are No Dead' is the title of a similarly unintelligible and unsatisfying book. The author is Sophie R. de Meissner."

"'Soul and Sex in Education' is one of those useless and trivial books that causes the reviewer to wonder how it got itself printed. It is written by Jirah D. Buck, M. D."

"Truly our lot has fallen in difficult places, for the next volume is just as hopeless, although quite different. It is entitled 'Solitude Letters,' by Mary T. Blauvelt. So far as we are concerned, these letters will resume their solitude."

"And still they come. Here is a book with such sub-heads as 'Crises of the Interior Life,' which is terrifying both in content and form. It is entitled 'The Pilot Flame,' by Kelley Jenness, who

describes himself as 'A practicing pastor engaged in lighting pilot flames.' We leave him to his difficult task."

(P. 95): "The literature of eugenics grows more fearsome as it develops. We recommend the omission to read 'Bi-Sexual Man,' by Buzzacott, apparently a male, and Wymore, apparently a female."

(P. 96): "Nothing very striking is to be found in the quite ordinary lectures delivered at the Metropolitan Museum of Art by various excellent gentlemen and collected in a little volume entitled 'Art Museums and Schools.'"

It would be easy to find similar comment regarding late works in other subjects, among the book-notes of the same review. But we shall cite instead the severe judgment passed by Professor Shorey upon recent "scientific" educational works. He writes:

"The awkwardness of style, defect in 'culture,' the quality of the dialectic and logic, the irrelevancies, the elaborations of metaphor from illustrations into arguments, the disproportionate emphasis upon trifles and truisms, the ignoring of the issue, the naïve dependence on authority . . . all these surprise in the controversial and popular writings of scientific men, especially in the case of the pseudo- or demi-sciences."

In a note to this criticism he observes:

"Illustrations of this point are too numerous to quote here, but the repeated misapprehension of Plato's plainest meanings in 'Education as Adjustment,' 19, 62, 63, 90, by Mr. M. V. O'Shea, professor of the 'science' and art of education in the University of Wisconsin, are typical. If such are the standards of accuracy and criticism of the professor of the science, what will be those of the novices?" (Paul Shorey, "The Case for the Classics," p. 316, in Kelsey, "Latin and Greek in American Education," 1911.)

One of the latest fads in the curriculum is hygiene and physical culture. There is a book entitled "The Mental and Physical Life of School Children." Its author is Peter Sandiford, and in Section II he says:

"Believing that man is the highest product of animal evolution and that he has evolved through countless generations from a primordial living cell, we endeavor in this chapter to give an account, if only in outline, of how his nervous system has come to be."

To this a reviewer in the American School Board Journal (Feb. 1914, p. 44) adds:

"It is well that the learned doctor speaks thus plainly. One

can then take his deductions *cum grano salis*. Is it not a rather late date to be teaching evolution?"

In the same Journal (March, 1914, p. 16) we find an apt criticism of another recent appendage to school-work—vocational instruction. It should be borne in mind that the criticism comes from an advocate of such instruction and one who has himself written several works on the subject. He says:

"Manual training is good as a part of liberal education, but it it only make-believe vocational education. The household arts instruction of our high and elementary schools, considered as an element of general education, is excellent, but we must not allow it to masquerade as true vocational training for women's trades or for home-making. Agricultural instruction in high schools of general education is good, but it is our duty to warn the public that, as ordinarily carried on, it has little more to do with the making of successful farmers than have Latin or algebra."

A subject concerning which there has been a tremendous amount of discussion, and upon whose prominent position in the curriculum many teachers feel very proud, is English. In glancing over this voluminous literature—methods of English teaching, study, reading, composition, etc.—one would fain believe that the intellectual salvation of pupils lies in faithful attendance on courses in English. We have witnessed a marvelous "expansion" of such courses in our day. Has the widening of the work always produced richer results? In *The English Journal* (January, 1912, p. 43) we read that one professor deploras "the grinding-in of mere facts, so often observed in the English classes of the small high schools. He would have no entrance examinations on books previously prescribed."

To return to the question of "vocational training," we find that the *New York Times* (March 22, 1914) quotes one of the leading educators of the land, Dr. Leonard P. Ayres, investigator for the Russell Sage Foundation, as holding that "our scholars need elementary education, not vocational training." We read in the afore-mentioned paper:

"That a sound elementary education in preference to specialized industrial training is the crying need of the school children of today, is the startling conclusion arrived at by Dr. Leonard P. Ayres

of the Division of Education of the Russell Sage Foundation. After an investigation conducted in seventy-eight American school systems Dr. Ayres is about to publish his findings in a report to that institution on some of the conditions affecting the problems of industrial education. . . . These facts are significant in the light of the present agitation in favor of specialized vocational training. They certainly upset the prevailing impression that schools should shape their courses with the predominant aim of preparing the children to enter local industries. Add to this another fact quite as startling—that mental workers constitute more than one-third of all the fathers of the children investigated, and we see the importance of Dr. Ayres' findings. His study reveals the inaccuracy of the common generalization to the effect that only one child in ten in our public school system will find his life work in an intellectual occupation, while the other nine are destined to do hand work."

It will not be out of place to conclude this brief review of some modern educational fads with a remark about one of the most vicious and deplorable of all—sex hygiene in the schools. Fortunately a more enlightened opinion is beginning to oppose certain cranks and enthusiasts and will not allow them to have the field all to themselves. Few statements have so clearly presented the case in favor of the former, well-established policy of banishing this topic from elementary schools, as the following paragraph quoted with hearty approval by the Educational Review (Oct., 1913, p. 318) from the Argonaut, of San Francisco:

"It is hard to believe that this new mischief can be advocated by anyone with a practical, as opposed to a theoretical, knowledge of children, or by anyone who is aware of the school-class consciousness that always tends to descend to the level of its lower units. A proper sex hygiene cannot be taught as arithmetic or geography are taught. It does not consist in the imparting of facts. It cannot be written down in books, or even talked about in a formal and definite way. Sex hygiene is a matter more of morals than of intellectual consciousness. . . . That parents are gravely amiss is true enough, but this is an evil that cannot be remedied by adding a new subject to the school curriculum. Sex hygiene can properly be taught only by parents and guardians. In the hands of others it is a virulent poison. It is far better that it should be untaught than taught wrongly."

Here then we have the opinion of unprejudiced observers of certain recent tendencies in our educational system. We are glad to note an indication of a return to sanity and soundness and even to so-called antiquated methods in some

of the criticisms. These expressions should convince conscientious teachers who have followed well-established systems of intellectual and moral training, that success depends less upon the use of all sorts of helps and aids, and odds and ends gathered from "scientific" pedagogic work-shops, than upon a spirit of genuine enthusiasm, devotion, and constant application in their arduous work.

St. Louis University

ALBERT MUNTSCH, S.J.

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WITH OUR CONTEMPORARIES

Strangely enough, not one of our Catholic contemporaries seems to have noticed the all but transparent motive which induced the Hearst newspapers to give such unusual prominence to the alleged conversion of William Lorimer of Chicago. These scavengers delight in fastening disreputable politicians on the pure white skirts of the Bride of Christ.



The editor of the Wichita Catholic Advance is "hard up." He says in Vol. 21, No. 7, of his delectable journal:

"We are yearning for a summer suit of clothes, price \$12, including a pair of shoes, and we hope to get enough also to be able to meet the bill for the suit we got last summer on tick and enough to get our raincoat out of hock. Heave-ahoy friends, send in the subscription at once and get a new subscriber while about it, and

We'll feel just as happy as a big sunflower
That nods and bends in the breezes,
And our hearts just as light as the winds that blow
The leaves from off the trees-es."

Our esteemed contemporary's taste is on a level with its poetry.



The Sacred Heart Review (Vol. 51, No. 21) says:

"A writer who has been connected with several Catholic journals that went to the wall, writing advice as to how Catholic papers should be run, reminds us of the good woman who protested her ability to take care of children on the ground that she had had six of her own and lost every one of them."

We mean to hint no hints and to insinuate no insinuations, but there must be a tremendous dearth of "copy" in the offices of the "Extension" magazine, since the editors

devote so much space to the lucubrations of the Reverend John Talbot Smith, who was one of the most dismal failures as an editor that the profession has ever harbored within its ranks. "Extension" needs an infusion of new blood.



It is very unedifying the way some of our "official organs" sneer at certain eminent prelates. There is the Hartford Catholic Transcript, for example, which, after conspicuously printing on its first page Cardinal O'Connell's dramatic telegram to President Wilson and Governor Walsh of Massachusetts, viz.:

"To-day I am sailing for Rome by arrangements made long before the present national crisis could be foreseen. I am ready at a moment's notice to return, should there be any need, and I am always at the service of my beloved country and its honored head,"

says in an editorial note on page four (Vol. 16, No. 47):

"Cardinal Gibbons sailed this week for Rome. Before taking his departure His Eminence gave expression to the sentiments reproduced elsewhere, which do honor to his wisdom and his career as a patriotic churchman. His sane, conservative statements about our relations with Mexico are given forth with no flourish of trumpets and with no appeal to the gallery. Americans listen when Cardinal Gibbons speaks. His years have been telling on him, and the country long blessed by his noble-minded utterances never looks to the Baltimore churchman for anything savoring of the dramatic in his comings and goings."



Our staid and generally reliable contemporary, the Southern Messenger, of San Antonio, Tex., the other week came to us with this astounding information (Vol. 23, No. 12):

"Monsignor Benson's diocese is in the archdiocese of Westminster. . . . His conversion . . . was regarded as the most important conversion since John Henry Newman left his community of Oscott and embraced the Catholic faith."

It would be difficult to pack more nonsensical misinformation into two small sentences. 'Tis a pity that our Catholic editors rely so largely for their news items on the secular press; but the Catholic reading public has a right to expect at least that they sift the information they borrow from the daily papers and correct such flagrant and

ludicrous errors as that Msgr. Benson is a bishop, that a diocese can be in an archdiocese, and that Newman "left his community of Oscott" to become a Catholic.

◆ ◆ ◆

The Milwaukee Catholic Citizen (Vol. 43, No. 22) once again comments on the evergreen subject of the high mortality rate among Catholic papers and magazines. Our contemporary estimates the number of Catholic periodicals that have died in this country within the past dozen years at *sixty*, among them such important and well-conducted publications as the Dolphin, the Catholic Review of Reviews, Griffin's Researches, the Midland Review, and Mosher's Magazine.

Recurring to the subject in its No. 24, the Citizen adverts to the fact that in this country the Catholic paper, to obtain anything like a wide circulation, has to be sold at the church door, a practice which is rarely if ever adopted in the case of Protestant religious papers, and adds:

" . . . the practice of hawking Catholic papers at church doors is an inferior method. So is the giving out of religious papers free, gratis. The vital thing is to persuade Catholics to take Catholic papers in their homes, through the mails, and to make those papers not cheap handbills, but 'worth while' affairs."

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Father J. E. Copus, S.J., Dean of the School of Journalism at Marquette University, Milwaukee, in a paper contributed to Vol. 11, No. 1, of the New York America, while admitting that the actual conditions of secular journalism in the country at large to-day cannot be reconciled with Catholic ideals, expresses it as his opinion that

"there has been a large improvement in the morale of papers, and of those who produce them, in late years. It is probably safe to say that the wave of 'yellowism' has passed, or is rapidly passing, with its flood of nauseous reading. There is more regard for accuracy and absolute truth in reporting now than in the past; and there is a tendency at least to do away with the exploitation of domestic scandals and gross criminal offenses."

I have been engaged in active journalism, largely on the daily press, for over a quarter of a century, but I can observe no signs of betterment, rather numerous indications of further deterioration. Where there is one clean

and reliable daily paper now—there are luckily a few such left—there were a dozen years ago, and where two or three “yellow” sheets thrive to-day, as in New York and Chicago, for instance, there was scarcely one a quarter of a century ago, and the few sensational papers that existed at that time were read only by a certain very limited class of people, rarely by the ordinary citizen, and not at all by the members of his family. To say that the general morale of the American daily press has improved and that the wave of “yellowism” is passing, betrays an optimism that borders on blindness.



LETTERS TO THE EDITOR

Nathan and the Panama-Pacific Exposition

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

I have read with interest your remarks on the protest of the Catholic Federation and the Catholic press against the appointment of Ernesto Nathan, notorious Catholic-baiter and Freemason, as Italian Commissioner to the Panama-Pacific Exposition in San Francisco. Since then the Catholic Union of Missouri, at its annual convention, has adopted a resolution embodying a request to Catholics everywhere in the country to refrain from visiting the Exposition on those days on which Nathan attends in an official capacity. That is more reasonable than another suggestion I have seen made, viz.: that Catholics should keep away entirely from the Panama-Pacific Exposition as a means of showing their disapproval. Such a course would be inadvisable. For, as the Catholic Bulletin of St. Paul points out (Vol. 4, No. 19), “the Exposition commemorates an event of the greatest importance not only to America, but to the entire world, and it would not be proper for Catholics to boycott it entirely.” The Bulletin suggests that since Mr. Nathan represents the people of Italy at the forthcoming celebration, Catholics attending the Exposition should not set foot within the Italian concession. “Let Nathan sit in state in the Italian department, but let no Catholic cross its threshold.”

Both suggestions point out a practical and effective way of punishing the Italian government for its wanton insult to American Catholics.
Chicago, Ill. A. C. L.



Lindenwood College—A Query

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

In an article contributed by E. G. H. to the Sunday edition of the St. Louis Globe-Democrat, May 17, are unfolded the plans of Col. James Gay Butler, a St. Louis millionaire, to make Lindenwood College

at St. Charles, Mo., "one of the greatest colleges for girls in the country." Lindenwood was established in 1828 as a school for the training of girls. It is beautifully situated and well equipped. Col. Butler seems to have made up his mind to make it "a center of music, art, and general culture." There is one point in E. G. H.'s article that calls for comment. Lindenwood is a Presbyterian school. It was "turned over to the Presbytery of St. Louis in 1856, and later was given into the care of the Synod of Missouri." Its president is always a regularly ordained minister of that synod. The Rev. Dr. John L. Roemer, who holds that position at present, was until recently pastor of the Tyler Place Presbyterian Church in St. Louis. "How does it happen,"—I repeat literally a query in E. G. H.'s article, though of course with a different motive,—"how does it happen that the three most enthusiastic rooters for the college, the ones who have sent [it] the greatest number of girls, are of the Catholic faith?" Can the fact here implied be true? Is this Protestant institution, in a neighborhood so lavishly supplied with Catholic schools for girls as St. Louis and vicinity, really frequented to any considerable extent by Catholics? And if so, *why?* The question is of as much interest to Catholics as to the Presbyterian who puts it in the *Globe-Democrat*.

St. Louis, Mo.

A CATHOLIC MOTHER

CATHOLIC STUDENTS IN PUBLIC HIGH SCHOOLS

(Concluded)

In view of this clear and convincing statement it is certainly a matter of surprise that efforts should be made or encouraged among us which are an invitation to Catholic children to attend the public high schools. Granting that it is sometimes desirable to show the public school authorities that our pupils are "up to the standard," a regular examination for entrance to the public high schools would subject the parochial school to a slavish imitation of public school methods and *in praxi* amount to an invitation and encouragement for the pupils to enter the public high schools.

♦ ♦ ♦

It is refreshing to observe how in some cities constant efforts are made to provide Catholic high schools for all the Catholic boys and girls who wish to take high school branches. In a few cases the expenses are paid by the parishes. Sane individualism suggests that parents who are able to pay for the higher education of their children should not depend on parish

contributions. Here and there free Catholic high schools have been built and endowed by generous benefactors. Very satisfactory arrangements have been made in other localities where pastors have entered into an agreement with existing Catholic high schools conducted by religious orders. By these arrangements the parishes pay for promising pupils whose parents are not gifted with worldly goods. Sound economy fully supports such a practice. It seems natural that in localities where religious orders have done educational work according to the spirit of the Church, an understanding be had with them with a view to utilizing their co-operation for the common good. The orders, as a rule, are willing to continue their self-sacrificing work under any reasonable arrangement.



The case is different in many country places, where no Catholic high school is possible. A neighboring Catholic high school or college might accommodate a number of aspiring Catholic boys in a dormitory system, if a boarding-school is not preferred.



The secondary preparation demanded for the normal schools is given in our Catholic colleges and academies, and in some places it is fully recognized by the normal school authorities. In several States the courses of Catholic colleges, provided they include certain subjects on the art and history of teaching, entitle the holder of the A. B. degree to a teacher's certificate.

PAEDAGOGUS



A young lady inquired at a store for "Louis Quinze" shoes. Some were shown her, but not liking a peculiarity about the heels, she asked the clerk if they had no "Louis Quinze" shoes without this peculiarity. "No," said the clerk, "Mr. Quinze always makes them just like this." "Mr. Who?" "Mr. Quinze, Louis Quinze, of Paree, he makes all our goods of this class; we get them direct from him. You can see his trademark here." The customer barely survived to tell the story.

TILTING AT A STRAW MAN

Consistent Catholics are not the only persons who perceive and feel the inconsistency, pointed out in No. 7 of this Review by Mrs. S. T. Otten, of teaching in "non-sectarian" schools which conscience and the law of the Church forbid us to let our children attend. Thus the St. Paul Catholic Bulletin (Vol. 4, No. 17) quotes a Masonic journal, "The Cataract News," published under the auspices of the Minnesota Grand Lodge of the A. F. & A. M., as saying in its edition of April 7:

"Is it not strange that the hierarchy will permit its subjects to teach in these schools which it denounces as godless?"

The Bulletin tries to evade this argument by rhetorically denying that the hierarchy has condemned the public schools as godless:

"By whom has the statement been made? By the Catholic Church? By the American hierarchy on behalf of the Catholic Church? Or by the self-appointed champions who would tilt at a straw man and win the applause of the unthinking rabble?"

"Godless" means: "Having no reverence for God, ungodly, irreligious." (Standard Dictionary.) The "self-appointed champions who would tilt at a straw man" can be none other than those individual bishops who in their synodal statutes, pastoral letters, circulars, and sermons have warned the faithful against the public schools because they have no reverence for God and teach no religion. We believe it can truthfully be said that the public schools have been "denounced as godless" "by the American hierarchy on behalf of the Catholic Church." What else did the Fathers of the Second Plenary Council of Baltimore mean when they solemnly declared:

"*Experientia siquidem diuturna satis superque probavit, quam gravia sint mala, quam intrinseca etiam pericula, quae juventuti catholicae ex frequentatione scholarum publicarum hisce in regionibus plerumque obveniunt. Vi enim systematis apud illas obtinentis, nequam fieri potest quin simul in magnum fidei morumque discrimen juvenes catholici adducantur. Neque alia profecto ex causa reptendi videntur progressus, quo exitialis illa indifferentismi, ut vocant, labes hactenus in hac regione maximos habuit, habetque in dies; illa quoque morum corruptela, qua vel tenerrimam apud nos aetatem passim infici*

ac perdi non sine lacrymis videmus." (Acta et Decreta Conc. Plen. Balt. II, n. 426. Collectio Lacensis, Vol. III, col. 515.)

To minimize this and similar conciliatory declarations for the sake of contradicting the Freemasons or making the Catholic position more palatable to non-Catholics, is to employ polemical tactics unworthy of a Catholic journal.

EPPUS

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THE NEW A. P. A. MOVEMENT

New anti-Catholic journals: "The Keystone American," Pittsburgh, Pa., "official organ of the Federation of the American Patriotic Fraternities of Allegheny County," and a Polish paper recently founded at Minneapolis.

♦ ♦ ♦

James A. Flaherty, Supreme Knight of the K. of C., has heard from a new anti-Catholic organization in the South, which calls itself "Eminent Household of the Columbian Woodmen." Its headquarters appear to be at Atlanta, Ga.

♦ ♦ ♦

When *The Menace* had been barred from the Canadian mails, its publishers began to send the paper in bundle lots across the border by express or freight and to dispose of them through local agents. The Live Issue (Vol. III, No. 9) publishes the text of an order issued by the Department of Customs, which declares that *The Menace* "is prohibited from importation into Canada." *The Menace* itself acknowledges that the action of the Canadian authorities will "close every avenue of escape and entirely cut us off from the patriotic people of Canada."

♦ ♦ ♦

A Minnesota priest, the Rev. Henry Dolle, of La Crescent, defended himself against a vile calumniator in a far more becoming and effective manner than that adopted by those Denver rowdies. According to the St. Paul Catholic Bulletin (Vol. 4, No. 17), when he found that stories alleging misconduct were being circulated against him, Father Dolle consulted a local attorney, who traced these stories to a certain W. H. Fitting and prepared to bring legal action for slander against him. Realizing the impossibility

of proving his false statements against the priest, Fitting hastened to sign an affidavit admitting their untruth, and agreed to pay Father Dolle \$100 for legal expenses already incurred.



"America" (Vol. XI, No. 2) refers to "a descriptive catalogue of infamous books, mostly directed against Christianity, and in particular against the Catholic Church," which, in recommending a certain work, offers the following inducement for a thorough study of it:

"It will show you how to vanquish and trample upon and destroy the strength of your foes, by open force or hidden treachery, by law, religion or publicity, according to your nature, your strength and your brains."

This, as our contemporary justly observes, is the logical deduction from premises which are necessarily taught wherever God is ignored, and indicates the lines of campaign marked out for the destruction of the Church of Christ.



An anti-Catholic lecturer named Spurgeon was recently maltreated in Denver. We have it on reliable authority that Catholics were implicated in the lawless act, which the local Catholic paper unfortunately tried to palliate instead of censuring the guilty participants and reminding them of their duty. "*Non defensoribus istis!*"



General Nelson A. Miles recently told a representative of the San Francisco Monitor (Vol. 55, No. 45) that the main reason why he joined the Guardians of Liberty was that "the Catholic Church tried to interfere in our national politics." When asked: "Who do you claim is interfering?" he answered: "Cardinal Gibbons and Archbishop Ireland." The Monitor gallantly defends these prelates against the charge.



The Portland (Ore.) Catholic Sentinel (April 16) suggests that the Knights of Columbus buy a page a week for six months in the Saturday Evening Post, or some other journal of national circulation, and "secure the services of

authoritative Catholic writers" to "set forth therein a message of Catholic citizens to their non-Catholic brethren," in order to counteract the new A. P. A. movement. Our contemporary names Archbishop Ireland as a writer to whom the nation would listen with respect.



A SLANDER CASE BEFORE THE ROTA

The weekly English newspaper, "Rome," published in the Eternal City, in its Nos. 15 and 16, prints an English translation of the proceedings in the libel action brought before the Roman Rota by the Abbé Lemire against Msgr. Delassus, editor of the *Semaine Religieuse de Cambrai*. "The incriminated passages," comments our contemporary, "appear to constitute a very serious and unprovoked assault on the Abbé's character, and the man in the street might be trusted to give a verdict off-hand against Canon Delassus." Yet the Rota decided in his favor.

Canon Delassus had published a letter very injurious to the reputation of Abbé Lemire, from Msgr. D'Harangier. It is interesting to note that the judges of the Rota hold that an editor who publishes a libelous letter, even if signed by the writer, is co-responsible with the writer, because he "co-operates efficaciously in the divulgation."

But, of course, there can be no crime where there was no libelous intent (*animus iniuriandi*). Msgr. Delassus in the present case can be shown to have had no such intent, first, because he published Msgr. D'Harangier's letter without comment; second, because the letter was authentic both in form and substance, and third, because there was a good reason for publishing it—the Abbé Lemire having given public scandal. Msgr. Delassus acted with ordinary prudence and charity and published all the information he could procure on the subject. Finally, the Abbé Lemire was not a private person, but "a man eager to take part in public life and working to obtain the votes of Catholics in order to be able to defend and uphold the Catholic cause in the French Parliament." The judgment then continues:

“Thus all who according to the present constitution of States have a part in the government of the country by electing a deputy through their votes should know the value of the men who seek this great honor and do not shrink from bearing the burden of it. And hence the Auditors say that the directors of papers have not only the power but the duty to report assiduously facts which illustrate the intentions, programmes, virtues, and merits of deputies, who if they show themselves unworthy of their high mandate, are to be judged according to the circumstances by the electors at the polling. But the Auditors observe that it is not therefore lawful to calumniate them or imprudently or lightly to tax them with facts that are false. Since it is *expedient for the country that public men be subject to public censure* [italics ours.—A. P.], it follows that a person who publishes in newspapers facts that injure their reputation is not to be prosecuted as a common slanderer, but that the presumption is that he has had no intention of injuring anybody’s reputation—nay, that his intention has been to contribute to the public good by keeping out of public office men entirely noxious to themselves and others, and to the whole country. It is a well-known fact that this rule is fully acted upon in the tribunals and in law schools among all civilized peoples: for our own forum it is sufficient to note Raynaldus’ observation (*Observat., lib. I, cap. 11, § 1, n. 32, Rome, 1688*), that the holy Fathers themselves employed the severest language and open accusations against the evil devices of men who spread errors among the Christian people. Yet nobody ever ventured to accuse them of offending the laws of justice and charity; and history teaches that in this way the people were saved from the most subtle contagion of heresies and heretics.”

NOTES AND GLEANINGS

We beg leave to congratulate the Carmelite Order in America on the election of the V. Rev. Fr. Hilary Doswald of Chicago to the important office of provincial. Father Doswald, who has contributed to this Review, is a scholar of exceptional ability.

♦ ♦ ♦

In this country it is seldom that a professor of theology is made a bishop. In Ireland it is almost the rule. Not long since, Dr. Harty of Maynooth was consecrated archbishop of Casnel, and now comes the news that Dr. Daniel Coghlan, of the same institution, has been appointed auxiliary bishop of Cork. Dr. Coghlan has published some excellent dogmatic treatises—“*De Deo Uno et Trino,*”

"De Deo Creatore" (1909), "De Incarnatione" (1910), and "De SS. Eucharistia" (1913): Bishops ought to be first-class theologians. We wish Ireland's example would be followed in this country.



The danger of national prohibition, of which we spoke in our last issue, is increased by the adoption into the platform of the Progressive Party, in the States of Maine, Ohio and Indiana, of a pledge to work for the elimination of all breweries and saloons, and of an endorsement of the Hobson resolution now before Congress. The Outlook (Vol. 107, No. 1), in reporting this fact, comments on it as follows:

"Whether this is the most feasible method of dealing with the drink evil is a question that demands careful consideration, but it is very significant of the growing sentiment throughout the country against the liquor traffic and the vice it promotes—a sentiment which deserves the sympathy of every good citizen."



Referring to the complaint by "Sacerdos" in No. 5 of this Review, that the price of Msgr. Parkinson's "Primer of Social Science" is too high in this country (it is sold for a shilling per copy to members of the Catholic Social Guild in England, while we here have to pay seventy-five cents), the Guild says in its Quarterly Bulletin (Vol. 1, No. 12):

"No one regrets this more than the Executive in England—unfortunately the matter is one wholly beyond their control. They sold a large edition on very moderate terms to the well-known American firm of Devin-Adair, but were, of course, not in a position to dictate at what price the book was to be sold retail, and are naturally debarred from executing orders in the States themselves."



"America" has come into possession of extracts from a secret allocution of Hon. James D. Richardson, Sovereign Grand Commander of the A. & A. S. R. of Freemasonry, dated Washington, Oct. 1913, in which that worthy "specifically endorses the anti-Catholic and anti-Christian blasphemies and calumnies of Pike's venomous reply to Leo XIII's condemnation, and, impliedly, Pike's 'Morals and Dogma of the Scottish Rite,' and commands his 'nearly one and a half million' Blue Lodge Masons and 'nearly 200,000 of the Scottish Rite' to unite with all Protestant

Americans 'as one band of brothers against the avowed purposes of the Church of Rome.'" The Fortnightly Review has repeatedly within the past few years called attention to the fact that American Freemasonry is becoming more and more inimical to the Church. We only regret "America" does not publish the full text of Mr. Richardson's "allocution."



Among the "converts" made at the recent Billy Sunday revival in Scranton, Pa., according to the Syracuse Catholic Sun (Vol. 22, No. 46), were listed some 240 "Catholics." "What kind of Catholics were they?" queries our esteemed contemporary. The deluded, half-fallen-away kind, of course. But why are there so many of these in all parts of the country, and what induces them to attend Protestant revivals?



Two new English journals devoted to Egyptology have appeared. One of them, the "Journal of Egyptian Archaeology," is published by the Egypt Exploration Fund, and devotes special attention to new finds and publications relating to Christian Egypt, a subject usually neglected by archaeologists. The other new Egyptological periodical is called "Ancient Egypt," and is edited by Professor Flinders Petrie.



The Chicago Christian Socialist (May 15th, page 14) admits that it has been misled by "The Menace" with regard to the notorious K. of C. oath, and says:

"The moral is that 'The Menace' is a good sheet to let alone. Socialists gain nothing by using such means as this."



Assistant State Librarian Swem of Virginia has published "A List of MSS. Recently Deposited in the State Library by the State Auditor." These MSS. were but lately discovered in the basement of the library. There are no less than 700,000 pieces, constituting "the most authentic and comprehensive source material for the economic and social history of Virginia from 1782 to the close of the war between the States." Items abound scarcely less interesting than the following: "Seventy packages of letters, accounts, orders, captured papers,

and miscellaneous documents concerning George Rogers Clark and the Illinois country, 1778-1783. Three hundred pieces per package." Nothing of more interest concerning the opening of the Ohio and Mississippi country has been brought to light for a generation.



Newman's "Dream of Gerontius" has been "expurgated" by some Protestant divines in England, who have excised all references to purgatory and the Blessed Virgin. The Tablet justly denounces this mutilation of one of the classics of our language as "an outrage against truth, an artistic atrocity, and an offense against the memory of Cardinal Newman."



The New York "America" asked Msgr. Bickerstaffe-Drew the correct pronunciation of his *nom de guerre*, "Ayscough." He answered: "Ass (short to rhyme with the first syllable of Massachusetts) Q. Ass-Q. Of course with the accent on the first syllable."



In connection with our paper on national prohibition the following editorial utterance of the conservative London Tablet will be read with interest:

"Think what it would mean if the whole liquor traffic were to be suddenly abolished throughout half a continent. What a sea of sin and waste and misery would disappear at the same time. The example of America would not leave Europe unaffected. Total prohibition would touch many of us in our daily lives; but for the little sacrifice on the part of the individual, what a rich compensation there would be—the redemption of the race from the catalogue of crime now begotten of drink all the year 'round."

Whatever one may think of prohibition, and there is much to be said against it, the idea of absolutely prohibiting the manufacture and sale of alcoholic beverages (except for sacramental and strictly medicinal purposes) is undoubtedly gaining ground among Catholics no less than among non-Catholics everywhere.



The basis of friendship is understanding, the tenure of friendship is sincerity, the fruit of friendship is progress, and the crown of friendship is peace.

At the sixteenth annual conclave of the Knights Templar of Indiana, held May 13th in Indianapolis, according to a report by "Sir Knight B. C. Biggerstaff" in the Sun, an evening paper of that city (edition of May 13th), "Bacchus came near routing the Christian knights, as they lingered long at the banquet table," and in the evening, "a priory choir [whatever that may be] rendered all the ritualistic music from Stewart's mass in D minor in Latin."

♦ ♦ ♦

We learn from the Franciscan Herald (Vol. 2, No. 5) that the appearance of the fourth volume of Fr. Zephyrin Engelhardt's splendid History of the California Missions will be somewhat delayed. Fortunately, the delay is due to nothing more serious than the discovery, by the reverend author, of "many important and hitherto unpublished documents," which "will make his work more complete and authoritative."

LITERARY MISCELLANY

"The Secret Citadel," by Miss Isabel C. Clarke, is a novel of the present day, dealing with the complicated and ever timely subject of mixed marriages. Melaine Ettington, an intensely religious Catholic girl, falls in love with and, despite doubts and fears, marries Godfrey Denne, a man of strong character but without fixed religious belief. Godfrey, in his great passion for the girl, promises not to interfere with her religion, believing that love is sufficient to span the gulf between them. Later, falling under the spell of a French atheist, he regrets his promises and tries by every means to separate his wife from her religion, thinking that no perfect understanding is possible between them unless she is freed from its "tyranny." This purely material existence is spiritual starvation to Melanie. Her husband, being ignorant of "that inmost citadel not fashioned for human love," cannot understand her needs and desires. A period of trials and great suffering ensues. Fortunately for Melanie's peace and happiness, and in answer to her earnest prayers, Godfrey finally embraces the faith. The book is well written and intensely interesting. Miss Clarke's solution of the problem may appear strained to some readers; yet none other is possible. (Benziger Brothers; \$1.35.)—MABEL COUVILLON.

♦ ♦ ♦

The Visitandines of Wilmington, Del., have compiled a big volume entitled "Life and Characteristics of Right Reverend Alfred A. Curtis, D.D., Second Bishop of Wilmington." The descriptive portion abounds in superlatives; but with all due allowance for the enthusiasm of the

good Sisters, the life of this zealous missionary bishop was well worth writing, and his Counsels, Sermons, and Retreat Notes, which are added by way of an appendix, make good spiritual reading. Bishop Curtis (d. 1908) was a convert—a simple, plain-spoken, humble, generous man, who had the good sense to resign his see when he felt he was getting too old, and who loved poverty to such a degree that, when he died, a rosary, a breviary, an ordo, one suit of clothes, a few changes of cheap underwear, a gunmetal watch, a small steamer trunk, two old pocket-books with a few dollars in change, and some fishing tackle were all he left behind him. The book is too diffuse and long-spun-out; an extract of, say, 150 pages, selling at thirty-five or fifty cents, would no doubt obtain a wider sale and do much good. Few will pay \$2.70 for a bulky volume dealing with a prelate scarcely known outside of the ecclesiastical province to which he belonged. (P. J. Kenedy & Sons; \$2.70.)

◆ ◆ ◆

A recent double number (112 and 113) of the "Ergänzungshefte zu den Stimmen aus Maria-Laach" is devoted to the old Jesuit churches of Spain, where the cradle of the Society of Jesus stood. The author is Father Joseph Braun, S.J., who has already given us similar studies on Jesuit church architecture in Germany and Belgium. The present survey lacks the completeness of its predecessors, but it omits none of the more important Jesuit churches of Spain, and entirely confirms Fr. Braun's well-known thesis that the Jesuits had no special architectural style of their own, but built their churches in conformity with the taste of the people whom they happened to serve, and the times in which they lived—in other words, adapted themselves, as they still do, to circumstances. Some of their churches in Spain, as in Belgium, Germany, and Italy, are beautiful works of art; others betray a perverted taste. Nowhere did the Society advocate the baroque as *the* Catholic style, as has so often been charged, even by scholars who ought to know better. Fr. Braun's book is based almost entirely on unpublished documents and handsomely illustrated. ("Spaniens Jesuitenkirchen. Ein Beitrag zur Geschichte der nachmittelalterlichen kirchlichen Architektur in Spanien." B. Herder; \$1.30, net.)

◆ ◆ ◆

To show that converts to the Catholic Church are satisfied and happy within her pale, Miss Georgina Pell Curtis has compiled and edited a companion volume to her well-known book, "Some Roads to Rome in America." This companion volume is fittingly entitled, "Beyond the Road to Rome," and contains contributions from over sixty converts, including Msgr: Benson, Father Maturin, and the Rev. Fidelis Kent Stone, C.P. A few of the articles would perhaps have been left out by a more critical editor, but the volume as a whole is readable and convincing. For a new edition we would suggest that the contributors be more evenly divided among the different Protestant sects. The predominance of converts from Episcopalianism weakens the effect. (B. Herder, \$1.75, net.)—A CONVERT.

"The Government of the Church in the First Century" is an essay presented to the theological faculty of Maynooth for the doctor's degree by the Rev. Wm. Moran. The author has discovered no new documentary evidence, but he ably refutes the assertions of Harnack, Sohm, Hatch, and Lindsay with regard to the "charismatic anarchy" from which the government of the Church and her ministry are said to have evolved. There is abundant proof that primitive Christianity was not merely a system of extraordinary ways; that the miraculous charismata were but an exceptional portion of the Church's equipment; that, even where they existed, they were kept in bounds by the authority of the Apostles and their regularly ordained successors. (Benziger Bros.; \$1.65, postpaid.)



The "Editio Typica" of the new Roman Breviary, "Pii Papæ X Auctoritate Reformatum," has at last appeared, and Messrs. Fr. Pustet & Co. have had the kindness to send us a copy in pocket format, printed on thin India paper, bound in flexible chagrin leather, with gilt edges—altogether up to the high standard which that famous publishing house maintains in its liturgical publications. We are not competent to judge as to details, but hope that this new edition will satisfy all reasonable demands. No further changes in the Breviary are to be expected for a good many years to come. The present edition is accompanied by three separate little pamphlets containing the "Propria," "Excerpta" (the prayers before and after reciting the Office, the *Psalmi Horarum pro Festis*, the different "Communia," etc.), and "Synopsis Psalmorum et Canticorum" by Prof. A. Vander Heeren of the Bruges Seminary; also a number of loose leaflets for insertion in each of the four parts of the Breviary, reproducing respectively the "Absolutiones et Benedictiones," the "Lectiones Breves ad Primam," "Antiphonæ et Versiculi," and "Intentiones ad Libitum pro Quavis Hebdomadae Die."—To the same publishers we are indebted for a copy of the Rev. Francis Brehm's "Conspetus pro Officio Divino Iuxta Novissimas Mutationes Rite Persolvendo" (fifth edition), a carefully compiled and extremely useful little book, which sells at twenty-five cents, in stiff cardboard covers.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have not supplied this useful information.]

ENGLISH

- Vaughan, Rt. Rev. John S. *Time or Eternity and Other Preachable Sermons.* xi and 397 pp. 12mo. Benziger Bros. 1914. \$1.75 net.
- Dooley, V. Rev. W. F. S.J. *The Worker and His Wage.* A Lecture Delivered March 22, 1914, at the Armory, Kalamazoo, Mich. 12 pp. 8vo. (No publisher mentioned). Wrapper.
- Pearson, Edith. *Ideas and Realities.* Essays. 149 pp. 12mo. London: R. & T. Washbourne, Ltd. 1914. (American agents: Benziger Bros.)

Hillquit, Morris, and Ryan, Rev. John A., D.D. *Socialism: Promise or Menace?* xii and 270 pp. 12 mo. New York: The Macmillan Co. 1914. \$1.25.

GERMAN

- Gerigk, Dr. Hubert. *Vorbereitung auf die erste heilige Beicht. Ausgeführte Katechesen im Anschluss an das Gebetbuch "Dienet dem Herrn."* Für die Mittelstufe. 126 pp. 16mo. Benziger Bros. 1913. 50 cts.
- Pohle, Dr. Jos. *Lehrbuch der Dogmatik in sieben Büchern. Erster Band. 6te verbesserte und vermehrte Auflage.* xix and 591 pp. 8vo. Paderborn: Ferd. Schöningh. 1914. \$2.10 net.
- Voigt, Peter, S.J. *Die ersten Musterbilder echter Marienverehrung. Predigten oder Lesungen für den Maimonat.* 343 pp. 12mo. Fr. Pustet & Co. 1914. \$1.
- Hoberg, Dr. G. *Katechismus der biblischen Hermeneutik.* viii and 45 pp. 16mo. B. Herder. 1914. 30 cts., net.
- Gamerra, Baronin A. M. *Dem Lichte entgegen. Ein Werdegang. Bilder aus dem modernen Gesellschaftsleben.* 148 pp. 16mo. B. Herder. 1914. 65 cts., net.
- Maichle, Dr. A. *Das Dekret "De Editione et Usu Sacrorum Librorum," seine Entstehung und Erklärung.* xvi and 118 pp. 8vo. B. Herder. 1914. 75 cts., net. Paper covers.
- Götz, Dr. J. B. *Die religiöse Bewegung in der Oberpfalz von 1520 bis 1560. Auf Grund archivalischer Forschungen.* xvi and 208 pp. 8vo. B. Herder. 1914. \$1.65, net. Paper covers.
- Menge, Rev. P. Gisbert, O.F.M. *Die Wiedervereinigung im Glauben. Friedensruf an das deutsche Volk. Erster Band: Die Glaubenseinheit.* xx and 273 pp. 12mo. B. Herder. 1914. \$1.25 net.

LATIN

- Breviarium Romanum ex Decreto Sacrosancti Concilii Tridentini Restitutum, S. Pii V Pontificis Maximi Jussu Editum, Aliorumque Pontificum Cura Recognitum, Pii Papae X Auctoritate Reformatum. Editio Typica.* In four volumes, 18mo. With Excerpta, Propria, Synopses, etc. Fr. Pustet & Co. 1914.
- Brehm, Rev. Fr. *Conspectus pro Officio Divino Juxta Novissimas Mutationes Rite Persolvendo. Editio Quinta Aucta et Emendata.* 188 pp. 20mo. Fr. Pustet & Co. 25 cts. (Paper covers.)



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Bargains in Second-hand Books

[These books, except where otherwise noted, are bound and in good condition. The price includes postage. Only those marked * are net, which means that the buyer has to pay cartage extra. In ordering net books, please indicate how you wish them sent. Cash must accompany all orders.]

Zimmerman, B. Minor Works of S. Teresa. London, 1913. \$1.50.

Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg, 1879. 85 cts.

Grisar, H., S.J. Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$4.

Lauterer, Jos. Mexiko einst und jetzt. Richly illustrated. Leipzig, 1908. \$1.85.

Belmond, S. Études sur la Philosophie de Duns Scot. I. Dieu, Existence et Cognoscibilité. Paris, 1913. 80 cts. (Paper covers.)

***Duhr, B., S.J.** Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II, in three large vols., richly illustrated. Freiburg, 1907 and 1913. \$10.

Becker, W., S.J. Christian Education, or The Duties of Parents. St. Louis, 1899. 90 cts.

Taylor, I. A. The Cardinal-Democrat: Henry Edward Manning. London, 1908. 85 cts.

Price, G. E. England and the Sacred Heart. London, 1913. 70 cts.

Bridgett, T. E., C.S.S.R. A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S.J. London folio ed., 1908. \$3.95.

Vaughan, B., S.J. Society, Sin and the Saviour. London, 1908. 85 cts.

Allen, Card. A Brief Historie of the Martyrdom of Fr. Edmund Campion and His Companions. Ed. by J. H. Pollen, S.J. 85 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Containing many valuable Eucharistic papers.) London, 1909. Illustrated. 95 cts.

Lanslots, D. I., O.S.B. Spiritism Unveiled. London, 1913. 65 cts.

Giraud, S. M. Jesus Christ, Priest and Victim. Meditations. Tr. by W. H. Mitchell. London, 1914. \$1.

Dublin Review. New Series. Ed. by Wilfrid Ward. 8 vols. unbound, 1906-1913. (Cost, net \$40) \$15.

Wirth, E. J. Divine Grace. A Series of Instructions. New York, 1903. \$1.

BARGAIN BOOK COMPANY
ST. CHARLES, MO.

THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

Home Rule for Ireland

The passage, on May 25, of the Irish Home Rule Bill for the third time in the House of Commons virtually makes it a law. The Irish have not got Home Rule exactly in the form wanted by most of them. It is hedged about in many ways, and the problem what to do with Ulster still remains to be solved. But the labors of O'Connell and Butt and Parnell and Redmond and Gladstone and Campbell-Bannerman and Asquith, after many a political struggle, have at last been crowned.

The reason why Mr. Asquith refused to permit any amendment to the bill, in spite of the urgency of the Ulster problem, was that under the Parliamentary Act it is necessary to pass a bill three times in exactly the same form if it is to become a law without the assent of the Lords. It is well known, however, that amendment is intended. It will probably be made by a separate bill. The Conservatives, who wish to preserve their antagonism to Home Rule to the end, have signified their readiness to accept proposals to exclude Ulster in a distinct bill, "if necessary to avoid a great calamity." There the matter stands for the present. The next few months will severely try English and Irish political character.



Dr. Wallace's Radicalism

Alfred Russell Wallace's "The Revolt of Democracy," written after he had passed his ninetieth milestone, and published after his death (Funk & Wagnalls), voices a sweeping demand that the workers shall have a fair share

of the wealth they produce, and that no hapless human being, however helplessly incompetent, shall be allowed to suffer the extreme penalty of poverty—starvation. Some of the author's detailed suggestions are of interest. But the book as a whole is too radical to do much good. What shall we say, e. g., of Dr. Wallace's recommendation that the State supply free bread to all who want it—"not as a charity, not as a poor relief, but as a rightful claim upon society for its neglect to organize itself so that all, without exception, who have worked, and are willing to work, or are unable to work, may at the very least have food to supply life."



Mr. Taft on Popular Government

Ex-President Taft, in his recently published lectures on "Popular Government: Its Essence, Its Permanence, Its Perils" (Yale Press), admits that representative government has its defects, but emphatically denies that it has proved a failure. He predicts that in the end the good sense of the American people will re-assert itself, and all such radical expedients as the initiative, the referendum, the recall of judges, etc., will be abandoned and a return made to the representative institutions under which we have prospered so long. The Dial rightly says (No. 666) that Mr. Taft's treatment of the subject of popular government "should not be without value in an age when there is a widespread demand for radical changes in our governmental system and the introduction of expedients, some of which are of doubtful practicability and utility."



Protestant Leakage

An interesting side-light on the question of our leakage is thrown by an article in the Literary Digest (1914, pp. 263 sq.) under the caption: "Is Germany Deserting the Church?" The article, which is taken from the report of a Berlin correspondent of the Christian World, says:

"Church attendance in Germany among Protestants is shrinking in an alarming way. According to a recent Sunday census only 11,252 persons attended the 68 State churches in Berlin. In Chemnitz, with

300,000 Protestants, the church attendance on the same Sunday was 2,248."

Among the reasons for this indifference ascribed by the writer are the following:

"The influence of the anti-religious press; the Social-Democratic agitation against the Church; the influence of evil-disposed neighbors; the notorious unbelief of the educated classes; the widespread suspicion that the Protestant clergy themselves do not believe what they preach, and that their assumed piety is merely commercial."

The same number of the Literary Digest gives the "experiences" of some Protestant ladies in New York, who have quit going to church. Among them is this characteristic one:

"When I joined the X Church with my husband three years ago, the people were cordial enough at the meetings of the Ladies' Aid Society every week; but very few of them would remember me if they met me elsewhere. At the end of three years I was frozen through and through; and I have not been able to find any church that is warm enough to thaw me out."



Continuation Schools in Germany

R. H. Best and C. K. Ogden, in a pamphlet entitled "The Problem of the Continuation School" (London: P. S. King & Son), give an excellent account of the practical working of continuation schools in Germany. The Germans have boldly attacked the difficult problem of reducing the drift of children into "blind-alley" occupations, which in a few years results in a large class of adults unfit for a serious trade or, in fact, any satisfactory employment. The German continuation schools are worked in this way:

Attendance is compulsory for about eight hours every week. Young people may follow any employment they can get, but their employers are compelled to allow them the requisite time for attendance at the schools. Practical instruction is given in a large number of various subjects. There are branches for toolmakers, gunsmiths, shoemakers, bakers, butchers, cooks, gardeners, etc., etc. Even waiters, hairdressers, and chimney-sweeps are not overlooked. The buildings are quite splendid. Every possible modern appliance is provided, and, needless to say, the best of teachers. The result of this work is that

in those towns where there are continuation schools, the number of those who follow "blind-alley" occupations, or run the streets, is greatly diminished.

American educationists should notice that, out of the seven or eight hours a week, one is devoted to religion.



RELIGIOUS INSTRUCTION FOR CATHOLIC CHILDREN ATTENDING THE PUBLIC SCHOOLS

In an article in the June number of "The Queen's Work," of which he is the editor, the Rev. Edward F. Garesché, S.J., deplors the loss to the faith of so many Catholic immigrants and their descendants, and in searching for a means to stop the "leakage," calls attention to the work of the Catholic Instruction League of Chicago and the Theta Pi Alpha Chapter of New York as "a powerful movement in the right direction."

The Theta Pi Alpha Chapter (we don't like the name, it smacks of secret societies!) is a branch of the United Catholic Works and conducts afternoon catechism classes, cared for by 500 Catholic public-school teachers, for the pupils of these schools. Upwards of 5,000 children are now being taught in these classes, and two settlements under the charge of religious orders of women conduct afternoon and Saturday clubs under the auspices of the Chapter. The president of the Theta Pi Alpha has promised to write an account of the work for Fr. Garesché's magazine.

The Catholic Instruction League of Chicago was conceived and established by the Rev. John Lyons, S.J., and works along much the same lines as the Theta Pi Alpha. A leaflet describing its objects and methods can be had from the author for the asking (Holy Family Church, Chicago, Ill.).

It is touching to read of "the zealous and self-sacrificing work" of these Catholic school teachers, who "sacrifice their needed hours of rest and recreation to help instruct the neglected little ones," whose parents don't love them enough to give them the benefit of a thoroughly Catholic

training in one of the many parochial schools so readily accessible in big cities like New York and Chicago.

There does not seem to be any decided objection to the plan on the part of the public school authorities. The Superintendent of Public Schools of New York even approves it: "My official sanction for the plan is not needed," he says, "since the work is done outside of school hours, but I think that the work is an excellent one." And the Protestant denominations seem inclined to follow rather than condemn. Thus, the Baptist Ministers' Association of New York recently appointed a committee "to consult with other denominations regarding a proposal that the Protestant Church follow the lead of the Catholics, teaching Christian doctrine to public school children who do not attend Sunday school."

Fr. Garesché merely adverts *en passant* to the objection which quite naturally suggests itself to convinced and dutiful Catholics, that this work will interfere with the parish schools and serve as an excuse for lukewarm Catholic parents to send their children to the public schools. He answers that "such parents probably would not send their children to the parish schools, even though they lacked this pretense." This opinion is confirmed by the testimony of some Chicago pastors who have flourishing parish schools of their own. Thus the Rev. Thos. Cox, rector of St. Basil's, says in a letter to Fr. Lyons: "This parish . . . since its very beginning has been blessed with a first-class parochial school (at present our pupils number about 700), and yet by means of our League 'Catechism Center' we have already reached about 200 who are not attending our school. . . . The children whom the League gathers in and instructs would never, except in rare cases, enter our schools." And Rev. Father A. Evers, of St. Boniface's, heartily recommends the work of the League as "necessary and useful."

Fr. Lyons himself says toward the end of his leaflet:

"Almost one-half of our children are out of our schools and vast numbers practically cannot be reached by them. Our duty is clear; we must take effective measures to instruct, as best we can, our Cath-

olic children who are in the public schools. They, at any rate, are not to be blamed for not attending our schools. By means of the Catholic Instruction League methods, the Church will not only do this, but she will get in touch with large numbers now practically lost to her influence."

From this point of view, of course, nothing can be said against the work in question; no more at least, and perhaps less, when you come to think it over, than against the establishment of Catholic chapels and chaplains at secular universities. But many a Catholic who watches these developments feels apprehensive as to the future of strictly Catholic education—elementary and secondary—in this land of religious indifference. How hard has it not been to keep within the pale even many of those who had enjoyed all the advantages of a thoroughly Catholic education! How many of our Catholic parochial, high school, and college graduates have not joined the great and ever growing army of "ought-to-be's"! This movement for the religious instruction of Catholic pupils in public schools and secular universities really spells failure of the time-honored and only effective plan of a Catholic education in Catholic schools, and portends disaster for these schools. We may be accused of pessimism for enunciating this conclusion, but it represents our honest convictions, and we know that many zealous bishops, priests, and laymen share it.



SOCIALISM: PROMISE OR MENACE?

The Ryan-Hillquit debate on Socialism, which ran through seven consecutive issues of *Everybody's Magazine*, is now available in book form under the title, "Socialism: Promise or Menace?" Like all such discussions, it has left the main question open, for while Catholic papers are hailing Dr. Ryan as the easy victor, the Socialist press contends that Mr. Hillquit "had no difficulty in worsting his opponent." However, there are certain conclusions which stand out prominently from this debate and which make it distinctly worth while to have the whole discussion perpetuated in book form. No fair-minded Socialist who has read Dr. Ryan's articles will henceforth

maintain that in opposing Socialism the Catholic Church pronounces an unqualified benediction upon modern Capitalism. Dr. Ryan makes it plain that the Church cannot and does not uphold Capitalism, but, on the contrary, has from the first denounced irresponsible use of wealth and proclaimed the natural right of all men to live from the fruits of the earth; indeed, that "the traditional basis of property, as taught by the Church, is not individualism, but Christian Collectivism." The debate has also shown what even some Catholics have been slow to grasp, that, in the words of Mr. Hillquit, "there is little likelihood of a hearty understanding and active co-operation between the Socialist movement and the Catholic Church so long as both remain what they are."

Dr. Ryan has been accused by some Catholics of "conceding too much." This charge is unfounded. He has simply acted on the correct principle laid down years ago by Dr. Orestes A. Brownson, that "to rightly comprehend a system is not simply to detect its errors. We understand not even an erroneous system till we understand its truth; and its real refutation lies not so much in detecting and exposing its fallacies, as in detecting, distinguishing, and accepting the truth which it misapprehends, misinterprets, or misapplies." In conceding what in justice must be conceded, and in drawing the necessary distinctions without fear or favor, Dr. Ryan has not only demonstrated that the Catholic position is thoroughly consistent and defensible from the standpoint of common sense, but he has also set an example to Catholic writers which every one familiar with the anti-Socialist literature hitherto published in this country will admit to have been sorely needed. We can only hope that this example will be followed, that Dr. Ryan's exposition will become the vade-mecum of all future champions of the Catholic cause against Socialism, and that we shall be spared the foolish tactics which in the past have almost inevitably produced the impression, not only on Socialists but on many fair-minded outsiders, that the Catholic Church has no higher aim than to "function as the moral policeman of plutocracy." In the words of Mr.

Hilary Belloc, quoted by Dr. Ryan (p. 248), "we all feel—and those few of us who have analyzed the matter not only feel—but know—that the capitalist society . . . has reached its term. It is almost self-evident that it cannot continue in the form which now three generations have known, and it is equally self-evident that some solution must be found for the increasing instability with which it has poisoned our lives."

This solution, no sane observer can doubt, will not be Socialism, which deals in half-truths and is practically impossible, but the Christian social reform programme outlined by Dr. Ryan in the second chapter of this book.

"Socialism: Promise or Menace?" is published by the Macmillan Company and sells for \$1.25.



THE PAULIST CHORISTERS OF CHICAGO

For several years the above-mentioned organization has been before the public and has attracted attention by its performances both in this country and in Europe. The "Choristers" are presumed by many people to have been called into existence by the Holy Father's *Motu proprio* on Church Music, of November 22, 1903. This impression is strengthened by the fact that they act as the choir of St. Mary's Church, Chicago, administered by the Paulist Fathers; that they are conducted by a member of the Paulist Congregation, and invariably appear in cassock and surplice, even in public halls and theaters. While there is no doubt in the minds of church musicians as to the real status of the "Choristers," either from the standpoint of music, liturgical requirements or artistic achievement, after having heard one of their performances it may serve a good purpose to say a few words for the guidance of the laity, whose judgment and taste in matters of liturgical music is as yet unformed and who are likely to be confused and mystified by this choir in clerical vestment performing the strangely mixed programme they do.

An opportunity for this is afforded by the concert which the "Paulist Choristers" gave in Carnegie Music Hall,

Pittsburgh, Pa., May 1, for the benefit of St. Joseph's Proctory for Homeless Boys.

The usual claims as to past successes and conquests were set forth, both in the newspapers and by means of circulars, by a press agent more solicitous for financial results than for ethical proprieties. The programme presented on this occasion was of the variety of composers and compositions customary with the "Choristers"—strange, indeed, when the character of the performing body and its attire are considered. Schülty, Dubois, Gounod, Haydn, Waddington, Palmgren, Händel, Leslie, Leoncavallo, Bizet, Rachmaninoff, Gretchaninof, Hastalsky, were the authors represented, and the only liturgical number performed that evening was the well-known motet by Schülty, "Emitte Spiritum tuum." The other numbers to Latin texts were: An adaptation of the words of the "Agnus Dei" to a secular composition by Bizet, author of "Carmen," a chromatic and super-sentimental setting of the "Salve Regina," and an "Ave Verum" by Gounod. The reverend conductor's view, expressed *viva voce* to the audience, that many musicians fail to grasp the deep mystical significance of Gounod, does not alter the fact that Gounod's works are not considered liturgical, either in Germany, Italy, Spain, Holland, Belgium, or even in his native land, France. That he has been relegated to the rear in his own country is conclusively shown by the programmes published from time to time in "La Revue du Chant Grégorien," "La Revue Grégorienne," "La Tribune de St.-Gervais," "Musica Sacra" of Toulouse, and other French magazines devoted to the reform of Church music. The informing note of Gounod's music written for the Church, is Wertherism, the spirit which dominated his life and the period in which he lived, and not mysticism in the theological sense, as Father Finn would have us believe.

Church musicians present at the performance would have welcomed a few numbers by one or other of the sixteenth century masters or their modern followers, Witt, Haller, Mitterer, and others. The reverend director, however, seems studiously to avoid anything which, in the

estimation of the foremost authorities the world over, is regarded as representing the highest standard of Church music, in favor of a class of authors who are on the outskirts of what is churchly and whose significance lies chiefly in the secular field.

The rendition of the choral numbers left considerable to be desired. Fr. Finn seems to cultivate mainly the head-tones of the boys, instead of blending the head and chest registers, which last process not only produces a fuller, more vibrant, and more brilliant tone, but also obviates the danger, involved in the exclusive use of the head-tones, of not developing tenor voices in later life. The choir is fairly well balanced, although the soprano part might, with great advantage, be considerably strengthened. The conductor has a predilection for *piano* and *pianissimo* effects. In this he succeeds well. The charm of these beautiful *pianissimo* effects would, however, be greatly enhanced by the contrast furnished by a manly and sonorous *fortissimo*. But this was generally lacking. The enunciation was, as a rule, so indistinct and faulty that comparatively few words could be understood by any one in the audience. Slurring one tone into another, on the part of both men and boys, was frequent. In spite of the conductor's demonstrative manner of conveying his intentions to his performers, we seldom heard a precise, compact attack during the evening. The constant aiming at effects of detail on the part of the leader prevented or destroyed his conception of the compositions performed as a whole. In consequence, there was frequent dragging, pulling of phrases out of shape, loose rhythm, and a general lack of cohesion in the rendition of any piece.

In those compositions requiring the aid of the organ, Fr. Finn acted as his own accompanist, a circumstance which, for obvious reasons, was deplored by members of the craft present. Taken as a whole, the concert was an exhibition of dilettantism. The circular announcing the event contained, among many other extravagant statements, the following sentence: "It is a distinct pleasure to

see a boy of tender age appear on the stage in solo, attractively garbed in cassock and snowy surplice with wine-hued collar and cuffs, and hear him sing, with finished artistry, selections that we have heretofore heard rendered only by prima donnas of the operatic stage." Superficial and thoughtless people may experience pleasure at beholding the spectacle described above; but Catholics with a sense of the fitness of things will continue to associate cassock and surplice, whether with wine-hued collar and cuffs or otherwise, with the sanctuary and with liturgical functions. Nor will they fail to realize the incongruous, not to say burlesque, situation created by a portly gentleman, in cassock and surplice, singing the prologue to Leoncavallo's opera "I Pagliacci," followed by a setting of Ben Johnson's love-song, "Drink to Me Only With Thine Eyes," to a humming accompaniment of the whole surpliced choir, led by the priest conductor. Choir directors with a proper conception of their duties, their responsibilities, and the possibilities for development of those under their charge, especially the boys, will not lose sight of the fact (nor should the singers be permitted to lose sight of the fact) that they are primarily helping in the formation of Catholic men; that the vocal skill and musical intelligence acquired during their years of membership are not to be considered as ends in themselves, nor to be used for the purpose of giving pleasure to the thoughtless by rivaling "prima donnas" on the stage, but for the purpose of lending beauty and splendor to public worship and for their own spiritual progress. They will not neglect the constant opportunity offered them by the succeeding feasts of the Church calendar in helping these pliable and responsive young minds to penetrate into and absorb the spirit and meaning of the liturgy, to form their Catholic fibre and mentality, and keep them modest, unconscious, and simple. The study of secular music, traveling from place to place, solo singing in public halls before applauding audiences, the flattery of indiscreet people, to which they are generally exposed, militate not only against their progress and fitness as

Church musicians, but are likely to implant seeds of vanity and conceit which it is seldom possible to uproot and to warp their characters and careers for life.

JOSEPH OTTEN

St. Paul's Cathedral, Pittsburgh



SHALL WOMEN VOTE?

"Shall Women Vote?" is the alluring title of a little brochure which the Central Bureau of the Catholic Central Society has lately published as No. 2 of its "Timely Topics Series."

The author, Rev. A. J. Wolfgarten, Ph.D., of Chicago, examines the question of woman's suffrage, both theoretically and from the practical point of view.

He begins by pointing out that woman's suffrage is not a purely political question, but involves fundamental Christian principles. If the Church has defined nothing for or against woman's suffrage as such, this is due to the fact that it is in itself a morally indifferent thing, which may become either good or bad in the concrete, according to motives and circumstances. It is good if asked and used as a means for the betterment of social conditions, for the protection of legitimate feminine interests, especially those of working women who have no home, for the purification of politics, the uplifting of public morality, the safeguarding of the family, the care of orphans, education, charity, and the good of religion. It is bad if sought and employed on the plea of absolute political equality with men, regardless of the family unit as the basis of society, regardless of the natural differences existing between the calling of the sexes, regardless of the sanctity and necessary qualities of marriage, regardless of time-honored traditions, regardless of divine revelation, regardless of morals and the destiny of the immortal soul, in a spirit of pride, in open revolt against the natural and revealed laws of God.

This latter kind of suffrage Dr. Wolfgarten calls emancipation-suffrage and, needless to say, condemns. Unfortunately it is the kind now very much in vogue, hence the author's warnings, which are as true as they are timely.

Catholic women have the duty to combat emancipation-suffrage, and if they are granted the right to vote, to use this right in harmony with Christian principles. This can best be done by organized action. "There should be diocesan and state and national federations of Catholic societies of women just as there are of men. These once established, we need fear nothing from the fanatical and very un-American intrigues of our enemies, who are the enemies of our country as well."

This, by the way, is exactly what the Catholic Central Society has in view with its plan of a Catholic Women's League, as outlined in one of our last issues.

The author's "Parting Word" also deserves quoting:

"For the rest, place not too much confidence in woman's suffrage. It will not solve the social question, least of all woman's own problem. Educate your daughters in the old-fashioned way; teach them reverence, piety, the homely art of housekeeping, thrift, mortification, and modesty, and you will have done more for the good of your sex, aye for the happiness and real progress of mankind, than could be hoped from the most extended franchise."

Dr. Wolfgarten's brochure strikes the golden mean in this difficult question, and we sincerely hope it will be widely circulated among our Catholic women. (Single copies, 5 cts.; 12 copies, 50 cts.; 100 copies, \$1. Central Bureau, 307 Temple Building, St. Louis, Mo.)

DISCOVERING THE MIDDLE AGES

It is not so many years since Windelband, the German historian of philosophy, popularized the "Sprung über das Mittelalter" as the only dignified way of treating all ideas that saw the light between the last of the Greek philosophers and Descartes. A historical study worthy of the name could not condescend to take into account the vagaries of the "theological" minds, alien to science and scientific methods; that speculated and wrote so abundantly during those dark centuries. The French historian Hauréau, though ill-disposed towards things Catholic, was the first to discover some merit in the scholastic discussions and to call attention to their intrinsic worth. He had even the hardihood to publish some manuscript treatises, and cata-

logged many more. At that time even Catholics were largely ignorant, not only of the value, but of the very names of any but the greatest men who had illustrated the Middle Ages by their learning. With the revival of neo-scholastic studies, Catholics awakened to a deeper appreciation of those illustrious philosophers. New editions of their works, many of which were or are still to be found only in manuscript, are being published by universities and learned societies; monographs written in conformity with the most approved modern canons are consecrated to their life and works.

Among non-Catholics the traditional and deep-rooted scorn for medieval learning slowly gave way to a saner estimate. Huxley wrote:

"Nowhere in the world in those days [the Middle Ages] was there such an encyclopædia of knowledge of all three classes as is to be found in these writings [of the medieval doctors]. The scholastic philosophy is a wonderful monument of the patience and ingenuity with which the human mind toiled to build up a logically consistent theory of the universe out of such materials. And that philosophy is by no means dead and buried, as many vainly suppose. . . ." (T. F. Huxley, "Science and Culture and Other Essays," New York, D. Appleton & Co. 1882.)

Others are gradually led to delve into those rich mines, and in proportion as their number increases, non-Catholics gain a deeper insight into the medieval mind; they return from their incursions into the misty past with the vivid if reluctant conviction that the medieval philosophers were at least our equals in acuteness of intellect and sharpness of dialectic, and that many of them manifested an extraordinary curiosity about "experimental science."

This year will see the seventh centenary of Friar Roger Bacon celebrated by the learned bodies of two continents. The imposing array of names marshalled by Fr. Paschal Robinson, O.F.M., in the Catholic University Bulletin (Jan., 1914) as standing sponsors for this world-wide celebration, gives well-founded hope that many a timeworn tale clustering around the personality of the great Franciscan will go by the board. And let it be noted here that the last edition of the much heralded Encyclopædia Brit-

tanica, however up-to-date it may otherwise be, still clings religiously to the old legends in this case.

It is, however, refreshing to note how unbiased students of the great friar take a saner view of his personality and work and that of his contemporaries. Prof. Lynn Thorndike, of Western Reserve University, has just published in the *Philosophical Review* for May, 1914, an article on Bacon and the Experimental Method, that is of more than passing interest, not only because it is written with references to original sources, but because it exhibits the changing point of view in our non-Catholic centers of learning.

The writer admits that Bacon cannot be proved a martyr to science and that there is no evidence that his contemporaries hated him and the Church persecuted him for his scientific studies.

"On the contrary, his best works were produced at the command of the Pope, and one of their chief aims is to induce the Church to enlist science in its service and to profit by scientific discoveries. . . . The legend that he was imprisoned from 1257 to 1267 rests simply on unwarranted inference from his own statements to the Pope—statements which really only show that in recent years he has not won the fame which he thinks his due, that he is jealous of his more successful contemporaries, and that he is desperately anxious to secure the Pope as his patron."

And, then, taking a broader survey of the times, Prof. Thorndike writes:

"Most educated persons are, it is to be hoped, by this time aware that the Middle Ages were not 'dark ages'; that the classical revival of the 15th and 16th centuries was no new birth of civilization, and that our modern states, laws, cities, and universities had begun by the 12th century. It should equally be realized that the rise of modern science can no more be associated with the so-called Renaissance than with the so-called Middle Ages. The scientific interests and the characteristics of works on nature in those two periods were very similar. Of course there was progress, but there was no break; they merge into each other. Galileo's telescope was the natural outgrowth of earlier investigations concerning lenses which had resulted in the use of spectacles as early as the 13th century. . . . The narrow humanist had no more interest in natural science than the narrow schoolman. In the Middle Ages logic and discussion were not the only forms of intellectual exercise, though they largely displaced the rhetoric and oratory of Roman days. The collection of facts was another engross-

ing pursuit, as the voluminous medieval encyclopedias testify; there was keen curiosity about the things of this world."

Roger Bacon has often been commended for his bold exposition and defense of experimental science. He regards it as the best criterion of truth in natural science.

"All sciences except this either merely employ arguments to prove their conclusions, like the purely speculative sciences, or have universal and imperfect experiences;" while "it alone in truth has the means of finding out to perfection what can be done by nature, what by the industry of art, what by fraud."

If he stands out in relief in his advocacy of quasi-modern methods, Roger was by no means a rebellious innovator, chafing under the restraint of ecclesiastical authority and ready to revolt against its arbitrary limitations. Nor did he stand alone in his fervent plea for experimentation; many others were of one mind with him, not the least of them being Albertus Magnus. And if Bacon pointed out the way where others were to follow, stumbling and hesitating as new truths came gradually within their grasp, he was also to a large extent the child of his age, credulous and even superstitious. He stood on the threshold of the land of promise which his successors gradually wrested from the unknown. He had been vouchsafed a glimpse of its treasures, and with that he must perforce be content.

If a sympathetic attitude of mind is the first requisite for the understanding of an epoch or author, Prof. Thorndike's example is to be commended to his colleagues, and his masterly study on Friar Bacon and his times may be pointed to as worthy of imitation on their part.

REV. J. B. CEULEMANS, PH.D.

Moline, Ill.



IN MEMORY OF MARTIN I. J. GRIFFIN

At the unveiling in Washington, May 6, of the monument to Commodore John Barry, many men were given credit for their work connected with the monument, speeches were made telling of the glorious deeds of "the Founder of the American Navy"—but not one word was

said about Martin I. J. Griffin, the man who gathered together the facts of Barry's career and who started the movement to have his memory befittingly honored.

Mr. William L. J. Griffin, a son of the late historian, in a printed circular (the receipt of a copy of which we gratefully acknowledge) protests with filial indignation against this undeserved and scandalous neglect. He points out how Barry's memory had fallen into almost complete oblivion until Martin I. J. Griffin revived it; how the latter laboriously gathered together the facts of Barry's life and career; how he was the only person who made a copy of the inscription on Barry's tomb before it was eroded by the elements; how his "History of Commodore John Barry," published in 1897, first made Barry known to the American public; how the first statue ever erected to Barry (forty years ago in Philadelphia) was due to Griffin's activity; how the thought of erecting the national monument recently unveiled at Washington was suggested to Archbishop Ireland by the perusal of Griffin's book; and how since Griffin's death no credit has been given him for his work on behalf of Commodore Barry.

Griffin himself foresaw and predicted this. "If I am dead," he once wrote in his "Researches," "speakers and writers will rob me of my work and my very name will not even be mentioned."

It is difficult to account for the neglect which American Catholics inflict on their ablest and most zealous writers. Griffin is not the only one to suffer from it. We Catholics are afraid to assert their great achievements in public life, and too indifferent to study their writings. We scarcely ever mention them even in our newspapers and magazines, which are filled with fulsome adulation of such much-be-puffed non-Catholic sensationalists as Gilbert K. Chesterton, but hardly ever even mention our own great writers of the past. Truly, we are a race of cowards and ingrates. Our own personal achievements for the most part do not go beyond the brick-and-mortar limit, and we deserve to be the scoff and scorn of our descendants. God rest the noble souls of such honest and diligent truth-seekers as

Martin I. J. Griffin! Their names and deeds are engraved upon the eternal throne, and will not die, though we shall undoubtedly be punished for denying them their just due.



VOCATION TO THE PRIESTHOOD

Gallicanism has left a deep impress on Catholic practice, especially in France. The difficulty of supplying a sufficient number of priests under the present extremely unfavorable conditions obtaining in that country, some years ago led P. Bouvier, S.J., P. Vermeersch, S.J., and other writers to suspect the prevailing teaching with regard to sacerdotal vocations. It was reserved to Canon Joseph Lahitton, however, to bring about an official declaration of the Holy See in the matter. Lahitton in 1909 and 1910 published two treatises on the subject ("La Vocation Sacerdotale," and "Deux Conceptions Divergentes de la Vocation Sacerdotale"), in which he defined vocation to the priesthood as a divine election and call to the sacerdotal state, made manifest to the subject through the agency of the legitimate ecclesiastical authority. This put the essence of vocation in the external call of the bishop rather than in the so-called internal *attrait*. The vocation to the priesthood, he says, has no existence before the call of the bishop, "Accedite huc," but is "created" by this call. All that has to be ascertained in the candidate is the *vocabilité*—i. e., the right intention and certain necessary qualifications. The bishop is like a king who appoints his officials: he gives each his vocation, *valide*, though not always *licite*.

This contention was challenged by a number of writers, prominent among them F. J. Hurtaud ("La Vocation Sacerdotale," Paris, 1911) and P. Branchereau, S.S. ("De la Vocation Sacerdotale," Paris, 1909). In view of the importance of the question at issue, the Holy Father appointed a special commission of Cardinals to examine the same. This commission, on June 20, 1912, decided that Lahitton's book was by no means to be censured, but on the contrary to be highly praised for calling attention to the following truths: (1) that no man has a right to be ordained to the priesthood antecedently to his selection by the bishop; (2) that what is called vocation to the priest-

hood does not consist, at least necessarily and ordinarily, in some internal aspiration of the subject or an invitation from the Holy Ghost, but, on the contrary, (3) in a right intention together with certain natural and supernatural endowments which give a well-founded promise that the candidate will live up to the duties of his holy office.

This decision was fully approved by His Holiness. That it does not amount to a full approval of all of Canon Lahitton's contentions and arguments is shown by the Rev. P. Joseph Brandenburger, S.J., in the *Innsbruck Zeitschrift für kath. Theologie*, 1914, No. 1, where there is also printed a good survey of the whole controversy, to which we refer those of our readers who would like to go into details. Lahitton himself has corrected some of his errors in a new edition of his book, prepared after the publication of the Roman decision ("La Vocation Sacerdotale. Nouvelle Édition." Paris: G. Beauchesne, 1913).

In studying the whole question the important point is, as Fr. Brandenburger rightly insists, not to depend too much on traditional notions but to consider the matter in the pure white light of the Church's official teaching.



A NEW EDITION OF THE GREEK NEW TESTAMENT

Both the *Stimmen aus Maria Laach* (Vol. 84, No. 5) and the *Theologische Revue* (Vol. 13, Nos. 4 and 5) have lately published highly appreciative notices of Hermann von Soden's new edition of the New Testament (Göttingen: Vandenhoeck & Ruprecht. 2 vols. large 8vo), which gives the Greek text in the most ancient form ascertainable by modern critical methods. "We Catholics," says P. August Merk, S.J., in the first-mentioned review, "cannot afford to neglect this work, which will be for us, for many years to come, an indispensable instrument of study."

It is consoling to note, after a careful examination of von Soden's revised text, that, with but one exception, it does not deviate in any important particular from the traditional recension. The lone exception is Matt. I, 16, where the editor, for

some unaccountable reason, has adopted the version of the Codex Syrus Sinaiticus: "Joseph, to whom was betrothed Mary the virgin, begat Jesus, who is called the Christ." Mrs. Agnes Smith Lewis, the discoverer of this famous text, in a recently published volume, "Light on the Four Gospels from the Sinai Palimpsest" (London: Williams & Norgate), has again pointed out that, as Mary had the legal status of St. Joseph's wife, it cannot have been in the scribe's mind to doubt the virgin birth of our Saviour. Why did von Soden adopt this version on the strength of a single codex, whose unconfirmed testimony he has followed nowhere else? It is almost impossible not to assume that he was moved by dogmatic prepossessions. For the rest, as we have indicated, von Soden's recension shows no important divergences from, e. g., that of Westcott and Hort. "The textual differences," says Dr. H. Vogels in the *Theologische Revue*, "are of such a nature that they will interest only the experts. Whoever expects to find important alterations, e. g., an edition without Matt. XVI, 18, or perhaps new readings which would alter the character of the New Testament in any essential point, will be disappointed. The time is past when it was thought permissible to assume that the Church had gradually drifted away from her primitive faith, and in so doing, altered the sacred scriptures, in order to wipe out the vestiges of the past." The value of von Soden's recension lies, not in any reconstruction of the text, but in the huge critical apparatus laboriously constructed by forty-six eminent scholars and in the possibility of tracing by means of this apparatus the history of the text more clearly than has hitherto been possible.

Of course, as Fr. Merk observes, "von Soden's titanic performance by no means completes research work on the Greek text of the New Testament. He himself was far from regarding it in that light, but pointed out problems which his own labors have left alone or barely touched. . . ." (*Stimmen*, 56, 5, 597). On the other hand, the remarkable conformity of von Soden's critical recension with the version that has come down to us through the traditional channels, cannot but have one good result, viz.: that of eradicating the foolish notion that textual criticism is apt to render the sacred text uncertain

or to destroy it altogether. Truth, as we have so often said, has nothing to fear from criticism, but it has a great deal to apprehend from lack of the critical spirit.



THE MARRIAGE DECREE OF JUNE 21, 1912

The publication of the second volume of Canon De Smet's canonical and theological treatise on "Betrothment and Marriage" (B. Herder. \$2.25 net) completes that very useful work, the only one of its kind now available in the English tongue.

It is interesting to note the learned Canon's opinion of the famous decree of the Holy Office of June 21, 1912, which the Western Watchman misinterpreted so egregiously in this country.

In speaking of the duties of the pastor in regard to the celebration of mixed marriages, Canon De Smet says (pp. 46 sqq.) :

"In the case of illicit celebration of mixed marriage, i. e., when the parties have either ignored the dispensation, or have had it refused, or have been unwilling to bind themselves to the conditions imposed; or again, when one is not sufficiently certain that they will observe them: then, as a general rule, the priest may not even passively assist, and his active assistance is never allowed, especially with the nuptial blessing. . . . We say: in general, because in this matter also, by way of exception, the Holy See has granted to some countries, notably certain parts of Germany, Austria, and Hungary the following favor: 'When the marriage of a non-Catholic with a Catholic, or vice versa, despite the absence of the guarantees required by the Church, can take place without scandal or greater evils, and runs no risk whatever of being interpreted to the detriment of religion, and when at the same time, one knows it will be useful to the Church and to the common good that this marriage, albeit forbidden and unlawful, should be celebrated before the Catholic priest rather than before the heretical minister, to whom the parties would probably have recourse, then the parish priest, or any other Catholic priest delegated to take his place, can give to this marriage his material assistance only, without any religious ceremony.' Certainly, this toleration does not render the marriage lawful; and, without recourse to the Holy See, one could not extend it to other countries, for which the indult has not been granted. However, every bishop could, we think, grant this permission in a special and urgent case, when

there is no time for recourse to the Holy See, and more especially when he has the guarantees concerning the Catholic education of the children, or at least when there exists no engagement to the contrary. . . . As regards the passive presence of the parish priest, we have here a derogation in the case of the rule of the decree *Ne temere*, concerning the asking and receiving of consent. For the decree of the C. S. O., 21 June, 1912, determines that this rule of the decree *Ne temere* is not in force for mixed marriages at which, without the customary promises having been made, the assistance of the priest is permitted by the Holy See; that is to say, the assistance to be given at such marriages is strictly passive, like that in use before the decree *Ne temere*. . . . As this discipline of tolerance, tolerating the assistance of the parish priest at mixed marriages illicitly contracted, is to be restricted to those places for which the concession is made, so the derogation made from the decree *Ne temere* as to assistance at marriage cannot be extended to illicit mixed marriages at which, outside of the said places, a priest may, perchance, with the bishop's permission, assist in some urgent case."



Some sixteen or seventeen years ago there was exhibited in the London Royal Academy a painting which represented that solemn moment in the profession ceremony of a Benedictine nun when the novice, with uplifted hands and voice, chants thrice the words of the psalmist: "Suscipe me, Domine—Uphold me, O Lord," etc. A priest relates in the Daily Telegraph, how he sat down near this picture one day to hear any comments that might be passed upon it. Most of the visitors paid no attention to it whatever. At last there came along two typical British females, who were doing the Academy in a very conscientious manner, room by room, picture by picture. They came to No. 999, or whatever it was, and one said to the holder of the guide-book: "Now, Maria, let's have 999." The obedient Mary then read out as follows: "Sux Ipe Me Do Mine." Said her companion: "All right, Maria; now we know all about it. What's next?"



There are things in every man's life which cannot be told, things which are made possible by the dross that is put into his making without his knowledge or consent.

LETTERS TO THE EDITOR

Peter's Bark

To the Editor of the FORTNIGHTLY REVIEW.—*Sir*:

Under the heading "Is Peter's Bark Leaking?" the *America* (No. 266) prints an article by Fr. T. F. Coakley of Pittsburgh, on the question of Catholic leakage. The writer comes to the conclusion that, in the face of certain "overwhelming figures" showing the growth and prosperity of the Church in this country, "only an apostate like McCabe or a Guardian of Bigotry like Miles, would dare to speak of leakage."

The average reader will draw a different conclusion from Fr. Coakley's figures. The fact of the matter is his article refutes itself.

On page 103, the grand total of Catholic immigrants from 1820 to 1910 is given as 6,998,317. On the same page, second column, we are told that the number of foreign-born persons in this country in 1910 was 13,000,000, of which number less than 7,000,000, or 52 per cent, were Catholics. In the year 1910, therefore, according to Fr. Coakley, the number of foreign-born Catholics living in the United States was somewhat less than 7,000,000—more precisely, 6,760,000.

Evidently, the Catholics who came to our shores in the 19th century were a healthy lot. The easiest way to make America Catholic would be to import some more of that same stock. The author of the article under consideration seems to figure that they live forever. Of all the Catholic immigrants that came to this country from 1820 to 1910 (more than a million came before 1850, and more than 2,000,000 before 1860), only 238,317 died. Suppose that the 224,000 who came over from 1820 to 1840, according to Fr. Coakley's table, are included in the 238,317 who have died since, it follows that out of 6,774,317 Catholic immigrants who spread their tents in America since 1840, only 14,317, or about one-fifth of 1 per cent, have gone the way of all flesh. Suppose that the mortality was all among the immigrants that came over between 1840 and 1850, and it follows that 874,057, or more than 98 per cent, of the total number of Catholic immigrants since 1850, are still among the living and that of the Catholic immigrants who entered since 1850 (the respectable number of 5,885,723) not one died. Marvelous, indeed!

My conclusion is that only "prejudice" could suggest 6,998,317 as the total number of Catholic immigrants from 1820 till 1910. If the number hadn't been much larger than that, we could not have had 6,760,000 foreign-born Catholics in the United States in 1910. *Nullus effectus sine causa.*

And then, what about the following statements: "Only a birth-rate in every decade five or six per cent higher than the birth-rate among non-Catholics will account for [the rapid increase of Catho-

lies].” Again: “. . . this increase . . . depends in a large measure on the access of conversions to the Church.”

Is it “only” the birth-rate or “largely” the access of converts that makes us grow so fast?

According to Fr. Coakley’s own figures the immortality of our Catholic immigrants is the only reason that will really account for our rapid growth.

I shall not attempt to solve the question at issue. I realize that it is “easy to jump at conclusions on the subject of immigration.”

New Orleans, La.

(REV.) THEO. VAN EYCK



The Catholic Leakage in Holland

To the Editor of the FORTNIGHTLY REVIEW.—*Sir*:

Apropos of the Agence Internationale Roma’s note regarding the relative retrogression of the Catholic population of Holland (see FORTNIGHTLY REVIEW, No. 10, p. 314), permit me to remark that other causes are given for it besides mixed marriages. One of these is the very high percentage among Catholics of sacerdotal and religious vocations, excluding marriage on the part of many young people of both sexes, to such an extent as noticeably to affect the natural increase of the Catholic population. Holland among all nations ranks first in its proportionate contribution to the ranks of the clergy and religious orders, both male and female. Again, there is the abnormally high infant mortality, which, owing to unsatisfactory economic conditions, has obtained during the period referred to in the two Southern and almost exclusively Catholic provinces of the Netherlands. It has been computed that with the successful remedying, now in progress, of these conditions the future increase of the Catholic population will keep up fully with that of the non-Catholic portion. Of course, the alarming growth of religious indifference, especially in the great cities, together with the rainbow promises of rampant Socialism, here as elsewhere have contributed their quota to the losses of the Church. However, on the whole, the number of Catholics in Holland has steadily increased since 1829 and amounted to 2,051,000 according to the census of 1909. It should have been 2,272,000 had it kept up with the ratio of the country’s general increase.

Colusa, Cal.

(REV.) P. J. VAN SCHIE



A Correction

To the Editor of the FORTNIGHTLY REVIEW.—*Sir*:

Would you kindly correct a statement recently made in your REVIEW relative to participation of certain societies in the funeral services of Peter Riley, whom I buried from this parish church? There was no society, Catholic or other, that took part in the services or assisted in a body either at the church or the grave. Thanking you for making this correction, I remain, dear sir, Yours sincerely,

Albany, Ore.

ARTHUR C. LANE, Rector

NOTES AND GLEANINGS

In a bold and brilliant study on "The Origin of Attic Comedy," Mr. F. M. Cornford (London: Arnold) endeavors to show that the comedies of Aristophanes are grounded upon a ritual whereby the fertility of nature is induced by sacrifice and marriage—by "sympathetic nemesis." The basis of all the comedies is a "canonical plot-formula" which "preserves the stereotyped action of a ritual folk-drama." To follow Mr. Cornford through the details of his thesis is a rare delight, because he is a fine scholar without pedantry. But every one of the arguments whereby he seeks to prove that a comedy of Aristophanes is at bottom a religious mystery, could be applied to prove precisely the same of "The Girl in the Taxi" or any other modern comedy. Clearly Mr. Cornford's method has its perils.



In a list of Catholic books to be found in the New Orleans Public Library, published by the "Morning Star" of May 23, we find *inter alia*—"God and the South," ascribed to Bishop J. L. Spalding. If the first word of this title were feminine in gender we might imagine that it referred to the Goddess of Love, as we have heard it said that Aphrodite is believed to have her realm in the South. But "God in the South"? We are at loss to interpret that, and the bibliography of Msgr. Spalding's writings does not help us out in the least. By the way, is not the New Orleans Public Library rather meagerly provided with Catholic books for a city so largely Catholic?



The San Francisco Monitor (Vol. 56, No. 1) suggests another way for Catholics to "get even" with the management of the Panama-Pacific Exposition for accepting ex-Mayor Nathan of Rome as envoy of the Italian government. The Alumni Association of the American College of Rome, says our contemporary, have decided upon Chicago instead of San Francisco as the meeting place of their next annual convention. Let all Catholic organizations which have been planning to hold their 1915 conventions

in San Francisco, take the same step, withdraw, and go elsewhere, unless Nathan's appointment is cancelled.



The Roman catacombs probably have still many secrets to reveal. Their aggregate length is said to equal the length of Italy, and only a part has been explored.



The New York Evening Post, in a review of James Oppenheim's "Idle Wives," humbly "submits the opinion that even a physician-novelist may go too far with obstetrical details."



The "New Salon"—Société Nationale des Beaux Arts—opened its twenty-fourth exhibition in Paris on Easter Sunday, and it is the unanimous verdict of the critics, foreign and domestic, that "French art is swinging back to its native traditions of grace and order."



In an entertaining article on "Monsignor Benson as a Letter-Writer" in the Rosary Magazine for May, "One of His Converts" says that that prolific writer, in spite of the enormous amount of literary work he is constantly engaged in, finds time to answer promptly every letter sent to him. In that respect Msgr. Benson resembles a good many other really busy and hard-working people. But the writer of the article is right in insisting that, "unless one is obliged to do so," that is unless one has something really important to communicate, "it is cruel to burden" such a busy man "even with one extra letter that needs an answer."



The late Professor Benjamin Osgood Peirce, of Harvard, was "a Yankee of Yankees," born in Beverly, Mass., and descended from a long line of New England ancestors, his great-grandfather having been killed at Lexington. Mr. A. G. Webster, in a letter to the Nation (No. 2547) says that Professor Peirce "spoke French well and German so well, including the South German dialect, as to deceive the native." What an effort it must have cost this Yankee to acquire such proficiency in French and German, and how far superior was he intellectually to so many Ameri-

can-born descendants of French and German immigrants who with all their fine opportunities neglect to learn these cultured languages, each of which is the key to a wonderful literature.



So far no country has applied Catholic principles to the solution of its industrial and social problems. The Irish Theological Quarterly (No. 34) predicts that Ireland, under Home Rule, will give all the world an object lesson how to banish the deplorable evils to which the recent joint pastoral of its bishops makes allusion.



It detracts somewhat from the value of the testimony given by Mr. and Mrs. Vernon Castle to the propriety of the tango (cfr. this REVIEW, No. 9, p. 271) to be told that, at a recent public performance in St. Louis, "Mrs. Castle . . . was garbed in costumes of the cabaret and made fulsome display of her shapely Chippendale limbs." (Post-Dispatch, May 6.) Whatever "S. T. L." and other moralists may deem it their duty to say in extenuation of the "purified tango" now in vogue in decent society, we still adhere to the belief that, as our contributor admitted towards the conclusion of his interesting paper (No. 9, p. 272), "the underlying tendency is full of dangers, especially for the young, and needs to be watched with care."



The April number of the bi-monthly Bulletin, published by the St. Louis University (Vol. 10, No. 1), contains some interesting and valuable contributions on the subjects of seismology and meteorology, in particular two essays "On the Epicenter Problem," a lecture on "Seismology and Seismographs," and the university's detailed earthquake records for 1913. The seismological work of the St. Louis University and a number of other American Jesuit colleges, aside from its scientific value, is proving an excellent advertisement for these institutions and for Catholic higher education in general, as scarcely a week passes without the daily papers reporting earthquake records taken at one or several of these institutions, or rather their geophysical observatories.

LITERARY MISCELLANY

Volume VI of "The Catholic Library" contains a reprint of Campion's "Decem Rationes," with a new English translation by Fr. Jos. Rickaby, S.J. The "Ten Reasons" represent the theses which Blessed Edmund Campion would fain have maintained in the Divinity School at Oxford against all comers. Their publication was the last act of his life. The Protestant answer was the rack in the Tower and the gibbet at Tyburn. But Campion's theses continued to have their influence for a long time. They may be called a classic of English ecclesiastical literature. Of course, they must be judged in the light of their own time (the sixteenth century) with its peculiar controversial methods. The present edition has a fine critical introduction by Fr. J. H. Pollen, S.J. (Manresa Press and B. Herder; 30 cts., net.)



James Brodie & Co., of London, begin a new series of Lives of the Saints for Children ("Standard-bearers of the Faith") with a "Life of St. Ignatius Loyola," by F. A. Forbes. That Father Sydney F. Smith, S.J., has written the Introduction is sufficient warrant for the orthodoxy and literary excellence of this volume. The rationale of the whole series is set forth thus: "That lives of the Saints may appeal to the young, they must be written in a special style. They must not be too complex or subjective. What young people like best, and what is best for them, is to have the human interest and spiritual beauty of the Saint's life brought out in their relation to a succession of its most salient incidents, these being told in simple but pictorial language." A series of lives of the Saints for children written along these lines ought to find a ready market. (B. Herder; 30 cts., net.)



The work of putting Father Grisar's "Luther" before the English reading public is proceeding with commendable expedition. We have just received the third volume of the English translation, comprising the first half of the second volume of the original, which depicts the ex-monk of Wittenberg in the heyday of his career—(Auf der Höhe des Lebens," as the author puts it; the English sub-title "The Reformer" is not so well chosen). We see him taking a hand in politics, developing a conviction that he has a divine mission, asserting this mission against the "Papists," and trying to demonstrate it by miracles and prophecies. We are made acquainted with the pseudo-reformer's morals, are introduced to his friend Melancthon, and informed about his relations with Zwingli, Carlstadt, Bugenhagen, and others. The translator (E. M. Lamond) and the editor (Luigi Capadelta) have done their work well, though a little more care might have been bestowed on the analytical table of contents, which is not always as clear and accurate as one might wish. To Protestant readers Grisar's "Luther" must be an astounding revelation; it remains for zealous Catholics to see to it that the work is put into

every public library in the United States. (London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder; \$3.25 net.)

◆ ◆ ◆

Those who wish to know in detail by what a reign of terror the sweeping changes of the Protestant Reformation were compelled, against the will of the people, in England, will find in "The Western Rebellion of 1549," by Miss Frances Rose-Troup, some remarkable evidence drawn from MSS. and other contemporary sources. Miss Rose-Troup, who is not a Catholic, makes it plain that in a large part of England the Reformation settlement was carried by force of arms and ruthless executions. (London: Smith, Elder & Co.; 14s., net.)

◆ ◆ ◆

"Mon Navire" is the title under which Fr. Adolphe Petit, S.J., a widely known French missionary and retreat-master, has left to his spiritual children a souvenir of the retreats given by him in the course of a long and active life. Miss Marian Lindsay has translated it from the French and B. Herder publishes it under the title "My Bark," which is explained in the preface, where Fr. Petit presents himself as an old man (he was ninety when he wrote this book) who, before setting out on his last voyage, sends a farewell to his friends in the form of a description of the bark that is to carry him to the port of replete with sound doctrine and ripe wisdom and appeals primarily to eternity. The allegory is sustained throughout the volume, which is persons in the religious state. (B. Herder; 60 cents, net.)

◆ ◆ ◆

The current (tenth) volume of Dr. Horace K. Mann's "Lives of the Popes in the Middle Ages," like its immediate predecessor, bears the subtitle, "The Popes at the Height of Their Temporal Influence," and deals with the pontificates of Alexander III, Lucius III, Urban III, Gregory VIII, Clement III, and Celestine III. The longest as well as the most important of these was the pontificate of Alexander III, to which over one-half of the volume is devoted. Being an Englishman and writing primarily for Englishmen, the author naturally gives a liberal portion of his space to Alexander's relations with England, and especially to the case of St. Thomas à Becket. The Pope is mildly censured for his over-cautious policy in dealing with the aggressions of Henry the Second, which led to the terrible outrage of Dec. 29, 1170. Dr. Mann's work is quite satisfactory; only, in perusing his dry and labored phrases, one cannot at times suppress a feeling of regret that this English historian of the Popes lacks the exquisite literary grace that makes Dr. Ludwig Pastor such a fascinating writer. (B. Herder; \$3, net.)

◆ ◆ ◆

The Rev. Heinrich Koch, S.J., recently deceased, was fortunately able before his death to issue a new and considerably enlarged edition of his work, "Die deutsche Hausindustrie," which first appeared in 1905. It treats of the meaning, origin, extent, and economic and social conditions and effects of household industries, and discusses the ques-

tions of state help and self help in relation to these industries. It is not an intensive study of a few such industries, nor an extensive and statistical study of all of them, but rather a discussion of the general type of domestic industry in all its important relations. Thus it presents a comprehensive picture of the household industry as a whole, and of its place in the life of the German people, together with systematic suggestions for needed reforms. American readers who think of Germany as still the land of small independent industries, will be surprised to learn (p. 51) that the household enterprises are less than eight per cent of the whole number, and that the persons engaged therein are less than three per cent of the whole number of persons in industrial occupations. (M. Gladbach: Volksvereinsverlag; M. 3.)—
JOHN A. RYAN, D.D.



In "Her Only Love, A Drama in Four Acts," the Rev. Peter Kaenders gives us another of his excellent acting plays, based this time on Calderon's "El Magico Prodigioso." This new drama has all the merits which we have learned to expect from Father Kaenders, and is not only of a high order from the purely literary standpoint, but meets the requirements of the practical stage manager and does not exceed the powers of an amateur troupe. We hold that, given a good play and an expert and discerning stage manager, the amateur theatrical performance is more satisfactory than the professional. As an adjunct to the studies in the class-room, for somewhat advanced students, participation in dramatic performances can hardly be over-estimated. It goes without saying that a model drama must be studied. Father Kaenders' dramas are model dramas that deserve to be studied, and "Her Only Love" is, in several respects, the best he has yet given us. (B. Herder; 25 cts.)—SUSAN TRACY OTTEN.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have not supplied this useful information.]

ENGLISH

- Geiermann, Rev. Peter, C.S.S.R. *The Narrow Way. A Brief, Clear, Systematic Exposition of the Spiritual Life for the Lally, and a Practical Guide-Book to Christian Perfection for All of Good Will.* xxi and 340 pp. 16mo. Benziger Bros. 1914. 60 cts.
- Thomson, John. *Francis Thompson, the Preston-Born Poet.* London: Simpkin, Marshall, Hamilton, Kent & Co. St. Louis, Mo.: B. Herder. 90 cts. net.
- Nist, Rev. James. *Private First Communion Instructions for Little Children.* Edited by Rev. F. Girardey, C. S.S. R. St. Louis, Mo.: B. Herder. 60 cts. net.
- Schrems, Rt. Rev. Jos. *Give Us a Hearing! A Straightforward Answer to Foul Calumny and Slander. In Four Lectures: (1) The Catholic Church and Morality; (2) The Cellbacky of the Priesthood; (3) The Truth About Convents; (4) The Church and Civil Liberty.* 68 pp.

8vo. Toledo, O.: The Toledo Catholic Record Publishing Co. 13 cts., postpaid; \$8 per 100, \$65 per 1,000, express or freight charges to be paid by purchaser. (Paper covers.)

GERMAN

Pellegrini, Dr. Carlo (tr. Dr. Al. Henggeler). Ein Glaubensheld der modernen Zeit: Contardo Ferrini. Mit einem Bildnis. vi and 139 pp. 12mo. B. Herder. 1914. 70 cts., net.

Baumeister, Dr. Ansgar. Katechesen über den mittleren Katechismus für Geistliche und Lehrer. Zugleich als Stoffsammlung für die Christenlehre. Erster Teil: Katechesen über den Glauben. x and 466 pp. 8vo. B. Herder. 1914. \$1.50, net.

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Coppens, Chas., S.J. A Systematic Study of the Catholic Religion. St. Louis, 1903. 75 cts.

Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg, 1879. 85 cts.

Grisar, H., S.J. Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$4.

Lauterer, Jos. Mexiko einst und jetzt. Richly illustrated. Leipzig, 1908. \$1.85.

Belmond, S. Études sur la Philosophie de Duns Scot. I. Dieu, Existence et Cognoscibilité. Paris, 1913. 80 cts. (Paper covers.)

***Duhr, B., S.J.** Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II, in three large vols., richly illustrated. Freiburg, 1907 and 1913. \$10.

Becker, W., S.J. Christian Education, or The Duties of Parents. St. Louis, 1899. 90 cts.

Taylor, I. A. The Cardinal-Democrat: Henry Edward Manning. London, 1908. 85 cts.

Price, G. E. England and the Sacred Heart. London, 1913. 70 cts.

Bridgett, T. E., C.S.S.R. A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S.J. London folio ed., 1908. \$3.95.

Vaughan, B., S.J. Society, Sin and the Saviour. London, 1908. 85 cts.

Allen, Card. A Brief Historie of the Martyrdom of Fr. Edmund Campion and His Companions. Ed. by J. H. Pollen, S.J. 85 cts.

Report of the Eucharistic Congress of Westminster, 1908. (Containing many valuable Eucharistic papers.) London, 1909. Illustrated. 95 cts.

Lanslots, D. I., O.S.B. Spiritism Unveiled. London, 1913. 65 cts.

Giraud, S. M. Jesus Christ, Priest and Victim. Meditations. Tr. by W. H. Mitchell. London, 1914. \$1.

Dublin Review. New Series. Ed. by Wilfrid Ward. 8 vols. unbound, 1906-1913. (Cost, net \$40) \$15.

Wirth, E. J. Divine Grace. A Series of Instructions. New York, 1903. \$1.

BARGAIN BOOK COMPANY
ST. CHARLES, MO.

THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

The Perishability of Modern Books

Books once published, should be for all time. Of much that passes for literature or learning at the moment, we may be ashamed; but our children and children's children should be given the opportunity of studying it, if only that a proper posthumous chastisement may be administered by Dame History. If books as now printed, i. e., on paper which is sure to crumble, will not last, it is obviously necessary that something should be done to safeguard the rights of posterity in the matter. The publisher is compelled to send a certain number of every copyrighted book he issues to the Library of Congress. The obligation becomes a farce if the books are destined to vanish before the encroachments of time, like ice in a summer sun. Evidently something should be done. It should be made obligatory on publishers to print a minimum number of copies—a dozen would be ample—for public purposes. A special paper, the durability of which was beyond question, should be used; the extra cost would be small in any case, and if the book were of particular value, the extra expense might be met and more than met by the demand from private collectors and libraries for copies on specially made paper.



Syndicalism and Socialism

Mr. Robert Hunter, who is an "orthodox" Socialist, has written a book to prove that Syndicalism is the lineal descendant of early anarchism and utterly incompatible with Socialism. "It is inevitable," he says, "that Syndical-

ism and Socialism should stand at opposite poles. They are exactly as far apart as Anarchism and Socialism." ("Violence and the Labor Movement," MacMillan. P. 266.)

All this is doubtless quite true from the point of view of the "modern" Socialist, who believes that the cause is "indissolubly united" with "political democracy" (*ibid.*, p. 353), and that the "Co-operative Commonwealth" is to come via "State Socialism" as an intermediary stage. But it is well to note, as a reviewer of Hunter's book points out in No. 2546 of *The Nation*, that the Syndicalists of today pretty closely represent the "proletariat" as Marx expected it to be—with this difference that, instead of the classes intermediate between the small group of swollen capitalists at the top, and the labor army at the bottom having become "proletarianized" (if one may make such a word), there has been an increasing differentiation of the middle classes and a shrinking in relative numbers of the true "proletarians." Modern Socialism has become strictly "revisionist" as against Marx; the Syndicalists are more truly Marxian than are their "orthodox" Socialist critics.



Air-Traffic and Progress

If our travel, as Mr. Rudyard Kipling suggested in a recent address, is soon to become a matter of aeroplanes and swift air-traffic, our ideas on the subject of scenery will have to be revised. We shall then approach cities, not through their exhalations of smoke and vapors and grimy outskirts, but dive down upon them from the skies, and have our first impressions of them as though we looked upon a detailed, large-scale plan, while the countryside will simply be perceived as a plan of a different color.

Somehow we are not enthusiastic about this aspect of the coming change. The charm of a winding lane consists in the trees and shrubs and flowers along the wayside, in the fresh views revealed at every turn, in the loitering at gates and straying down by-paths—idle hours, in fact, which most people would be sorry to lose. "Progress" is an ambiguous term, and often seems to be accepted as meaning increased speed. If we succeed in taking an hour off the

journey from New York to St. Louis, say some, it is a sign of "progress." When it will be possible to fly that distance in half the time that an express train now requires, shall we have "progressed" to any remarkable extent?

The truest advance lies in the human mind, not in the ease with which our bodies can be transported from place to place.



The Universe a Huge Vacuum Tube?

In a late number of "Scientia," M. Fournier d'Albe denies the existence of the ether. He holds that, as we pass upward from the earth, the atmosphere gets gradually more rarified until, in the inter-planetary spaces, there is a "void." Yet this "void," to use a convenient bull, is traversed by electrons or tiny particles of negative electricity, which are constantly being thrown off by the sun, and which eventually reach our earth. This is not very far from the bombardment theory of Le Sage, and derives some color from the experiments lately made in mines and other places, which seem to indicate the existence of a constant radiation of electrons coming from some hitherto undetected source.

At any rate, such speculations are not entirely barren, since they give us a glimpse of a conquest of nature greater than any yet seriously attempted. We all know what use Mr. H. G. Wells made of the possibility of doing away with gravitation in his "First Men in the Moon"; but it is to be hoped that, if M. Fournier d'Albe's conception of the universe as a huge vacuum tube in which all matter is like particles of gas be well founded, no one will attempt to destroy the vacuum without due consideration.



The Book of Armagh

The Rev. Dr. John Gwynn, of the University of Dublin, has at last, after two decades, given us the long-promised *editio diplomatica* of "The Book of Armagh." (Published for the Royal Irish Academy by Hodges and Figgis, Dublin.) The Book of Armagh is a collection of writings copied early in the ninth century by the scribe Ferdomnach. It contains (1) the only entire copy of the New Testament extant which was used in the ancient Irish Church; (2) the Life and

Memoirs of St. Martin of Tours; and (3) the earliest copy of the chief documents relating to St. Patrick. For centuries the manuscript was regarded as Patrick's autograph, until seventy years ago Dr. Graves discovered its still legible signatures and identified the writer. Dr. Gwynn's edition is an exact reprint, line for line, of the manuscript's 218 double-columned pages, with the contractions dissolved. By analysis of the two separate biographies of St. Patrick given in the text, the editor establishes that they embody the testimony of independent documents, whose dates can be roughly ascertained. We know who Muirchu and who Tirechan were, and where they wrote.

On the important historical question whether St. Patrick indeed first brought Christianity to Ireland, Dr. Gwynn plainly indicates that Christianity already existed in the southern parts of the island. Nevertheless, he deals sternly with Zimmer's iconoclastic treatment of the national saint.



Proportion of Catholics in the Population of Various States

The Milwaukee Catholic Citizen has gone to the trouble of listing the States of the Union in the proportion of their Catholic population, on the basis of the statistics given in the Official Catholic Directory for 1914. Here is a table of all those States where the Catholic population amounts to more than twenty per cent of the total:

1. Rhode Island.....	about 50 per cent.
2. New Mexico.....	over 40 per cent.
3. Massachusetts.....	over 40 per cent.
4. Louisiana.....	over 30 per cent.
5. New York.....	over 30 per cent.
6. New Hampshire.....	over 30 per cent.
7. Connecticut.....	about 25 per cent.
8. Illinois.....	about 25 per cent.
9. Wisconsin.....	about 25 per cent.
10. California.....	about 25 per cent.
11. Pennsylvania.....	about 25 per cent.
12. Minnesota.....	about 25 per cent.
13. New Jersey.....	over 20 per cent.
14. Michigan.....	over 20 per cent.
15. Maryland.....	over 20 per cent.

Ohio has nearly 800,000 Catholics, but they constitute only sixteen per cent of the population. Missouri's 470,000

Catholics are less than fifteen per cent of the total population. Indiana, with nearly 250,000 Catholics, is the least Catholic of all our northern States. Less than ten per cent of the population is Catholic. The great state of Texas has over 300,000 Catholics, but their proportion to the total population is less than eight per cent.



Insufficiency of The Catholic Directory Statistics

Going more carefully into the Directory statistics for 1914, the same paper (Vol. 43, No. 25) finds that they are not at all satisfactory. Thus the great Archdiocese of New York, which was reported in the Catholic Directory of 1904 as containing 1,200,000 Catholics, is credited in the Directory of 1914 with only 1,219,000, "despite the fact that in the decade past at least two million Catholic immigrants landed at the port of New York, so that even had race suicide wholly curbed the natural growth of the 1,200,000 Catholics resident in New York in 1904, there should be an increase of more than 19,000 in ten years."

In the Archdiocese of Cincinnati, according to the official reports, there were 200,000 Catholics in 1904, and 200,000 in 1914; total increase in ten years, 0.

The Diocese of Savannah ten years ago reported 20,000 Catholics; today it reports 18,340. Loss in ten years, 1,660.

There must be something wrong somewhere.



The Atlantis Legend

In the Journal of the Hellenic Society, Mr. K. T. Frost deals at length with the story told by Plato in his "Timaeus" and "Critias," about a great island beyond the Pillars of Hercules, or Straits of Gibraltar, the inhabitants of which tried to conquer all the countries about the Mediterranean until overwhelmed in "a day and a night" by a catastrophe which sank it under the sea. Mr. Frost is of opinion that the story is a reminiscence of the sea-power of Crete. He shows with conclusiveness that those who have tried to see some mystic revelation in this story, have failed to notice that it implies the existence of a civilization in Greece at least as advanced as that of the fabled Atlanteans; that

Crete possessed a sea-power little inferior to that of Great Britain at the present day; and that the great catastrophe of the sack of Cnossos and the burning of Minos' palace was brought about by raiders from Greece, whose leader may have been the legendary hero, Theseus.

There is a possibility that Plato invented the whole story for purposes of his own, and one would like to see some scientific authority for Mr. Frost's contention, which he says is "geologically certain," that no great subsidence in the Atlantic or Mediterranean has taken place since palaeolithic times. Yet the new theory is certainly taking, and it is to be hoped that the archaeologists will tackle it seriously.



Excessive Urbanization and the High Cost of Living

In his recently published volume, "Ancient Rome and Modern America," Guglielmo Ferrero draws a conclusion from the fate of Rome bearing upon the high cost of living in America today. We have attributed the rise in prices to the increase of gold, to the protective tariff, to the trusts, etc., etc. Professor Ferrero's explanation is that the root of the evil is excessive urbanization.

"The country-side," writes the Italian historian, "has in the last half century been left too much to itself, and agriculture has been too much neglected, exactly as began to be the case in the Roman Empire, at the beginning of the second century of the Christian era. It is easy to guess what must be the natural result of this lopsided arrangement. The cities grow bigger, industries increase in number and in size; the luxury and the needs of the masses, crowded together in the cities, augment. On the other hand, there is no proportionate increase in the productiveness of the land. And so the increase in wealth is accompanied by an increasing scarcity of the fruits of the earth; and the things which serve to clothe and feed us—cotton, linen, hemp, wool, cereals, meat, vegetables—nearly all rise in price much more than do manufactured goods. This explains the scarcity that vexes the cities in proportion to their growth in size."



Col. Roosevelt on Evolution

Colonel Roosevelt, in his recently published, magnificent two-volume work, "Life Histories of African Game Animals" (New York: Charles Scribner's Sons), devotes a

long controversial chapter to a discussion of the problem of coloration. The Darwinian theory explains animal coloration as well as the development of appendages on animals, by natural selection. Colonel Roosevelt refuses to accommodate the facts to this ready-made theory. He attacks the extreme coloration theorists, chief among them Mr. Abbott Thayer, with characteristic vigor, and shows from his own observations and those of other naturalists, that the coloration of the animals of the plains is *not* a protective device for them in drinking. One of the most interesting facts which he presents is his experience in failure to see vivid but minute patterns like those of the giraffe and zebra, in bright, strong light.

"The glare of light in Africa and India is such that all patterns of any intricacy or minuteness tend to disappear under it. This is shown in the case of the Indian tiger by Mr. Kearton's interesting moving pictures of a wild tiger; as the beast comes through the jungle its stripes are very distinct, but the moment it steps into the sunlight the stripes disappear as if by magic, and the animal appears to be of a light monochrome."



The Problem of Unemployment

There was a time when the unemployed were regarded by successful men as a lot of good-for-nothings who did not want to work. Thanks to careful investigations made by experts under governmental supervision, we are beginning to understand the problem better. Unemployment is a natural consequence of our systemless method of production. We know that a given number of people are always going to be out of employment every year at certain seasons. We know that some years there are depressions which bring still more unemployment. How these things come about, and to what extent, can be gathered from a little book by Professor A. C. Pigou, to which we have already adverted in a previous issue. Its title is "Unemployment" (New York: Henry Holt & Co.). The author works out a very plausible theory of unemployment, and suggests methods of allaying the misery this evil brings. Among these palliatives are systematic short days rather than total lay-offs, and unemployment insurance.

OUR PRESIDENTS AND MASONRY

In reply to a request for the names of the Presidents of the United States who were Freemasons, we wish to say that they are: (1) Andrew Jackson, (2) James K. Polk, (3) James Buchanan, (4) Andrew Johnson, (5) James A. Garfield, (6) Wm. McKinley, (7) Theodore Roosevelt, (8) W. H. Taft.

The relation of Franklin Pierce and Martin Van Buren to Masonry is not clearly determined, but they are usually classed among the non-Masons. The list of Presidents who were Masons, printed in the Iowa Masonic Library Quarterly Bulletin for November, 1893, excluded Van Buren.

Both Washington and Fillmore were once Masons, but we would not so class them now, for the reason that Fillmore was a seceder and Washington was an indifferent Mason, to say the most, and by some was considered as virtually a seceder. See Message of Governor Joseph Ritner of Pennsylvania vindicating the memory of Washington from the stigma of adherence to Masonry, and also the booklet, "Was Washington a Mason?" John Quincy Adams' opposition to Freemasonry came some time after he was President, and was very pronounced. We received letters from Benj. Harrison, Rutherford B. Hayes and Grover Cleveland at the time of their candidacy which clearly implied that they were not in sympathy with Freemasonry.

Freemasons are much more active in politics now, we believe, than at any time since the abduction or murder of Morgan. This is shown partly by the course of Wm. J. Bryan. When he was first nominated for president, he was a member of only two little insurance orders, which, we understood from his letter, were not considered by him secret societies; and our impression was that he did not favor secret societies. At the time he was last nominated, his secretary wrote us a list of the different orders which he had joined during the time intervening between his first nomination and his second. He is now practically a member of every prominent secret order, including even the Elks.

According to the San Francisco Examiner, Mr. Fair-

banks promised that if elected Vice-President he would join the Freemasons. This statement of the Examiner was verified later by the public press, which gave an account of Mr. Fairbanks having taken three degrees in Masonry at Indianapolis, Indiana, after his election to the vice-presidency.

Ex-President Roosevelt belongs to a church considered to be opposed to secret societies. There is no question that this was its attitude in early times, and is still the position of a large portion of that church. Notwithstanding this, Mr. Roosevelt joined the Masons after he became vice-president and since then has become a member of almost all the orders of any prominence. According to an organ of the Eagles, a saloon order, Mr. Roosevelt became an Eagle about 1908. Mr. Taft was made a Mason "at sight" after becoming president.

We do not believe that any of the four above named gentlemen would have gone into lodgery if they had not first gone into politics, and learned the power that there is in the lodge for or against candidates; that is, we do not believe that at heart these men love lodgery. They do not have the "mark of the beast" in their head, but in their hand.—*Christian Cynosure*, Chicago, Vol. 47, No. 1, May, 1914.



MR. WILFRID WARD'S IMPRESSIONS OF AMERICA

"A chield's amang you taking notes, and, faith, he'll prent it." This is what Robert Burns said; it is also what Mr. Wilfrid Ward has done. The eminent English scholar and man of letters was among us recently, fulfilling very brilliantly a series of engagements to lecture; and he has been taking notes, and in the April issue of the *Dublin Review* he "prents" them.

It really is our own fault, for Mr. Ward was so frequently asked the question—it was simply pelted at him—"How do you like our country?" that he has taken Americans at their word, and in a highly diverting and interesting paper has given his impressions of his visit to America, which will be read with great interest on the other side of the Atlantic.

One of the things that amused Mr. Ward considerably was the energy with which he was advertised. There were occasions, however, when the zeal of the press agent was far ahead of his discretion. One reads a great deal in a certain kind of fiction of the proud baron; a belted earl is also considered something superlative in the way of human excellence; while the haughtiness of a dowager duchess is a thing to be experienced, not described. But as the flicker of a tallow dip is compared with the sun, so are the aforementioned complacencies and degrees of human respect, compared with the solemnity that doth hedge about an English commoner. And the American press agent knew it not! Thinking to do honor to the distinguished visitor he dubbed him "Sir" and "Honorable," sweetly ignorant that England, with a peculiar feudalistic sense of democracy, thinks very small beer of the "Sirs" and the "Honorables" when the fine old English gentlemen, the plain "Misters," are to be had. The rose, so it is alleged, by any other name would smell as sweet: but if the O'Conor Don by some evil turn of chance allowed himself to become a Lord! . . . but no mortal mind could even imagine such a thing. A Lord! Let us do penance for the American press agent.

There is no doubt about it: Mr. Ward was hustled somewhat in his jounies from one point to another. And so some of his notes are a little bit startling when they are set down in cold print.

What struck Mr. Ward very forcibly (as indeed, it has struck other English visitors) is the deference that is paid to the Catholic Church and its clergy in this country; and also the fact that his introductions to prominent officials at Washington were almost entirely through the Catholic prelates and priests of the place. Baltimore is, as Mr. Ward says, the first archbishopric founded in this country, but the American hierarchy was established in 1790, eighteen years before the date mentioned in the Dublin Review. This error of date is all the more grievous, because the first Bishop of Baltimore, Dr. John Carroll, was consecrated to the episcopate by Bishop Walmesley, a Benedictine, in the

Chapel of Lulworth Castle in Dorsetshire, England, on the feast of the Assumption, 1790, and this event should have a peculiar significance for the English, especially in its connection with Lulworth and the Weld family. For the Catholics of this country the chapel of Lulworth Castle should be an object of veneration.

The number of Catholics occupying prominent public positions is another thing that commanded the admiration of Mr. Ward, but why claim Mr. Glynn as Governor of New York City? That is to make the part equal to the whole!

The "Know-Nothings" *do* offer some difficulty to the stranger to these shores; but to describe them as an "aggressive group of *scoffers*" is letting them down too easy. Their scoffing took on a violent form. They burned down the Ursuline Convent at Charleston, Mass., and treated the inmates most brutally; they burned and destroyed churches; they shot down known Catholics on their own doorsteps, and they kept up this kind of thing from 1834 until 1855, when, on August 5th, they engaged in a riot at Louisville, Ky., and butchered nearly one hundred Irish Catholics and burned some twenty homes.

In view of the ashes of "Native Americanism" that still smoulder in Missouri and other places, one is apt to doubt the wisdom of representing Archbishop Hughes of New York, warrior as he was, as saying: "If you burn down our churches, we shall burn down your city." As far as can be ascertained from contemporary documents, what happened was this: It came to the ears of the Archbishop that the "Know-Nothings" of New York were about to issue forth on a campaign of arson and murder. He asked whether the laws of New York provided compensation for damage done by rioters, and was told by a lawyer that they did not. "Then," said he, "the law intends that citizens shall defend their own property." The would-be rioters got to hear of this, and very prudently refrained from attacking the Irish Catholics, who were the object of their hatred.

Cincinnati also had its share of anti-Catholic feeling in those days. Of this city, Mr. Ward says, with a delightful

feudal air, which may fall flat in this democratic country: "Mr. Longworth was mainly instrumental in the formation of Cincinnati, and the family are still its chief proprietors." Like many other mediaeval citizens, those of Cincinnati evidently love to kick when they get the chance, for at the last congressional election they rejected one of their present proprietors and elected a gentleman of somewhat un-mediaeval proclivities.

The chapel of an English university is a place of prayer and worship; moreover, it is not customary to mix the sects, or to go upon the principle of turn about. And so, Mr. Ward has evidently mistaken the purpose of the Sage Chapel at Cornell—as well he might. The present writer heard of a college chapel in the Middle West that was used for any kind of public purpose. Chapel altogether is a misnomer: auditorium is a better name, and in these circumstances it is little wonder that the Catholic Bishop of the diocese in which Cornell is situated refused to allow a priest to take any part in the religious performances. When the chapel services form a regular part of the daily routine of a college there is reasonableness in attending. But when the authorities set themselves out to suit all parties, it is time for anybody blessed with definite religious convictions to drop the idea of chapel hastily.

In spite of the hastiness which is evident in Mr. Ward's "Impressions," there is something very kindly in this record of his visit to America. The most important part is that it is the impression of a quiet Englishman of letters, viewing the life of this continent from a British and Tory point of view, and therefore his praise of democratic institutions is all the more to be taken as a calm and well-considered judgment.

New York City

H. CHRISTOPHER WATTS

Translators are fallible mortals, and translations generally leave much to be desired, but few of us would have any considerable acquaintance with the world's literature outside of our own language, if we depended solely on our knowledge of foreign tongues to help us to that acquaintance.

A TRIBUTE TO THE MEMORY OF FATHER ALBERT REINHART, O.P.

The Rev. J. T. McNicholas, O.P., contributes to the Rosary Magazine (Vol. 44, No. 5) a sympathetic character sketch of the late Father Albert Reinhart, O.P., for a number of years editor of that magazine, and author of brilliant essays, lectures, and poems.

Father Reinhart, a native of Cincinnati, was a lawyer of promise before he entered the Dominican Order, and with his extraordinary talents and his capacity of service for the public good would no doubt have had a most successful career, especially since he had among his friends and admirers such influential men as the Hon. William Howard Taft. But he chose to "decline everything" and consecrate himself to the service of God in the religious state. His life as a novice, and later on as priest, in the Dominican Order, is beautifully described by Fr. McNicholas. While he edited the Rosary, Fr. Reinhart was also pastor of the village church at Somerset, Ohio, where the magazine's publication office is located, and though he was never heard to complain, and never asked his superiors for a change, he repeatedly told Fr. McNicholas that "his editorial duties would be insupportable were he denied the spiritual consolations which came to him from his priestly ministrations to the devoted people of Somerset."

Father Reinhart always took a profound interest in the FORTNIGHTLY REVIEW, and we treasure a number of letters received from this saintly Dominican at various times, and dealing with a great variety of subjects. The REVIEW also occasionally published book reviews and other contributions from his pen. Like so many of his friends, however, we had repeatedly to suffer from what Fr. McNicholas calls his "adamantine humility." Thus, not only did he insist on our publishing his contributions anonymously, but when we begged him to suggest emendations in the proof-sheets of the early volumes of the Pohl-Preuss series of dogmatic text-books—which he was peculiarly well qualified to do by his theological knowledge and his literary experience—he refused on the plea that the work was "done so much

better than he could hope to do it, that to change even a word would savor of presumption."

Towards the end of his life Father Reinhart, at the command of his superiors, undertook an English translation of Denifle's epoch-making book, "Luther und das Luthertum." He was able to finish only the first volume, and even that, for some reason, has not yet appeared in print. If Fr. McNicholas' suggestion is carried out, and Father Reinhart's essays, lectures, and poems, are published in permanent form, we hope the first volume of his translation of Denifle will appear among his collected works, even though nothing more of that monumental study on Luther and the Reformation should ever appear in English.



THE MOVEMENT FOR A MINIMUM WAGE

Under this title Mr. W. J. Ghent contributes to No. 2992 of Harper's Weekly an instructive paper on the minimum wage movement and the progress it is making in different parts of the world, especially in this country.

It appears that within the last year eight States have enacted measures looking to the enforcement of a minimum wage. They are: California, Colorado, Minnesota, Nebraska, Oregon, Utah, Washington and Wisconsin. Massachusetts had initiated the movement a year earlier, though its law did not go into effect until last July. Michigan has authorized the appointment of a commission to examine the subject, and New York gave power to the recently created factory investigating commission to inquire into the matter of wages and report on the advisability of fixing minimum rates.

Of the laws passed by the nine States mentioned, that of Oregon is regarded as the best constructed and most comprehensive. The California and Wisconsin measures follow it closely. In Utah only "females" are included in the provisions of the minimum wage act.

The provisions regarding enforcement are not always clear, and very likely a number of court decisions will have to be made before all of the commissions learn definitely the extent of their authority.

All of the States mentioned provide some sort of penalty

for employers who refuse to abide by the decisions of the respective commissions authorized to determine the wage needful for a living. In Nebraska the commission must publish the name of the contumacious employer, and the newspaper that refuses publication may be fined \$100. In Minnesota, Wisconsin, Washington, Oregon, California and Colorado, fines ranging from \$10 to \$100 are assessed against the offending employer. An alternative of imprisonment is given in four States—30 days in California, 10 to 60 days in Minnesota, 10 to 90 days in Oregon, and 90 days in Colorado. In California, Colorado, Minnesota and Washington, the wage-earner may recover at law the balance due him under the award. Several of the States have also more or less severe penalties for employers who discriminate against any of their wage-earners who testify in investigations.

These laws have gone into operation too recently to make possible a verdict on their administration and general effect. The Oregon commission was the first to get seriously to work (June 2, 1913), and it has already given several decisions fixing wage minimums and hours of labor for women in manufacturing establishments and for women office workers, including cashiers in stores, moving picture shows and similar establishments in the City of Portland. The minimum wage for these employees has been put at \$40 a month and the maximum work week at 51 hours.

Of course, as Mr. Ghent points out, there are some adverse arguments urged against the movement, e. g., that it will lead to a wholesale substitution of women and girls by men and boys, that it will result in weeding out the less competent, etc. But these are for the most part "theoretical bugbears" which will turn out innocuous under a wise administration of the law. There can hardly be a doubt that the growing sense of the frightful social demoralization and wreckage caused by the underpayment and overtaxing of working people, especially women and girls, will eventually prompt all the States of the Union to take steps toward remedying the evil. "The practical part of the movement," says Mr. Ghent, "has only just begun, and no one can predict its outcome."

It is pleasing to remember that Catholic sociologists like

Dr. Ryan and Father O'Hara, have been largely instrumental in initiating this promising movement and to note that they are taking an active and enlightened interest in its success.



THE LEGEND OF THE HOLY GRAIL

Readers of Tennyson and of Hawker—the poet-priest of Morwenstow—are familiar with the Christian story of the Holy Grail.

The Grail legend has long occupied the attention of students of folk-lore. It has, in fact, been brought into the region of controversy. Until comparatively recently, says Miss Jessie L. Weston in her lately published book, "The Quest of the Holy Grail" (London: G. Bell & Sons), "scholars were divided into two sharply opposed camps. The one held that the Grail story was a purely Christian ecclesiastical legend, while the other maintained that the Grail, far from being a Christian relic, was simply the automatic, food-providing talisman of popular tradition, and as such, of purely folk-lore, preferably of Celtic origin."

It is this last view which Miss Weston espouses and defends with much learning. She contends that "there is no ecclesiastical story which connects Joseph of Arimathea with the vessel (dish or cup) of the Last Supper, and that as early as 1260, the Nederland poet, Jacob van Maerland, in his 'Merlin,' denounced the whole story as mere lies, on the specific ground that the Church knew nothing about it." She further advances the suggestion that the Joseph-Grail story was a devolution of an older myth, fabricated by the Glastonbury monks to raise the importance of their abbey when its fortunes were declining towards the close of the twelfth century.

In the Celtic myth the Grail appears as a food-providing vessel, which appeared automatically according to notions of sympathetic magic, in connection with mysterious ritual celebrations, part, perhaps, of an esoteric cult symbolizing Nature's annual death and resurrection of life under an anthropomorphic form.

Miss Weston examines very closely the methods by which, as she considers, the Grail legend was equated with

the Holy Eucharist. The parallel of partaking this food with the Communion of spiritual food as the source of spiritual life is certainly striking.

If the folk-lore origin of the myth be the true solution, there was little to change for Christianity when it proceeded to adapt the legend to the Christian mysteries. The connection between the mystery of physical life and life immortal is sufficiently obvious. We have to remember, too, that in the face of paganism, the Christian rite was also in the beginning more or less esoteric. The most telling argument in favor of the folk-lore theory is the existence of the additional features in the legend of the lonely castle, the fisher king, the waste land, the dead knight, and the waiting women, none of which can find a place in the Christian hypothesis. But in the clash of paganism and Christianity a cloud of obscurity is raised, which in all legends and stories, as Fr. Delehaye has shown, tends to hide true origins.

Miss Weston makes out a pretty strong case, and her conclusions will be accepted by many, though we doubt whether her book will prove "the last word" concerning the origin of the Grail legend.

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NOTES AND GLEANINGS

With the knowledge and consent of his bishop, the Rev. Father F. P. Rossmann, of Wheeling, W. Va., has brought action for libel against *The Menace* in the federal courts. A firm of distinguished western attorneys has been retained to co-operate in the trial. The *Aurora* sheet has been printing slanderous rumors about Fr. Rossmann; we hope he will succeed in bringing his calumniators to book.

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The "National Protestant League" is the latest addition to the cohorts of anti-Catholic bigotry. It has its headquarters at Sioux City, Ia., and in its declaration of principles urges its members to make it a rule of conduct to vote against any candidate for public office who "owes any allegiance or has any leaning towards any foreign power,"

to oppose the granting of public moneys for the building or support of "any ecclesiastical, closed or cloistered institutions of any kind for religious purposes or under pretext of such," and to demand State inspection of all institutions "used for the incarceration of orphans, incorrigibles, indigents, or wards of States or nation." (Cfr. The Live Issue, Vol. 3, No. 11.)



Spelling and sound in English clash most in proper names, both personal and geographic. Prof. Ernest Weekley has written a book on "The Romance of Names," in which a chapter is devoted to those patronymics that most conspicuously fail to indicate their pronunciation by their written form. Cholmondeley (Chumley), Marjoribanks (Marchbanks), Mainwaring (Mannering), Auchinleck (A-fleck), Knollys (Knowles), and Sandys (Sands) are familiar examples. The Dial (No. 669) regrets that Prof. Weekley has overlooked certain names that occur in this country, such as Taliaferro, commonly pronounced Tolliver, and (strangest of all, yet an actual surname borne by families in Virginia) Enroughty, pronounced Darby!



A word of cheer to classicists comes from Hamilton College, where the number of students pursuing Greek increases from year to year. The last freshmen class, according to the annual catalogue, had more students of Greek than any former class in the history of the college. Even in the higher classes, where the "grind" of the earlier course is commonly exchanged, with sighs of relief, for less exacting studies, largely elective, there is displayed a gratifying fondness for Greek literature. Is Greek "made easy" at Hamilton? or is the Dial right in surmising that the college has able professors who know how to make the study of it attractive?



How slow and calculating and cautious and niggardly we are [in spiritual things]; and how mean and ungenerous! Though Heaven is at stake, yet we want to bargain, to beat down the price; to do as little as we possibly can. We will consent to take this pearl of sanctity, but it must

be at a considerable reduction. We would be glad to have it, but we are not prepared to pay much for it. We are willing to give something, but just as little as possible. And then, before we have done bargaining and haggling, the opportunity goes by, the prize is lost, and we have passed into eternity, and learn—when it is too late—what thorough-paced fools we have been.—J. S. Vaughan, "Time and Eternity," p. 21.



We once met a man, says a reviewer in the London Academy, who had never written a book about Shakespeare. The reasons he gave for this omission were utterly unconvincing, but the pathos of his situation, which he himself felt as acutely as anybody, commanded our respect, so we shall draw a veil over the incident.



M. Stephane Gsell has recently published the first of six volumes destined to form a serious and definite history of North Africa ("Historie Ancienne de l'Afrique du Nord;" Paris, Hachette & Cie). He admits that he does not know who were the first inhabitants of North Africa, where they came from, what climatic conditions they lived under, what language they spoke, what were their customs; he is vague about the Carthaginians;—but behind this scaffolding of universal ignorance he has reared a palace of sound and desirable knowledge, and it is henceforth possible for us all to know a great deal, or, at any rate, all there is to know (which is practically nothing), about the mysterious origins of a mysterious country.



A pathetic letter recently appeared in the correspondence columns of one of our daily papers, under the heading "Downtrodden Parents." The writer, who signs himself "Anxious and Broken-hearted Parent," complains that he has to put up with scandalous treatment from his large family of boys and girls. They refuse to obey, and if remonstrated with, tell the father to "do it himself"; should he insist, "they say they will run away, and hint at suicide." The poor father asks piteously for a remedy. He need not

look far. We imagine those boys and girls would not need twice telling to do anything after one application of the Biblical remedy we have in mind. Really, we are ashamed of this foolish *pater familias*.



Coadjutor Bishop F. F. Johnson, of the Episcopal diocese of St. Louis, at the opening of a recent diocesan convention, strongly disapproved of certain methods of raising money for church purposes, particularly the system of selling chances:

"To sell an article for its real value to a person who really wants it," he said, "is one thing, but to take \$100 in chances for a thing which could be purchased for \$10, is another. If Jesus were here again among men, he would again overthrow the tables on which such transactions are enacted. That extra \$90 obtained will cost the church, in the long run, far more than it ought to pay."



In the same address, the same Protestant bishop, speaking of the meagre income of many ministers of his church who have families to support, said that "such financial stringency will inevitably lead to a celibate clergy."



Mr. Balfour, in a recent talk to the English Association, insisted upon the virtue of intensity or compression. Certainly this does not fall amiss. That language shall be compact of meaning, that each word and syllable shall tell, needs repeated emphasis at a time when the flow of print is so huge. What wisdom would be uttered daily in the world if every printed page fulfilled Mr. Balfour's ideal of intensity! Unhappily, it is solemn truth that if all the printed matter of a whole week were compressed into a pamphlet, we should be able to read it through in five minutes.



Bishop Van de Ven, of Alexandria, La., whose admirable Lenten pastoral, reproduced in No. 6 of this REVIEW, was so well received throughout the country, in a recent Federation address delivered at New Orleans, according to the Morning Star (Vol. 47, No. 13), said that neglect to support the Catholic press is "the weakest spot in American Catholicity I say frankly here today that as long as

Catholics confine their reading to secular publications, and have no time or taste for Catholic papers and periodicals, I have little hope for them or for the cause they represent." This is saying a great deal, but it is not saying too much. If the bishops would all co-operate in the matter, conditions could perhaps be remedied. The trouble is that a number of them do little or nothing, while others directly antagonize the Catholic press. This is a "hard saying," but it is unfortunately true.



The London County Council has sternly refused to introduce instruction in sex hygiene into the elementary schools, and its plea for utmost caution in this matter will encourage all those who feel that a deal of American agitation of the subject has gone too far. The Council says:

"We feel strongly that speaking of these subjects in class must tend to break down the children's natural modesty and reserve. Children naturally feel that, if their teacher talks about a matter, they can talk about it, too, and a medical witness gave evidence of the undesirable conversations which took place among the children in one of the Council's schools where definite class teaching was given."

With this there are American cities that would now agree on the basis of hard experience. "The European attitude towards the whole matter [of sex hygiene]," observes the New York Nation, "has one lesson for us, in that it involves a greater sense of home responsibility."



When Rabindranath Tagore received the Nobel prize, he certainly did not expect that his name would be used in a manner which Hans von Weber, a well-known German writer, now describes in a Munich paper. On passing, he says, one evening through the streets of one of the small German university towns, he noticed a group of students standing in a narrow thoroughfare round one of their comrades who was bellowing forth with much gusto the words "Rabindranath Tagore! Rabindranath Tagore! Rabindranath Tagore!" Weber was exceedingly happy to learn that the name of the Indian poet had even reached such unexpected quar-

ters, and he did not hesitate to come up to the students and say so to them. They looked at him with amazement, and then one of them slowly said, "But we are only testing his tongue. We want to know how far he has gone!" It appeared that the many-syllabled name of the poet was used as a test of drunkenness!



LETTER TO THE EDITOR

A Card From the "Christian Socialist"

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

In your June 1 issue, you state, page 346, "The Chicago Christian Socialist (May 15) admits that it has been misled by The Menace with regard to the notorious K. of C. oath." This is not the case; we were never deceived by that alleged oath, and were particularly glad to attack it, because it divides the issue on which we are fighting. We are engaged in a struggle against a certain evil—the Capitalist system—and for Socialists to attack the Church of Rome is a sure way of putting off success. A great many Knights of Columbus are members of the Socialist party. We wish there were more of them, and have no intention of making it difficult. Our occasional brushes with the Jesuits and "The Live Issue" occur because these gentlemen so virulently attack us.

I am a priest of the Episcopal Church, and have a deep and abiding love for the Church of Rome; which is why I fight the anti-Socialist element in her so bitterly as a betrayal of Catholic tradition, and a giving over the field into the hands of the enemy.

I wish you would correct the statement that we "have been misled." We are trying to keep others from being misled; that is all. Incidentally, let me congratulate you on your clean style of journalism.

Chicago, June 1

IRWIN TUCKER,
Managing Editor of the Christian Socialist

It is significant to note that our Socialist friends are beginning to see that "for Socialism to attack the Church of Rome is a sure way of putting off success." But we trust that isn't the chief motive why "The Christian Socialist" refuses to make common cause with "The Menace" and to reject such patent forgeries as the "K. of C. oath."

By the way, we should like to have Mr. Tucker's authority for the rather surprising statement that "a great many Knights of Columbus are members of the Socialist party."

SECRET SOCIETY NOTES*

Improved Order of Red Men and Daughters of Pocahontas

A reader of the Review sends us a clipping from the Indianapolis Sun of May 2, 1914, in which a correspondent at Columbus, Ind., reports a meeting of the Order of Pocahontas of the southeastern Indiana district, held under the presidency of "Great Pocahontas Mrs. Heba Blough," and followed by "a banquet at which addresses were made by Great Prophet Roy W. Emig and other officers of the Great Council of Red Men."

There are several organizations that call themselves Red Men: the Improved Order of Red Men, the Independent Order of Red Men, the Metamora Tribe of Red Men, the Society of Red Men, besides, possibly, others of which we have not heard.

The Red Men with which the "Daughters of Pocahontas" are affiliated, are the "Improved Order of Red Men," which, according to the "Cyclopedia of Fraternities" (2nd edition, p. 238), claims to be the "oldest charitable and benevolent secret society of American origin founded on aboriginal American traditions and customs." Its government is modeled on that of the Odd Fellows, and, "like Odd Fellowship, it has cut its cloth, but to a more limited extent, after Masonic patterns" (*ibid.*).

When the Odd Fellows started the Rebekah degree for their wives, mothers, and daughters, in 1851, a proposition was made to establish a "Pocahontas Degree" among the

*The Editor of the Fortnightly Review has been requested to publish, as a companion volume to "A Study in American Freemasonry," edited by him in 1908, and reprinted repeatedly since (B. Herder, St. Louis, Mo.), a study in other secret or semi-secret societies flourishing in the United States, whether affiliated with Freemasonry or not. To enable him to do this work thoroughly it will be necessary to complete his collection of materials, and he hereby requests the readers of the Review to forward to us pamphlets, clippings, and other information they may have regarding any secret or semi-secret society now in operation in this country. To keep this matter before the public, and to make immediately available at least a portion of the information thus brought together, we shall publish in this magazine from time to time "Secret Society Notes," which we hope will prove both interesting and profitable to a wide circle of readers.

Red Men. The suggestion did not find favor at first. It was renewed in 1853; but nothing came of the matter until more than thirty years later. The "Degree of Daughters of Pocahontas" was adopted in 1885 and established in 1887. The name was taken, as may be supposed, from the historical character Pocahontas. Any white woman over eighteen years of age and of good moral character is eligible to membership. The Pocahontas Degree has "an ornate ritual," written "in harmony with the general theme of the original ritual of the Improved Order of Red Men" (see the article on the latter by H. L. Stillson, "Fraternity Historian," in the *Cyclopedia Americana*, Vol. VIII). Of this ritual we have a copy, as reprinted by Ezra A. Cook, of Chicago, in 1903 ("Revised Red Men Illustrated. The Complete Revised Ritual Adopted by the Great Council of the United States of the Improved Order of Red Men. Comprising the Adoption Degree, Warrior's Degree, and Chief's Degree.") It is Masonic in tone, full of barbarous murder play, and the initiation prayers are pronounced by a chaplain, yclept "Venerable Prophet." Our Lord Jesus Christ is never mentioned. On page 95 is given the "Recognition Sign of the Degree of Pocahontas":

"Raise the right hand on a level with the face, the last two fingers closed, the two forefingers extended, slightly apart, the thumb resting on the third finger, back of hand to the front, signifying 'Who are you?'—Answer: The same sign with the left hand, meaning 'A friend.'"

CHURCH MUSIC NOTES

At a requiem mass in St. Vincent's Church, Detroit, Mich., on the occasion of the obsequies for Miss Johanna Phelan, according to the *Detroit Journal* (February 27th), "William Lavin sang 'Face to Face,' the 'Ave Maria,' and as the coffin was borne from the church, 'Beautiful Isle of Somewhere.'"



The musical programme rendered on St. Patrick's Day in St. Patrick's Church, St. Louis, Mo., as published by the

Sunday Watchman, omitted the Proper of the Mass, but contained several pieces of the more or less forbidden kind. All the soloists were advertised in the newspapers.



Recently a Bishop said: "I would never tolerate the omission of the Proper of the Mass (i. e., the Introit, Gradual, Offertory, and Communion). The Church has enjoined them so solemnly, and they are so easy! The Proper may be recited or sung to a simple setting (e. g., Tozer's). To omit it is a scandal." Have you seen any improvement in this line since the publication of the famous *Motu proprio*, dear reader?



A Michigan pastor writes:

"Beautiful Isle of Somewhere," "Nearer, My God to Thee," etc., *ad nauseam*, are tolerated in many Catholic churches of this country, in direct opposition to the *Motu proprio* of His Holiness, the liturgy, and Catholic taste. Is it not time that this afflatus of musical Modernism and Protestant sentimentality be silenced in the house of God? We have so many beautiful, elevating, dignified, and withal easy Catholic hymns, and so much other excellent church music! Surely, if the precepts of the Church cannot be obeyed to the letter everywhere, something could be done to show at least good will and a desire to do the right thing.



The Bishop of Strasbourg, Rt. Rev. Adolf Fritzen, D.D., under date of January 27th, 1914, issued the following order:

"We learn that even after the publication of the papal *Motu proprio* of Nov. 22, 1903, and in spite of repeated warnings on the part of the episcopal curia, church choirs with female voices have been established in this diocese. We hereby declare that all these choirs have no legal standing and request the respective pastors prudently and considerately to abolish them as soon as possible."

Which shows that in the diocese of Strasbourg the authorities are not of opinion that the regulations of the famous *Motu proprio* were "not meant for us."

LITERARY MISCELLANY

"The Cry of the Street," by Mabel A. Farnum, is a story of labor troubles and a strike in a New England mill town. It is sympathetically told, and two or three of the characters are quite attractive. The priest, Père Étienne, is well drawn, and is easily the central figure. While the story does not attempt to suggest a solution of any of the problems upon which it touches, it conveys a lesson of Christian charity, and avoids everything savoring of narrowness or harshness. (Boston: Angel Guardian Press.)—JOHN A. RYAN, D.D.



Under the title of "A Modern Franciscan," the Rev. Fr. Dominic Devas, O.F.M., tells the life of Father Arsenius, of the same Order. In his short career of less than forty years, Father Arsenius reached a great height in the spiritual life and accomplished a great deal of work for his Order, simply by conforming with all his power to the rule. This is the great lesson to be learned from his biography, the materials for which are meagre. The very quality which made him holy—self-effacement—covered up the traces of his journey. Fr. Arsenius played an important part in the re-establishment of the Franciscans in England and Canada, and served as a novice in Spain after the expulsion of the Order from France in 1880. (Benziger Bros. 90 cts.)—SUSAN TRACY OTTEN.



"Jesus All Holy," by Father Alexander Gallerani, S.J., translated from the Italian by F. Loughran, contains a fund of practical knowledge given forth in the glowing, energetic, personal manner characteristic of the Italian. The examples, taken from Holy Writ, from history, from daily life, are wonderfully numerous and apt, and make one seize with delight upon the staple truths which must be our constant diet. A chapter now and then, read perhaps on the street car, would refresh the blasé intellectual apparatus and be a welcome change from the arduous study of the advertisements, the billboards, and our transient neighbors' affairs as communicated by the expressions of their countenances. *Tolle, lege!* (P. J. Kenedy & Sons.)—SUSAN TRACY OTTEN.



The Rev. J. M. Bampton, S.J., publishes seven lectures delivered by him in Farm Street Church and Westminster Cathedral, London, last year on the subject of "Modernism and Modern Thought." They furnish the general reader with a clear and concise analysis of Modernism, tracing it to Kant and laying bare the subtleties of its more prominent exponents, notably Fr. Tyrrell. It would seem that Wilfrid Ward, W. S. Lilly, and other English writers must recognize some of their own pet tenets in some of the propositions condemned by the learned Jesuit. We commend Fr. Bampton's lectures to all as a

succinct and intelligible statement of the vexed question for the ordinary reader. (London: Sands & Co.; St. Louis, Mo.: B. Herder. 60 cts.)—SUSAN TRACY OTTEN.



Msgr. Barnes' "The Early Church in the Light of the Monuments," which belongs to the well-known Westminster Library, does not deserve all the praise it has received. It is a mere compilation from Marucchi, Duchesne, de Rossi, Brownlow and Northcote, and where these sources are out of date, as they are in many instances, the information Msgr. Barnes draws from them is of the same description. The illustrations are mostly reimpresions of old blocks. Another defect of the work is thus censured by the Catholic Book Notes (No. 192): "Msgr. Barnes lets his apologetic purpose appear too obviously. He is too plainly intent on proving that the early Church accepted the Primacy, believed in the Real Presence, honored the Saints, and so on. In a treatise of archæology it would perhaps be better, as well as more politic, not to insist each time on the dogmatic conclusions to be drawn from the facts."



Mr. Francis A. Ryan has ably translated from the French "Counsels of Perfection for Christian Mothers," by the Very Rev. P. Lejeune, very excellent and practical short instructions, covering all the points of daily life of the Christian mother. They are written in an intimate and kindly style which puts the reader immediately at ease with the author and engages not only the interest and attention but also the allegiance. The book should become a familiar manual. (B. Herder. \$1.)—SUSAN TRACY OTTEN.



In "The Parting of the Ways" Florence Gilmore tells the story of two youths whose association was interrupted by the different educational plans of their parents. The one receives a Catholic education, and his faith is the center of his life. The other attends secular schools, and his faith drops into the position of an accident. The story is allowed to point its moral by the simple unfolding of the plot without any offensive insistence. (B. Herder. 80 cts.)—SUSAN TRACY OTTEN.



"Stories From the Field Afar" is the title of a collection of fifteen short tales, republished from the monthly magazine "The Field Afar" by the Catholic Foreign Mission Society of America (Maryknoll, Ossining P. O., N. Y.) The stories are written in a simple and appealing style and deal with various incidents of the missionary life. They are well adapted to further active interest in the foreign missions and to inspire youthful readers with a desire to aid in the good work of converting the heathen. A number of well-chosen illustrations enhance the attractiveness of the book. As popular literature on mission topics is still very scarce in English, these "Stories From

the Field Afar" will no doubt be heartily welcomed. (60 cts.)—JOS. ECKERT, S.V.D.



So far as the writer of the present notice is aware, there is no work in English which describes the social activities of the Catholics of England as fully and systematically as Dr. Waninger's little volume, "Der soziale Katholizismus in England." Its three main divisions are: the Oxford movement; the Catholic renaissance, in which the principal figure is Cardinal Manning; and social Catholicism in present-day England. The English Catholics who have created and are maintaining the movement for social study and social reform are to be congratulated on the fact that their efforts have been of sufficient importance to call forth this treatise from a German scholar. (M. Gladbach: Volksvereinsverlag; M. 1.85.)—JOHN A. RYAN, D.D.



"The Little Apostle on Crutches," by Henriette Eugénie Delamare, is too cut and dried, and his adventures, interior and exterior, do not stimulate any but the most limited of childish imaginations. No effort whatever of the reasoning faculties is required in order to follow his doings and thoughts, which are, for the rest, exemplary enough. When will this conspiracy for the fostering of mediocrity in youth be over-set? Our children are not stupid. Why stultify their intelligence by this constant stream of baby-talk? Have we forgotten that more talent, more understanding, more industry are required for the writing of children's books than are necessary for the novel of their elders? Defoe, Fénelon, Sam Johnson, "Mark Twain," Sienkiewicz were not above children. Children's minds are fresh and keen and alert and not yet deadened by the harness and blinders and load and beaten track which shut up the perceptions of the average adult. Let us appeal, in our children's books, to the rational animal. (Benziger Bros. 45 cts.)—SUSAN TRACY OTTEN.



In "Under the Rose" Felicia Curtis gives us a romance of the period of Queen Elizabeth, full of life and color, and very naturally constructed. It is certain to interest the reader. (B. Herder. \$1.60.)—S. T. O.



"Poverina," by Evelyn Mary Buckenham, is a story about a little girl rich in everything but money, who helped another, poor in all but the same commodity, to the great benefit and happiness of both. (Benziger Bros. 85 cts.)—S. T. O.



"The Waif of Rainbow Court," by Mary F. Nixon Roulet, is an interesting little tale for children, woven around a poor child's summer outing. (B. Herder. 60 cts.)



"On a Hill," by F. M. Capes, is a story showing what *may* happen if one embraces always the highest when one knows it. It takes

much skill to present a story like this without making repellent the truth which is to be conveyed. The author has succeeded admirably and has produced a lifelike and interesting tale. (Benziger Bros. 50 cts.)—S. T. O.



Msgr. Robert Hugh Benson's latest novel, "Initiation," is a study in psychology, both natural and religious—a moving story of the way in which the things of the body and the things of the spirit interact upon each other. As we read, we are impressed with the truth that suffering is not all loss, but can be, and is meant to be, happy in its tremendous results. (Dodd, Mead & Co. \$1.35.)—F. R. G.



"The Pilgrims of Grace," by John G. Rowe, is a tale of Yorkshire in the time of Henry VIII. The story centers around Robert Aske, "the brave, the true, the single-hearted," whose efforts to stem the tide of heresy sweeping over England at that time inspired his countrymen to take up arms in defense of the Faith. In this historical romance the author has skilfully depicted the stormy, inspiring scenes of that day and his splendid portrayal of Aske's character makes the book one of lasting value, as well as a source of pleasure.—MABEL COUVILLON.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have not supplied this useful information.]

ENGLISH

Earls, Michael, S.J. Ballads of Childhood. 84 pp. 12mo. Benziger Bros. 1914. \$1. net.

Lucas, Rev. Herbert, S. J. Holy Mass: The Eucharistic Sacrifice and the Roman Liturgy. St. Louis, Mo.: B. Herder. By mail, 35 cts. (Catholic Library, Vol. VII.)

Germanus, Father, of St. Stanislaus, Passionist. The Life of the Servant of God, Gemma Galgani, an Italian Maid of Lucca. Translated by the Rev. A. M. O'Sullivan, O. S. B. With an Introduction by the Right Rev. Abbot Aidan Gasquet, O. S. B. St. Louis, Mo.: B. Herder. \$1.80 net.

Halle, Martin. An Elizabethan Cardinal, William Allen. London: Isaac Pitman & Sons. St. Louis, Mo.: B. Herder. \$6.00 net.

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[These books, except where otherwise noted, are bound and in good condition. The price includes postage. Only those marked * are net, which means that the buyer has to pay cartage extra. In ordering net books, please indicate how you wish them sent. Cash must accompany all orders.]

- Coppens, Chas., S.J.** A Systematic Study of the Catholic Religion. St. Louis, 1903. 75 cts.
- Preuss, Edw.** Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg, 1879. 85 cts.
- Grisar, H., S.J.** Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$4.
- Lauterer, Jos.** Mexiko einst und jetzt. Richly illustrated. Leipzig, 1908. \$1.85.
- Belmond, S.** Études sur la Philosophie de Duns Scot. I. Dieu, Existence et Cognoscibilité. Paris, 1913. 80 cts. (Paper covers.)
- ***Duhr, B., S.J.** Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II, in three large vols., richly illustrated. Freiburg, 1907 and 1913. \$10.
- Becker, W., S.J.** Christian Education, or The Duties of Parents. St. Louis, 1899. 90 cts.
- Taylor, I. A.** The Cardinal-Democrat: Henry Edward Manning. London, 1908. 85 cts.
- Price, G. E.** England and the Sacred Heart. London, 1913. 70 cts.
- Bridgett, T. E., C.S.S.R.** A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S.J. London folio ed., 1908. \$3.95.
- Vaughan, B., S.J.** Society, Sin and the Saviour. London, 1908. 85 cts.
- Allen, Card.** A Brief Historie of the Martyrdom of Fr. Edmund Campion and His Companions. Ed. by J. H. Pollen, S.J. 85 cts.
- Report of the Eucharistic Congress of Westminster, 1908.** (Containing many valuable Eucharistic papers.) London, 1909. Illustrated. 95 cts.
- Lanslots, D. I., O.S.B.** Spiritism Unveiled. London, 1913. 65 cts.
- Giraud, S. M.** Jesus Christ, Priest and Victim. Meditations. Tr. by W. H. Mitchell. London, 1914. \$1.
- Dublin Review.** New Series. Ed. by Wilfrid Ward. 8 vols. unbound, 1906-1913. (Cost, net \$40) \$15.
- Wirth, E. J.** Divine Grace. A Series of Instructions. New York, 1903. \$1.

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THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

The Single Tax in Vancouver

The New York Evening Post of June 27 published a most interesting article by Prof. Charles J. Bullock, of Harvard, giving a graphic account and an instructive analysis of what has been happening at Vancouver, British Columbia. The big building boom, and the swift increase of population, of which the single taxers made such industrious use while they lasted, came to an end some time ago. Professor Bullock's article brings out a number of interesting features which show how illogical was the claim that the big boom was a product of the single tax. Half the tax had been taken off buildings as far back as 1895, but nothing remarkable happened; in 1906 another quarter of the tax was removed; and the big boom of 1910, 1911, and 1912, though it may very possibly have been somewhat stimulated by the wiping out of the remaining quarter, actually set in at a time when the time was ripe for such a development in a city enjoying the extraordinary advantages of Vancouver as a railway terminus and the gateway to a region of vast undeveloped resources. Professor Bullock's article is a fair statement of the many elements that enter into the situation as a whole.

His conclusion is as follows:

"All that has been tried is a limited form of single tax under which land has been subject to a rate of taxation actually lower than that which prevails in many American cities. Concerning the working of the so-called single tax unlimited, by which is meant such taxation of land values as would appropriate the whole of

the ground rent for the use of the Government, the experience of Vancouver furnishes no information whatever."



Ambidexterity

The advocates of ambidexterity urge the advantages of using either hand with equal facility. The theory receives a severe blow from Dr. Felix Regnault, the veteran French biologist, who says that the left hand does not, as the classical authors said it did, do less work than the right, but only a different kind of work. It is generally used, as appears from figures lately given by him to the Paris Société de Biologie, for actions of long duration which demand static muscular contractions, as opposed to the dynamic contractions of the right hand. Hence, he says, people are generally found carrying burthens (and babies) on the left arm, while the right is kept for clearing away obstacles and delicate acts which require varied and rapid movements. According to him, this is due to a corresponding difference in the brain and nervous centers in man, which has grown up by a long process of evolution. The lower animals, he says, are all ambidextrous, and the fact that man is not so is to be attributed to the division and therefore economy of labor which can be traced in all his organs.

There is much to be said for this, but is it really true that the other animals are ambidextrous? Horses and dogs appear generally to "lead off" with the right fore-foot.



The Vow of Poverty Not Against Public Policy

Our readers will remember the review we gave in No. 9 of the current volume of "The Case of Father Wirth." That case was finally decided by the Supreme Court of the United States on June 22nd. The Supreme Court reversed the decision of the United States Court of Appeals, which held that the vow of poverty taken by religious is against public policy.

Associate Justice Hughes, in deciding in favor of the Benedictine Order, held that membership in the Order was

voluntary, and that Father Wirth might have withdrawn at any time.

"We are not concerned," he said, "with any question of ecclesiastical requirement or monastic discipline. The question is solely one of civil rights. The claim in suit arose from the constitution of the complainant corporation and the obligation inherent in membership."

After quoting the obligations assumed by a member of the Order, Justice Hughes said it was clear that Father Wirth was not entitled to retain for his own benefit either the moneys he received from the churches he served or those realized from the sale of his books.

"It was a necessary consequence of his continued membership," said Justice Hughes, "that his gains from whatever source belonged to the complainant organization and that as against the complainant he could not assert title to the property which he received."

Referring to the argument that the constitution of the Order was against public policy, Justice Hughes said that this disregarded the explicit provision of the society as to voluntary withdrawal.

SOCIETY AND THE SAVIOUR

One of the pioneer leaders of the Christian social reform movement was the late Baron von Vogelsang, of Austria, who has unfortunately escaped the attention of the editors of the Catholic Encyclopedia, though his fame has been widely heralded in this country by Chevalier F. P. Kenkel, K. S. G., editor-in-chief of the German Catholic daily "Amerika" and Director of the Central Bureau.

Vogelsang, as Mr. Kenkel recently again pointed out in the "Amerika" (daily edition, March 28), was not a social reformer of the stamp of the editors of a recently defunct New York magazine, who tried to gloze over the essential evils of capitalism and to erect a sound new structure on a rotten foundation. On the contrary, he never ceased to emphasize the fact that our only hope for the future lies in a reorganization of the social body—in a new and more perfectly regulated society, equipped with sound and efficient organs for all its

necessary functions. This reorganization of the body politic can be accomplished in no other way than by a harmonious co-operation of the two divinely constituted powers, Church and State, who need and complement each other. The Church has by far the greatest interest in a sound and healthy social order. Vogelsang says: "In vain does the Church labor with the social cadavers that now present themselves to the sorrowful view of the Christian student of social economy. She may be able to save individual souls for Heaven; but she cannot exercise her functions as the shepherdess of nations, as an institution designed for the salvation of the whole human race. To enable her to do this, all factors would needs have to co-operate." And in another passage: "We must not expect the Church to succeed in thoroughly Christianizing a nation that is socially disorganized and ground under the heel of capitalism. There may be exceptions (as there were in the days of the primitive Church, when the world saw many saints, but no sanctified nation), but exceptions merely prove the rule."

Mr. Kenkel concludes his excellent editorial article from which the above passages are quoted, as follows:

Vogelsang says somewhere . . . that Christ came into this world also for the purpose of saving society. Fr. Weiss, O.P., expresses the same idea in somewhat different terms: Society, too, is called to a supernatural end. It was not only the individual man that fell, but humanity, the state, society. If man, therefore, were lost except for the atonement, so also society, the state, humanity. Christ died for men, and consequently for humanity, society, the state. Christ is the lawgiver, teacher, priest for every man who wishes to be saved. The same is true of society. Society, the state, humanity, can attain salvation only by acknowledging the threefold office of our Lord—the legislative, the magisterial, and the sacerdotal—exercised with divine power and through human co-operation.

Accordingly, man and humanity, state and society, have but one common end, which is both natural and supernatural, viz.: Christ. This unity modern science has denied. Christianity, which had amply demonstrated its ability to organize the world, was confined behind church doors, and now we are compelled to hear the accusation that it never was anything but a family affair or benevolent institution. We hear the kingdom of God called "a new country," just as if our ancestors had not inhabited it generations ago,—

and, we may add, as if they had not found more genuine happiness within its confines than poor twentieth-century humanity does in those wide realms in which a State emancipated from the Church is trying in vain to work out the salvation of the people on a purely natural basis.



NEW LIGHT ON THE HISTORY OF OUR CIVIL WAR

Mr. Charles Francis Adams has just published in book form a series of lectures on the American Civil War, which he delivered two years ago at Oxford. The volume is entitled, "Trans-Atlantic Historical Solidarity" (New York: Oxford University Press), and offers matter of exceptional importance for American as well as British readers. Mr. Adams is the first historian to estimate properly the Lancashire cotton famine in its relation to the English-American diplomacy of the period. He is first also in making an exact analysis of the forces that were operative in England for and against the Union cause. In addition he gives the first adequate study of the inner workings of the British cabinet in their attitude toward the crisis in America.

For the following summary of the book's contents we take the liberty to utilize a lengthy review of the same in No. 667 of the Dial.

As viewed by Mr. Adams, the real crisis of the Civil War came about in England, rather than through any military movements or series of events in this country. The danger of intervention in favor of the South by official England was averted by an extremely narrow margin. In aid of the slave-holding Confederacy were enlisted, first, the great commercial cotton-spinning interests with their far-reaching political influence: next, the suffering textile operatives, especially in Lancashire; third, the entire governing classes and landed interests, whose sympathy was powerfully and persistently voiced by the London Times, then at the acme of its great career. Finally, Napoleon III. was disposed to exert his influence on behalf of the South.

Opposed to these forces were John Bright, the great champion of democracy, and Harriet Beecher Stowe's novel, "Uncle Tom's Cabin," typifying the anti-slavery sentiment of the nation.

The unexpected change by which England, on Nov. 13, 1862, declined any participation in an intervention which, beyond a doubt, the government had practically contemplated a few weeks earlier, has never been satisfactorily explained. Mr. Adams accounts for it as follows: Palmerston and Russell had agreed in September that the moment for recognition of the South was at hand. Gladstone and other cabinet members were aware of this opinion, and Gladstone, at least, had expressed his emphatic approval. So eager, in fact, was he to bring about intervention, that he committed the now famous blunder of proclaiming it as practically assured in his Newcastle speech of October 7. Palmerston, between whom and Gladstone there was much friction, immediately seized upon his subordinate's officious announcement as a matter for public denial. Thus the momentous matter of intervention was postponed at the most favorable moment and this postponement, though intended probably only for a fortnight or a month, proved fatal. At just that juncture, and by the merest chance as to time, appeared Lincoln's Emancipation Proclamation, and by the end of 1862, the democratic instinct of Great Britain, roused by John Bright's declaration that the North was fighting for the cause of democracy, had created upon the government such pressure that, in spite of its inclination, it dared not consider any step that might bring it into conflict with the Union.



Mr. Theron G. Strong, of the New York bar, in his recently published "Landmarks of a Lawyer's Lifetime" (Dodd), gives many illustrations of the ready wit of his famous fellow-lawyer, William M. Evarts. Among them is this brief message accompanying a present to Bancroft: "I am sending you the usual half-barrel of pig-pork and my eulogy on Chief Justice Chase, both the products of my *pen*."

THE REHABILITATION OF DUNS SCOTUS

A writer in No. 556 of the *Irish Ecclesiastical Record*, reviewing the first of Father Belmond's new "Studies in the Philosophy of Duns Scotus" (see No. 7, p. 221, of this Review), pleads eloquently for a rehabilitation of the "Subtle Doctor," especially in his capacity of philosopher.

"Scotus, he says, was once the glory of Oxford, as Aquinas of Paris. For centuries afterwards scholastics were divided into Scotists and Thomists. . . . Today all that is changed. . . . Scotus has been made the scapegoat of scholastic philosophy. Farges discovers in him the germs of Spinozism and Hegelianism, Mattiussi of Kantianism, Richard of Modernism; the *Ami du Clergé* practically bans him from the Catholic schools."

Father Belmond, in his volume, "*Dieu: Existence et Cognoscibilité*" (Paris: G. Beauchesne), confines himself to showing what the real teaching of Scotus was on the fundamental points of natural theology, and proves that this teaching was thoroughly orthodox.

The important points are two: the emphasis laid on the need of a return to the authentic text of Scotus' writings, and the conviction that this study of the text will disprove the alleged anti-scholastic tendency of his philosophy. For the present a suspended judgment is the only possible attitude for interested onlookers. For some years past the Franciscans have been busy editing and commentating their Scotus; Father Belmond is but one of many workers. The fruits of such labor ripen slowly. The last quarter of the nineteenth century was spent in vindicating the philosophy of St. Thomas from the ravages of time and the still worse ravages of injudicious commentary. The philosophy of Scotus may demand longer time and greater labor; the Franciscan tradition has not been as conservative as the Dominican, and the incubus of contemporary hostility is apt to make the work of restoration difficult.

Scotus was at once philosopher, exegete, theologian; prolific, too, in all departments, for the Vives edition of his writings runs into twenty-six volumes, through which his philosophical discussions are widely scattered. The first step, then, in the rehabilitation of Scotus as a philosopher

must be "a careful geological excavation"—a band of trained scholars must make the sacrifice of spending their days at the task of extracting from the theological and scriptural strata the purely philosophical utterances of the Subtle Doctor. Natural piety suggests Franciscans as congenial laborers for this pressing need of a complete edition of the philosophy of the greatest thinker of their Order.

Should critical and impartial students, in the light of complete and reliable evidence, pronounce for a Scotus as scholastic as Aquinas and thus vindicate the conviction so ably defended and so passionately cherished down through the centuries by the Franciscan school, then neoscholastic philosophy would catch up with the spirit of Scotus as it has already caught up with that of Aquinas. The happy combination of the surefootedness of the one with the suggestiveness of the other ought to prove a valuable stimulus for a philosophy which counts both these qualities among its distinguishing characteristics.



THE IMMIGRATION PROBLEM

Extracts from an Article by Huntington Wilson, in the *North American Review* (Vol. 199, No. 3)

The immigration to the United States which should be cut down is that of (a) low-wage labor, which is economically detrimental; (b) races which tend to live apart in groups and are not easily assimilable to the American nation in blood, traditions, sympathies, and ideals; (c) those of whatever race who are defective or who, even if they appear normal themselves, are the seed of multiplying numbers of defective children, to become through disease and crime a heavy public charge and a widely vitiating strain in the nation.

Confronted for years and years by this great vital immigration question, we are seemingly on the eve of adopting the literacy test. Even the friends of the literacy test seem to support it without conviction, and merely because it is perhaps the only exclusive law that there is a chance

of passing. How can the literacy test possibly achieve any of the desired sifting of the seed of the future American nation? A criminal who can read is more efficiently criminal. The stalwart peasant of healthy mind and body, waiting to be awakened by the free opportunity and education of America, the potential father of a vigorous strain, is left standing in his field. Should we discriminate in favor of those who read, including the cunning, the half-educated, the vicious of foreign cities?

Before adopting the literacy test, which solves nothing, should we not pause and consider whether there cannot be devised an economic test, a test of assimilability, a test to shut out future defectives? An economic test will solve such questions as that of Hindu labor. It happens to be a fact that those races which receive the highest wages are those which are generally the most assimilable and otherwise acceptable as potential American citizens. The economic test would also be efficient from the eugenical viewpoint in that, in a given country, a defective would be unlikely to be receiving the highest wage scale of his fellow-countrymen. We should take advantage of this natural law.

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A sinister impression of the urgency of immigration restriction is made by the manifest indisposition of legislator and press fearlessly and scientifically to tackle this great question. It is not a party question; it is a national one. But it is hard to take it out of the politics of the individual legislator. He is afraid of the question. This is wrong, for the national interest requires nothing that any one need be ashamed of or that any American with a pretense of patriotism could defensibly oppose. The chances of an ultimate scientific solution would be better if there were appointed a non-partisan commission, including economists, sociologists, biologists, ethnologists, of the highest standing and patriotic purpose, representatives of the more important races among our citizenship, and authorities on legislation and administration, to give thorough study to

this problem and to the concatenated one of the distribution of immigrants once arrived here, and then to draft a bill or bills.

Surely ingenuity can devise a good mode of sifting, whether by the economic test or otherwise. The nation has the right to insist that its immigrants shall hereafter be at least up to the mental, moral, and physical average of the dominions from which they come. It should draw them, too, chiefly from the peoples best assimilable to itself. Any sifting to be effective must be undertaken by our officials in the country of origin, and to make this practicable it might be necessary arbitrarily to fix the number of immigrants per year at some such figure as three hundred thousand (approximately the average net annual increase of foreign born, 1900-1910, corresponding to immigration minus numbers returned home). The total to be admitted per year could perhaps be allotted in quotas to different countries in a proportion based upon previous censuses and calculated to insure a sufficient homogeneity and preservation of national type.

In the hope of stimulating efforts to devise an economic test instead of the manifestly unsatisfactory literacy test, a bill has been introduced in Congress.

It will be recalled that two or three years ago there was included in an immigration bill before Congress a provision that this government should require certificates of character in the case of immigrants from countries whose governments issued them. This stipulation was abandoned because it was claimed that it might be used to inflict injustice upon certain immigrants liable to persecution in their own country. Whether or not this point be well taken, it would seem somewhat absurd that, while ostensibly seeking to exclude criminals, the government of the United States should deny itself the advantage of official information upon the character of foreign immigrants when such is forthcoming.

Charity begins at home. The welfare of the ninety

millions of people now here is the paramount obligation of the State, and it is high time that the idea that the United States of America is a free haven for indiscriminate immigration, whatever its effect on the nation, should be regarded as played out. The quality and economic situation of the nation is vitally important to American citizens. It is equally so to foreigners already here to become citizens and to worthy foreigners, for great numbers of whom there is room, who may come and desire hereafter to be citizens. It is even entirely in the interest of foreigners who come here to work and return to their native lands, because without laws to maintain good economic and social conditions in the United States the country cannot remain attractive and profitable as either a permanent home or a temporary residence.



SCIENCE AND HEALTH

The author of an article on "Christianity and Christian Science" in the March number of the North American Review calls attention to a fact which it will be well for controversialists who have to deal with Eddyism to take note of. It is the necessity of exercising caution in regard to quotations from Mrs. Mary Baker Eddy's book "Science and Health," which is regarded by the adherents of this new sect with as much veneration as the Bible itself. The successive editions of "Science and Health" are by no means uniform, but show many and extraordinary changes. "Thus the first chapter in one edition becomes the sixth in another; the second becomes the seventh; the third becomes the eighth, etc. Consequently the pagination in the different editions is sometimes entirely different," and the verification of quotations becomes extremely difficult. The reasons for these changes have never been explained.

We read in one of our contemporaries: "Although there is no actual compulsion as regards vaccination for the general population of Vienna, the majority of the inhabitants of that city have been vaccinated at least once,

the result being that smallpox is so rare that most physicians do not recognize it." This item is manifestly framed with a purpose. An unprejudiced writer would probably put it thus: "Although vaccination is not compulsory for the general population of Vienna, and many of the inhabitants are either not vaccinated at all, or vaccinated only once, yet smallpox is so rare," etc. The statement proves nothing in either form, of course, but it is more logical in the phrasing we have given it, and has the further merit of conveying no false impression.

Dr. Matthew Woods, a specialist on epilepsy, has written a book in answer to those critics who maintain that St. Paul was frequently attacked by epileptic convulsions. ("Was the Apostle Paul an Epileptic?" Cosmopolitan Press. \$1.25.) Dr. Woods asserts that St. Paul was not an epileptic and that no physician qualified to diagnose this disorder could have invented the foolish theory under discussion. The Apostle's famous "thorn in the flesh," in this writer's opinion, was "chronic appendicitis." We notice some Protestant divines are inclined to accept this new theory. What say our Catholic exegetes in regard to it? (See the Ecclesiastical Review for April.)

A PROTESTANT ON PRAYING FOR THE DEAD

Our esteemed and ever interesting contemporary, Catholic Book Notes, in its No. 192, reviews briefly a recent volume on "Praying for the Dead" by the Rev. Mr. Boggis, an Anglican clergyman.

Mr. Boggis' "historical review of the practice," says the reviewer, is in every way excellent, but when he comes to "the post-Reformation practice of English Churchmen," he is in rather a tight place. Although he tells us that Anglicanism in the seventeenth and succeeding centuries was, "so far as it spoke on this topic, fairly unanimous in its favor," his catena of authorities is but slender; and the fact that it so seldom "spoke," suggests that the matter was not prominently before it. The passage in the Prayer

for the Church Militant, to which we suppose Mr. Boggis refers when he speaks of "prayer veiled in ambiguous form in our Book of Common Prayer," blesses God for the departed, but certainly does not pray for them.

In his last chapter, "The Church of England of the Future," Mr. Boggis boldly urges that no revision of the Prayer-book will be satisfactory which does not include:

"(1) A commemoration of the dead with a definite intercession in the Canon of the Mass at every celebration of Holy Communion; (2) the provision of a Mass for the dead for use at funerals or anniversaries, or any other occasion when it may be desired and deemed advisable; and (3) the inclusion of an Order for the Burial of the Dead, which shall be primarily an office for the dead, and not, as is our present form, a service for the consolation of the funeral party."

This, comments our critic, is "revision" indeed! That by such a drastic change the Established Church "will again bring herself into full accord with the rest of Catholic Christendom" in this particular, may be granted; but we would remind Mr. Boggis that, to quote the opening sentence of this chapter, "There is no denying the fact that the Church of England was for a considerable period generally ranked with Protestantism"; and there is ample evidence at the present time that a far greater number of her members than some had supposed are determined that such "rank" shall not be regarded as a thing of the past.



Some persons seem to have eyes only for the disagreeable things that happen to come into their lives; they forget or overlook their blessings and brood over their trials and misfortunes. The soothing line in "The Rainy Day": "Behind the clouds is the sun still shining," does not comfort them. Stevenson says:

"Two men looked out through their prison bars;
The one saw mud, and the other stars."



"Gracious, Smith, old boy, how are you? I haven't seen you in ages. You are so changed, I should hardly know you again." "Excuse me, sir, my name is not Smith." "Great Scott! Did you change your name, too?"

A NEW PATRON SAINT FOR THOSE NAMED ARTHUR

It is still dubious whether there is a canonized Saint of the name of Arthur.

Father W. H. Kent, writing in the *Tablet* (No. 3851), thinks there is really no reason to betake ourselves to hagiological researches on this point, because it can be shown on philological grounds that Arthur under another form is commemorated in the Roman Martyrology and in the Calendar of the Catholic Church.

As "Seumas" is Gaelic for James, and "Wulf" Gothic for Lupus, he argues, so the British name "Arthur" is derived from the Welsh "Arth" (bear) and finds its Latin equivalent in "Ursus" and its derivatives. Both "Ursus" and "Arth" come from the Aryan root "ark," which appears in its original form in the Greek name for the animal in question. Hence, all who bear the British name of Arthur have a right to regard Saints named "Ursus" or "Ursula" or "Ursicinus," as their namesakes and patrons. A few of these are:

(1) St. Ursus (Celtic, "Arth"), Bishop of Ravenna, who died in A. D. 396, and whose name is commemorated in the Roman Martyrology April 13th; (2) St. Ursus, Bishop and Confessor, who flourished in France in the sixth century, and whose feast is kept on July 30th; (3) St. Ursus, who is honored as a martyr of the Theban legion on September 30th; (4) St. Ursula, Virgin and Martyr, whose feast is commemorated on October 21st.

Fr. Kent recommends St. Ursula as "the most appropriate patron for Britons named Arthur," because she was of British birth and therefore probably known in her native tongue by some familiar diminutive of the Welsh word.

Unfortunately for this hypothesis, Prof. Rhys derives "Arthur" from the root "ar" (plough) and connects it with the idea of a "Culture God." In this hypothesis the British name Arthur would have the same meaning as the Greek George.

NOTES AND GLEANINGS

The Manchester Guardian tells this amusing story: A gunboat arrived in Belfast Lough not long ago. The nearest Ulster Volunteers heliographed a message to her commander on a Sunday morning, asking if any men were coming ashore to church, as, if so, they wanted to form a guard of honor. The commander signalled back that fifty men were going ashore to church. The guard of honor was formed and lined up to receive the men as they came ashore. And then it turned out that the whole fifty were going to Mass. The guard of honor disbanded at once.



There are those who say that European Freemasonry is an entirely different thing from the American kind. Yet when Ernesto Nathan, Italy's Commissioner to arrange for her exhibit at the Panama-Pacific Exposition in San Francisco, and formerly Mayor of Rome, arrived in New York lately, he was greeted at quarantine by 300 Masons, according to the Sacred Heart Review (Vol. 51, No. 25).



The Catholic Citizen (Vol. 43, No. 31) reproduces the subjoined item:

"A Catholic social center, with full equipment for settlement work, is planned for Chicago. It will be located in old St. Patrick's parish at Adams and Desplaines streets,"

and comments on it as follows:

"Such news items advise us that the old fogy who sees dangers in 'all them new fads' is not so influential as he imagines himself."

This Review, published from 1893-96 in Chicago, advocated the establishment of Catholic "settlements" or social centers, after the Hull House model, no less than twenty years ago, but the idea was ridiculed by those who should have taken it up. "Better late than never."



An interesting sidelight is thrown upon the current discussion of immigration by Stanley C. Johnson's "History of Emigration from the United Kingdom to North America, 1763-1912." A brief survey outlines the important facts, and is followed by special chapters on the causes of emigra-

tion, assisted emigration, the transport of emigrants, the restrictions on emigration, the reception of immigrants, and their destinations. Others deal with land systems affecting immigrants and colonization schemes, the emigration of women and children, the economic and social effects of emigration and immigration, and their problems. There are statistical tables in the appendices, a bibliography of official publications, articles in periodicals, and miscellaneous writings upon the subject, and a useful index.



For the first time in the history of the kingdom, Holland's Upper House of Parliament has a Catholic for its presiding officer. On the death of the former incumbent Queen Wilhelmina recently appointed Major-General Baron Van Voorst tot Voorst president of the Senate. Baron Van Voorst is a descendant of the few noble families in Holland whose Catholicity antedates the so-called Reformation. Catholics forming the numerically strongest portion of the Senate's present conservative majority, the appointment has been hailed with general approval, regardless of creed or party.



Deserving of more than passing notice is the celebration, on May 12th, of the seventh centenary of St. Elizabeth's Hospital, at Antwerp, Belgium. The old chronicle, "Antwerpia," by Grammey, speaks of this institution as existing in 1214. Tradition places its origin as far back as the eleventh century. Throughout these successive ages this Catholic hospital has survived the trials and hardships brought upon it alternately by war and plunder, heresy and persecution, hunger and pestilence. In 1349 the present buildings were erected; they have sheltered the community and its wards for 565 years! In 1438 the plague carried off all the Sisters but one, Catharina Van Lymale. During the politico-religious upheaval of the sixteenth century (1585) Mother Wellens, then in charge, was obliged to sell most of the furniture for the purpose of feeding the inmates, while during the French Revolution the Sisters found themselves frequently without fuel to prepare their meals. So many ages of uninterrupted devotion to duty and charity

well deserved the sympathetic celebration with which Catholic Antwerp recently honored this hospital. How insignificant in comparison appear the political and social movements that have alternately been flashed upon the world's stage, only to vanish from sight after a while. St. Paul's ringing words fit in strikingly well here: "Nunc manent fides, spes, caritas; tria haec, major autem horum est caritas." (I Cor. xiii, 13.)



The Belgian Senate finally passed, by 68 votes—the opposition withdrawing from the House temporarily—the fiercely fought and persistently obstructed Catholic educational bill that had been pending for well nigh three years. Strange to say, in a country where Catholics have been in control of the government upwards of a quarter of a century, not till now has the havoc been stopped that a godless school law inflicted on a majority of the people. The measure just passed eliminates the former discrimination against Catholic schools, and places denominational and State education on an equal footing before the law. Holland's turn will be next.



A correspondent of *De Standaard*, organ of the orthodox Protestants in Holland, reports that the Queen recently cancelled a dozen subscriptions (taken for the use of the royal household) to one of the great liberal dailies, because of the paper's perfidious attacks against the Christian religion. The same correspondent calls on all believing Protestants to follow Her Majesty's plucky action in the matter by withdrawing their support from the infidel press, even though it be justified in claiming greater technical perfection over its more worthy and God-fearing competitors.



In a survey of some recent contributions to the question of "race suicide," in No. 6 of the *Theologische Revue*, of Münster, the Rev. Father H. Hoffmann, of Breslau, calls attention to the curious fact that the moral canker which manifests itself externally in the dwindling birthrate (see No. 9

of this Review, pp. 261 sq.) is most destructive in its ravages in the southwestern part of France. "The foreigner will inevitably think of Lourdes," he adds; "how is it that the birth-rate is lowest in the Southwest?" Another pertinent question asked by Fr. Hoffmann is this: How are we to explain the fact that so many recent writers on the subject (e. g., Havlock Ellis, De Felice, Oldenberg, Wolf, Seeberg) assert more or less positively that French confessors claim to have authority to dispense married women from the duty of bearing children? No doubt this assertion is false, but how did it come to be made, and why is it so persistently repeated?



The St. Paul Catholic Bulletin (Vol. 4, No. 17), in a notice of Bishop McDonald's lately published study on "The Holy House of Loreto" (see our No. 9, p. 286), ranges Father Ilario Rinieri, S.J., among the opponents of the pious tradition for the defense of which that self-same learned Jesuit has but recently written two massive volumes!



Dr. Ernest Baker, author of a "Guide to the Best Fiction in English," has just published a supplementary "Guide to Historical Fiction," by which readers are enabled "to find the historical novels that have been written about any special period and to follow the history of campaigns, battles, and so forth, in chronological order." There are seventy-nine pages devoted to the historical fiction of America, which furnishes an emphatic answer to those who have claimed that American history has been comparatively barren in subjects for writers of fiction.



The National Bureau of Labor Exchange, proposed by the Commission on Industrial Relations, is in line with the recommendations of the recent Conference on Unemployment, held in New York. While the bureau would have jurisdiction over all private employment agencies doing an interstate business, its most important service would be the gathering and distributing of information regarding the labor market and the establishing of free public employment offices. In accordance with our general policy in this country we have hitherto left

such matters pretty much to private management. Students of the problem, like Prof. A. C. Pigou of Cambridge ("Unemployment," Hy. Holt & Co.), feel strongly that the time has arrived for more scientific grappling with this important problem of unemployment on the part of the individual States and also of the nation.



The first number of the "Unpopular Review" appeared at the opening of this year, and the publishers state in an advertisement, that a third impression of that issue, as well as a second impression of the April issue, has been called for. It appears, then, that there are still among us some benighted individuals who think it possible that a series of articles published in a quarterly review so far back as four or five months ago, may be worth reading today. This is discouraging. We had supposed that the entire public had been educated up to the point of recognizing that "timeliness" is the one cardinal virtue in a magazine or review, and lack of it the one capital sin.



Owing to the efforts of the Superintendent of the Parochial Schools of the Diocese of Trenton, we learn from a Catholic contemporary, the legislature of New Jersey has passed a bill, which was approved by the Governor, restoring to nuns the right to half-fare rates on the railroads of that State, which they lost three years ago when the anti-pass laws went into effect.



The Scout movement is falling more and more into disfavor with Catholics. Recently the bishops of Holland forbade Catholic boys to join the international organization of Boy Scouts. In this country individual priests and Catholic newspapers are beginning to raise a warning voice. Thus the Catholic Columbian says in a recent issue (Vol. 39, No. 20):

Catholic boys should keep out of the Boy Scout Society, unless where there is a band of Catholic boys under a Catholic scoutmaster. The tendency of the movement is to practice certain natural virtues of order, cleanliness, kindness, etc., at the sacrifice of the religious motive and of respect for parental authority.

SECRET SOCIETY NOTES*

The Mystic Order of Veiled Prophets of the Enchanted Realm

This Order, according to the *Cyclopedia of Fraternities*, second edition, New York, 1907, was founded by ex-Postmaster General Thomas L. James, who was the first "Grand Monarch" of the organization. Membership is limited to Master Masons in good standing. One of the objects of the Order "is to benefit the symbolic [Masonic] Lodge," and "although in many cases the government may be guided by Masonic usage as the most perfect system extant, it is to be strictly understood that in itself this is not a Masonic Order, and the degree is in no sense a Masonic degree." The name is explained as follows: ". . . as in addition to the abstruse and complicated teachings of Freemasonry which go to make up a part of life, we also need 'sunshine,' so these Freemasons have built up a new Order, which is 'Mystic' in its subtle lessons, as in its form; 'Veiled,' because no human heart stands all revealed; and in an 'Enchanted Realm,' because 'duties wear' and 'sorrows burden in any unenchanted realm.'"

The branches of this Order are called "Grottos." There can be but one "Grotto" established in any one city. The head covering of the "Veiled Prophet" is a turban with a silver tissue veil, the color of which is selected by each "Grotto," with the exception that purple veils are reserved for members of the Supreme Council or governing body, which seems to have its seat at Clinton, N. Y.

From an article recently published in a Cleveland (O.) daily, we see that the Cleveland branch of the "Veiled

*The Editor of the *Fortnightly Review* has been requested to publish, as a companion volume to "A Study in American Freemasonry," edited by him in 1908, and reprinted repeatedly since (B. Herder, St. Louis, Mo.), a study in other secret or semi-secret societies flourishing in the United States, whether affiliated with Freemasonry or not. To enable him to do this work thoroughly it will be necessary to complete his collection of materials, and he hereby requests the readers of the *Review* to forward to us pamphlets, clippings, and other information they may have regarding any secret and semi-secret society now in operation in this country. To keep this matter before the public, and to make immediately available at least a portion of the information thus brought together, we shall publish in this magazine from time to time "Secret Society Notes," which we hope will prove both interesting and profitable to a wide circle of readers.

Prophets" is called Al Sirat Grotto No. 17, that it has a membership of 1,000, and makes annual "pilgrimages." This year's "pilgrimage" was made, June 6th, by special train to Richmond, Va.



Catholics and Elks

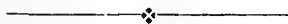
There died recently in an American community a leading citizen. He was a Catholic. He was also an Elk. Members of the Elks "lodge" of which he was a member came to his house and conducted the Elks' service over his remains. Then the body was borne to the parish church, where a requiem Mass was sung. At the cemetery two services were conducted—one by the priest, the other by the Elks. Now, for Catholics there is only one ritual and one religious service; and the "non-sectarian" organization that obtrudes itself into a Catholic house or a Catholic cemetery to perform rites and ceremonies which are and must be meaningless and futile, so far as Catholics are concerned, is most presumptuous. But the blame rests not so much on the organization, which usually does not know any better, as on the Catholics who belong to it, and put themselves on a level religiously with all sorts and conditions of people outside the Church.—Sacred Heart Review, Boston, Vol. 51, No. 19.



Order of Larks

The Indianapolis News of April 24th contains a report of the first business session of the Order of Larks, from which we gather that this new secret society was founded in Portland, Ind., three years ago, and that one of its purposes is "the preservation of bird and animal life." Mr. Woollen, one of the speakers, said that "the life to come would be sad unless the song of the birds could be heard."

S. D. A. Whipple, of Portland, Ind., is the "Supreme Majesty" of the Order, whatever that may mean.



Longmans have brought out a shilling edition of Dr. Albert von Ruville's "Back to Holy Church." Unfortunately, the book has no index.

LITERARY MISCELLANY

The latest addition to the well-known "Saints Series" is a Life of Blessed Margaret Mary, by Msgr. Demimuid, translated by A. M. Buchanan. The book is written in conformity with the general plan of this series, viz.: to present authentic facts succinctly and with literary skill, with special attention to the human side of the saint. Blessed Margaret Mary's life is a martyrdom of love from beginning to end. Our Lord revealed to her the marvels of His love and the secrets of His Heart. These revelations have opened a new era of sanctification and salvation for souls. The book can be warmly recommended to all who wish to learn the true nature and practice of the devotion to the Sacred Heart. It will enlighten the reader and clear away prejudices. (Benziger Bros.; \$1.10, postpaid.)—F. R. GLEANER.

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Our venerable and indefatigable friend, Father Ferreol Girardey, C.S.S.R., presents two volumes of "Conference Matter for Religious." The contents are grouped under various headings and have been compiled from three sources: Champagnat's "Sentences, Leçons, Avis," Clement's "École de Perfection Religieuse," and Fr. Girardey's own Conferences to Religious. Religious will find these volumes full of useful matter for reading and self-examination, especially during their retreats. Educators (priests, religious or lay persons) will find a wealth of practical matter in the seven Conferences treating of Education. V. Rev. Provincial Thos. P. Brown, C.S.S.R., of St. Louis, in his introduction pays a well-deserved tribute to "the Venerable Compiler, Rev. Ferreol Girardey, C.S.S.R., [who] has embodied in these solid and instructive discourses his own experience of more than fifty years," during which "his favorite occupation has been to compose and edit works treating of the principles and virtues of the Religious Life, as also to conduct retreats for the various Religious Communities." We share Fr. Brown's confidence that these instructive and useful volumes will find a hearty welcome in religious communities everywhere. (B. Herder; \$2.50, net.)

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"The Poet's Chantry," by Katharine Brégy, is a collection of essays previously published in the Catholic World magazine, on nine Catholic poets, most of whom are converts to the faith. We are given biographical outlines in each case, and plentiful extracts to tempt us to a first-hand study of these poets themselves. It is not easy to grasp Miss Brégy's ventures in criticism. As a writer and thinker she has that quality so admired by the proclaimers of Dubussy's music: she is elusive. In general, she reflects the judgment of other writers in her estimates, and this is but natural, since the status of most of the writers in question is well determined. The eulogy of Mrs. Meynell is fulsome. Mrs. Meynell's technique is very

delicate, very finished, but her thought is seldom squarely Catholic. Moreover, it is little short of irreverence to apply the words "abyssus abyssum invocat" to *any* poet. "That immemorial treasure-house of poetry and vision, the Roman Breviary," which is, says Miss Brégy, "in these latter days too little known," might better remain unknown than be misused. (B. Herder; \$1.)—SUSAN TRACY OTTEN.



No. 5 of "The Catholic Library" embodies the first part of a treatise by the Rev. Herbert Lucas, S.J., on the "Holy Mass: The Eucharistic Sacrifice and the Roman Liturgy." It is shorter and more popular than, though by no means a mere summary of, Dr. Fortescue's erudite work on the Roman Liturgy. Fr. Lucas puts forward his own opinion on a number of more or less important questions and defends them in a manner which shows that he commands the sources and has thought deeply for himself. (Manresa Press and B. Herder; 30 cents, net; free by mail, 35 cents.)



Part III of Father Albert KUHNS "Roma," just published by the Benzigers, takes us through the ruins of the old temples and basilicas of ancient Rome, describes the *thermae* or large public baths, tells the history of the theaters, and closes with a graphic description of the great amphitheaters. The illustrations are numerous and for the most part up to the high standard set by the preceding numbers. (35 cents per part; \$6 for the 18 parts complete.)



Henry Livingston Richards, whose life has recently been published by his Jesuit son, Rev. Joseph Havens Richards, S.J. ("A Loyal Life") was a cultured convert from Episcopalianism. While not a figure of national dimensions, he "filled a place in the public eye at a critical period in the religious history of America. He was a factor, even if not one of the most important, in that great movement of return to the Catholic Church which formed so notable a feature of the nineteenth century." His youth takes us back to the early history of the middle West, and his later life brings us in contact with the more recent history of Catholic journalism, for he contributed many scholarly articles to the Sacred Heart Review and Hicky's Catholic Review. The book is ably written and forms a notable contribution to American Catholic literature. We hope it will find a wide circulation, especially among the laity, who need such inspiring examples of loyalty and Christian heroism. (B. Herder. \$2, net.)



"Il Libro dei Proverbi di Salomone, Studio Critico sulle Aggiunte Greco-Alessandrine," a thesis presented by the Rev. James Mezzacasa to the Biblical Commission, now comes out revised and enlarged among the "Scripta Pontificii Instituti Biblici." The first part contains interesting information on the history of the Hebrew text, especially in pre-Masoretic times, gathered from St. Jerome, Origen's Hexapla, the New

Testament, and the so-called Septuagint version. Though this part of the treatise is rather general in character, the author never loses sight of his special subject and cites many examples from the Book of Proverbs. Noteworthy is the attempt to trace the quotation in John vii, 38, which had long puzzled scholars, who did not see how St. Jerome could affirm that the sentence was in the Hebrew text of Proverbs. Fr. M.'s keen critical eye has recognized it in Prov. xviii, 4, a passage which the Massoretic text gives differently. In the second part of the treatise the writer grapples with the question of the origin of the differences existing between the Greek (which he takes mostly from the Vatican MS.) and the Hebrew text of Proverbs, the latter being some 120 lines shorter than the former. Some of these divergencies are attributed to a different understanding of the text or a different grouping of words, or to changes, arbitrary or unintentional, in the Hebrew text; others, much more vexing to exegetes, are shown to spring from double renderings of certain sentences, or from marginal notes originally borrowed either from other versions or other books, or intended as explanations; others, finally, were dictated by doctrinal reasons. The passages regarding which the early codices vary are given in the third part of the treatise with a critical sign clearly marking the nature of each. These pages, with their many notes, critical, exegetical, and otherwise, will undoubtedly prove most valuable to the student, whether he deals with textual criticism or hermeneutics. In a few cases we may be permitted to differ from Fr. M.'s conclusions. Now and then, too, he "nods," as when he repeatedly gives the name of Ben-Sir'ā (why not rather Ben Sir'ā?) to the writer of the prologue to Ecclesiasticus. It is also to be regretted that the learned author purposely refrains from saying what is to be thought of the inspiration of such Greek passages of Proverbs as cannot be traced to any Hebrew original. (Rome: M. Bretschneider. Lire 5.20.)—C. L. S.



"Voices From Erin" and "A Round of Rimes," by Denis A. McCarthy, are reissues, with some additions, of Mr. McCarthy's popular little lyrics, some of which are now very widely known. The simple sincerity of the sentiment rides easily in the rhythm of the verses. Fluency never fails an Irish bard. That these collections should have reached a second edition is a very encouraging fact. May their genial author have an ever increasing audience. (Boston: Little, Brown & Co. \$1 each.)



Under the title "Time or Eternity?" the Rt. Rev. John S. Vaughan, D.D., Bishop of Sebastopolis, offers to the reverend clergy a collection of "preachable sermons" dealing with God and divine things, Our Blessed Lady and the Saints, and a number of miscellaneous topics, such as the devil and evil spirits, the gravity of sin, self-knowledge, occasions of merit, the advantages of almsgiving, etc. His aim is to make the hearer reflect seriously upon old truths rather than tickle

the fancy with new theories, to select simple yet forcible arguments, and to express them in a manner at once intelligible and convincing. He himself, in the subtitle, calls these sermons "preachable" because there is a natural sequence and a logical arrangement in them which will greatly facilitate their repetition by others. The subject-matter is linked part to part in such a way that each separate statement suggests the following one, to the end of the peroration. Bishop Vaughan justly recommends this logical order for the reason that, once adopted, it will enable the preacher to render himself independent of his surroundings and to face distractions and interruptions without running any risk of losing the thread of his argument. (Benziger Bros.; \$1.75, net.)



"The Catholic Student's 'Aids' to the Bible," by the Rev. Hugh Pope, O.P., is modeled on the Oxford University Press' popular "Helps to the Study of the Bible," and designed to fill a gap in English Catholic theological literature. The first volume (Old Testament) opens with the Encyclical "Providentissimus Deus," followed by a detailed account of the Bible, its history, text, chronology, etc. Pages 40-79 deal with inspiration, the canon, Hebrew poetry, the various "senses" of Scripture, the Messianic prophesies, the parables and miracles of the Old Testament. Then comes an account of the Hebrew Bible, the versions, and of the Bible in the British Isles. We are next furnished with a history of the nations surrounding Israel. In Ch. V, we learn about Hebrew notions of time, feasts and sacrifices, the high priests, coins, weights, etc. This is followed by a translation of all the decrees of the Biblical Commission which concern the Old Testament. Chapters VII-X give a detailed introduction to each of the books of the Old Testament. Lastly, a brief account of the topography of Jerusalem is appended. There are seven well-drawn (why not colored?) maps. The Patristic character of the work deserves special notice; the Fathers, especially SS. Jerome and Augustine, are constantly quoted. The work has a commendatory preface by Cardinal Bourne, Archbishop of Westminster, and a competent critic in the Dublin Review (No. 308) declares that it is "well done." We think it could be improved by adding a bibliography of later and contemporary writers and giving some account of the chief stages in modern Biblical criticism, especially the ups and downs, and the final defeat, of the Tübingen school. (Benziger Bros.: \$1.35, net.)



The sermons that make up Msgr. de Gibergue's volume on "Faith," recently published in an English translation, were delivered at a men's retreat. They are learned, scientific, and at the same time popular discourses on the nature of faith and its place in the human economy. The author takes into account the attitude of the materialistic and rationalistic scientists and exposes their errors in accordance with their own methods, developing his subject with ever increasing power,

freedom, and fervor, until a most magnificent climax is reached. Considering the dignity of the writer and the importance of his work, the translator and publisher should have been more than usually careful as to proof-reading. As it is, misprints are frequent, and hardly any of the Latin quotations are free from them, in fact some of the latter are so maltreated as to be grotesque. The translation is well done and the book in good form. (P. J. Kenedy & Sons, New York. 75 cts.)—SUSAN TRACY OTTEN.



"The Four Gates, by Rev. Edward F. Garesché, S.J.," is the title of a volume of intimate, sincere religious poems, most of which have previously appeared in different Catholic periodicals. There is no marked originality of thought or style exhibited in these poems; indeed, some are frankly imitative; but there is true Catholic sentiment, delicacy of feeling, and the freedom of expression which comes from familiarity with the best models. There is, moreover, a complete absence of posing; all is from the heart, natural and straightforward. How much pleasure and profit these verses will give the Catholic reader! They may well replace in our school books models from non-Catholic sources used because of their excellence of form. For instance, how much better "St. Maurice and the Theban Legion" than Macaulay's Horatius at the Bridge. We owe Father Garesché a debt of gratitude for his labor, evidently one of love. May his lovely verses become household favorites throughout the land. (P. J. Kenedy & Sons, New York. Price \$1.)—SUSAN TRACY OTTEN.



Part II of "The Westminster Version of the Sacred Scriptures" contains St. Paul's First Epistle to the Corinthians, edited by the Rev. Cuthbert Lattey, S.J. The translation of the text is clear and simple, and wherever necessary, the meaning is brought out by bracketed explanatory insertions, e. g., "If any man thinketh that he incurreth reproach as regards his virgin [daughter, by keeping her unmarried], she being past her youth, and if [in the circumstances] it ought to be done," etc. The introduction is brief and to the point, and the notes really elucidate the text, as when Fr. Lattey says in introducing 1 Cor. XI (p. 28) that, in reading St. Paul's "very condensed remarks on the mutual relations of man and woman, we must remember that he had chiefly in view the correction of certain Corinthian women who, rejoicing in their new-found Christian liberty and the assertion of their moral equality with man, had seemingly extended that equality beyond due limits." The work of giving us a modern English translation of the Sacred Scriptures is in good hands, and we hope it will progress rapidly. (Longmans, Green & Co.; 30 cts. net, paper covers.)



"Der deutschamerikanische Farmer," by the Rev. Dr. Joseph Och, of the Papal College Josephinum, is, according to the subtitle, "a con-

tribution to the history of German emigration." The five main divisions of this volume comprise an introductory section on the developed agricultural area of the United States, the distribution of immigration, and the economic and political background of the immigration to both the North and the South since 1790; a history of agricultural colonization by Germans of the first and second generations, with abundant statistics concerning the different phases of this settlement; an estimate of the cultural, moral, and social aspects of the German agricultural population; a discussion of the political aspect of German immigration and colonization; and a summary and conclusion. The book contains a solid mass of facts and statistics on the many topics embraced in the general subject, and must prove of great value to all who are interested in the history and present status of the German element of our population. From the viewpoint of all who have at heart the welfare of this element, it is gratifying to learn that the proportion of our foreign born farmers who first saw the light in the Fatherland is 49 per cent, and that this is four per cent higher than was their proportion in 1870. (Columbus, O.: Ohio Waisenfreund, \$1.)—JOHN A. RYAN, D.D.



"Der soziale Katholizismus in Deutschland bis zum Tode Kettelers," by Dr. Albert Franz, tells in three sections the preliminary history of the social movement in German Catholicism, the first Christian social organizations in Germany, and Bishop Ketteler and the basis of the Christian socio-political order. It is an extremely interesting and useful volume. Of the three sections, the first, which is also the longest, will undoubtedly prove the most helpful to the social student. The doctrines and achievements of Bishop Ketteler, and even the organization of the Gesellenvereine under Kolping, have been recorded and discussed to a much greater extent than the philosophical, religious, and economic conditions which existed in the first half of the nineteenth century in Germany, and out of which grew the great social movement of the subsequent decades. Among the very interesting subjects treated in the first section are the influence of such French writers as Chateaubriand, Villeneuve, and Lamennais on Germany, the first German sociologist, Joseph von Buss, and the private and public organizations for the relief of the poor. (M. Gladbach: Volksvereinsverlag; M. 3.)—JOHN A. RYAN, D.D.



"St. Antonino and Medieval Economics," by the Rev. Bede Jarrett, O.P., forms a part of the new "Catholic Library." In the opinion of the author of this little book, its chief justification is to be found in the economic theories of the great Archbishop of Florence. When he took possession of his See, in 1445, the dominating influence in European politics was commerce, and the medieval principles of economic life had already become in some respects inapplicable. His writings on

this subject stand midway between the old and the new. Wealth, he says, is good if it be properly used, while poverty is in itself an evil, though it may become an instrument of good. A moderate livelihood is a necessary condition of contented and virtuous family life. Profit is lawful as the wage of labor, and interest is justified as the return from productive capital. Monopoly prices are unjust. The State is bound to protect all its citizens against destitution. Extravagance is an evil as unjust distribution is an evil. The citizen is morally obliged to pay his fair share of taxes, and to give to the needy out of his superfluous goods. The social teaching of St. Antoninus is necessarily given in very brief form in this volume. The reader who wishes to get a more adequate account will find it in Carl Ilgner's work, "Die volkswirtschaftlichen Anschauungen Antonins von Florenz." (Manresa Press and B. Herder; 30 cts. net.)—JOHN A. RYAN, D.D.



Under the title "Kompass für die Frauen im Handwerk, ein praktischer Wegweiser für Lehrlingmädchen, Gehilfin und Meisterin," the Volksvereinsverlag of M. Gladbach, which has already stood sponsor for so many excellent contributions to "applied sociology," issues a splendid booklet, intended to be "a practical guide for female apprentices, helpers, and foreladies." This book is a model for similar studies which might well be undertaken for the benefit of Catholic women workers by one or other of the many Catholic societies interested in social reforms. The work shows how women in German industry may increase their industrial efficiency by attendance at the practice courses and in the "continuation schools." The Appendix is rich in suggestions for those interested in the organization of working women—section VII outlining model statutes for Catholic women's apprentice leagues. (25 cts.)—ALBERT MUNTSCH, S.J.



The text of the book of Tobias has come down to us in fifteen different recensions, no two of which perfectly agree. Dr. Adalbert Schulte, in a late *heft* of Herder's "Biblische Studien" (XIX, 2), endeavors to determine which one of these recensions represents the original version of the story, and concludes on the whole in favor of the text found in the Latin Vulgate. As to the question of authorship, while admitting that tradition is silent on this point, the writer visibly inclines to attribute the work to the elder Tobias and his son, and thinks that the narrative is history, though capable of an allegorical interpretation. Before passing on to the study of the text, the writer defends its canonicity and inspired character. The text followed in the commentary is that of the Vatican MS., and in its exegesis, as well as in the study of the introductory questions just referred to, the solutions adopted are most conservative. ("Beiträge zur Erklärung und Textkritik des Buches Tobias." B. Herder; \$1.25 net, paper covers.)—C. L. S.

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- Coppens, Chas., S.J.** A Systematic Study of the Catholic Religion. St. Louis, 1903. 75 cts.
- Preuss, Edw.** Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg, 1879. 85 cts.
- Grisar, H., S.J.** Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$4.
- Lauterer, Jos.** Mexiko einst und jetzt. Richly illustrated. Leipzig, 1908. \$1.85.
- Belmond, S.** Études sur la Philosophie de Duns Scot. I. Dieu, Existence et Cognoscibilité. Paris, 1913. 80 cts. (Paper covers.)
- ***Duhr, B., S.J.** Geschichte der Jesuiten in den Ländern deutscher Zunge. Parts I and II, in three large vols., richly illustrated. Freiburg, 1907 and 1913. \$10.
- Becker, W., S.J.** Christian Education, or The Duties of Parents. St. Louis, 1899. 90 cts.
- Taylor, I. A.** The Cardinal-Democrat: Henry Edward Manning. London, 1908. 85 cts.
- Price, G. E.** England and the Sacred Heart. London, 1913. 70 cts.
- Bridgett, T. E., C.S.S.R.** A History of the Holy Eucharist in Great Britain. With Notes by H. Thurston, S.J. London folio ed., 1908. \$3.95.
- Vaughan, B., S.J.** Society, Sin and the Saviour. London, 1908. 85 cts.
- Allen, Card.** A Brief Historie of the Martyrdom of Fr. Edmund Campion and His Companions. Ed. by J. H. Pollen, S.J. 85 cts.
- Report of the Eucharistic Congress of Westminster, 1908.** (Containing many valuable Eucharistic papers.) London, 1909. Illustrated. 95 cts.
- Lanslots, D. I., O.S.B.** Spiritism Unveiled. London, 1913. 65 cts.
- Giraud, S. M.** Jesus Christ, Priest and Victim. Meditations. Tr. by W. H. Mitchell. London, 1914. \$1.
- Dublin Review.** New Series. Ed. by Wilfrid Ward. 8 vols. unbound, 1906-1913. (Cost, net \$40) \$15.
- Wirth, E. J.** Divine Grace. A Series of Instructions. New York, 1903. \$1.

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THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

A Conference of Catholics Favoring Prohibition

We have repeatedly pointed out of late that the cause of prohibition is rapidly gaining ground among Catholics the world over. How true this is of American Catholics appears from a circular letter sent out under date of July 6, by Mr. James F. Judge of Scranton, Pa., and signed by over fifty more or less prominent Catholics, priests and laymen. This circular announces a "Conference of Catholics Favorable to the Prohibition of the Liquor Traffic," to be held at Niagara Falls, N. Y., on August 4, "for the purpose of shaping a movement that will enlist the active service of Catholic men and women in the work of passing laws to eliminate the liquor traffic in the nation and in the various states." The signatories, among whom are several gentlemen not hitherto publicly identified with the Catholic total abstinence movement, base their action on the urgent appeal of the Third Plenary Council of Baltimore to all Catholics engaged in the sale of alcoholic beverages, to "quit that dangerous traffic." Whether this is tantamount to an appeal to work for statutory prohibition is a question on which there is room for different opinions. Alcoholism is undoubtedly "a terrible scourge" and "a deadly evil," in the words of our gloriously reigning Pontiff, but can it be most effectively combatted by prohibitory legislation? The FORTNIGHTLY REVIEW has discussed this question repeatedly and its position is too well known to need restate-

ment. We look forward to the Niagara Falls conference with a lively interest, not unmingled with misgivings.



A Conference of Catholic Fraternal Societies

Another important conference has been called by the Social Service Commission of the American Federation of Catholic Societies, viz.: a meeting of delegates of the leading Catholic fraternal insurance and benefit societies of America, to be held in connection with the national convention of the Federation in Baltimore, September 28, for the purpose of "bringing together the Catholic fraternalists for a discussion of the need of widening the scope of insurance benefits and offering remedial suggestions in the administrative and technical conduct of insurance as a business undertaking."

The following tentative program has been adopted:

1. Fraternal life insurance for children.
2. The competition between fraternal and old line insurance.
3. The readjustment of fraternal rates.
4. Legislation and fraternal insurance.
5. The church and fraternal insurance.
6. The true prosperity of Catholic fraternal insurance societies.
7. The parish and the Catholic fraternal courts.
8. Catholics and non-Catholic fraternal societies.

The FORTNIGHTLY REVIEW, as its older readers know, has been a pioneer in this movement. "Thanks to your enlightened and unselfish efforts," a now deceased Bishop once wrote to the Editor, "our Catholic fraternal insurance societies have been saved from destruction, for it was your REVIEW that first began to agitate, in the early nineties, the urgent need of certain reforms in the assessment plan and other features which have since been widely adopted, and thereby prevented untold ruin." The credit for whatever share this journal may have had in the matter belongs mainly to the Rev. J. F. Meifuss, now of Breese, Ill., who first took up the question publicly, and to the late Mr. Otto Seelaus, of Philadelphia, an experienced and unbiased actuary, who for years freely contributed facts and figures to the REVIEW and generously answered all queries on the

subject of fraternal insurance raised by readers of this magazine and by critics in other publications—for we were vehemently attacked at first for the attitude we took, and it required a hard fight to convince the society leaders that we were right.

The Baltimore conference, of course, will tackle the problem on a larger plane and in the light of many reforms already accomplished; but we venture to suggest that on more than one head of its tentative program it will find useful information in the articles contributed to the FORTNIGHTLY REVIEW by Mr. Seelaus and other competent and far-seeing writers.



Initiative and Referendum

With a total of thirty-six referendum measures pending in Oregon, and, in the words of the Portland Oregonian, "the end not yet in sight," public sentiment is for another "when-in-doubt-vote-no" campaign. In 1904, two measures were offered; in 1906, eight; in 1908, sixteen; in 1910, thirty-two; in 1912, thirty-seven. This year's extreme congestion of the ballot shows that the remedy is not likely to be automatic. The National Municipal Review's recent survey of the Oregon system admitted the cumbering of the ballot by self-seekers and fanatics, but held that the trouble was in a fair way to cure itself.

"The increasing reluctance of thoughtful voters to sign petitions, and the very uncertain reward for the labor and expense necessary to get a bill on the ballot, operate as a pretty strong deterrent, while, furthermore, nothing so perfectly squelches foolish agitation as a huge majority against it."

Nearly all of the 1910 and 1912 bills were crushed, but the 1914 roster is not lessened.

Within a few years the number of initiative and referendum states has risen to eighteen. While Massachusetts was barely able to muster the one-third vote necessary to defeat an amendment carrying the innovations, it is confidently expected that North Dakota and Wisconsin will adopt them this autumn.

An obvious argument against them is the extraordinary

labor put upon the voters by the submission of a large number of questions at a single election.



The "Efficiency Test" Applied to Universities

Just now, the University of Wisconsin is being subjected to an "efficiency" survey, which must make any true scholar feel strongly tempted to hand in his resignation. Subpœnas are even threatened, and a New York researcher is reported to have been attending classrooms with a stenographer by his side—doubtless to count the words the professor utters, to measure the attention of his listeners, to put a stop-watch on him, as if he were a bricklayer or a pig-iron handler.

When an efficiency test was tried at Harvard last year the whole faculty rose in arms, and the president withdrew the proposal; at Wisconsin they must obey what the state decrees, when it decrees, or get out. To any one who thinks at all, this method of "bringing a university up-to-date" is destructive of the very best for which it should stand. In the words of the Nation, "It is the beginning of an intellectual thralldom likely to stifle any great soul, to reduce a college to the basis of a factory and to ignore entirely its priceless spiritual values. If our state universities must come to this, Heaven forbid that our privately maintained institutions should cultivate closer relations with the commonwealths. Yet this is precisely what the Institute of Technology proposes to do, just when it is also entering into an alliance, for better or for worse, with Harvard on the scientific side."



Poverty and Waste

Mr. Hartley Withers, in a book recently published under this title (London: Smith, Elder & Co.), maintains the theses that the more money individuals spend upon ephemeral luxuries, the less there is available in the form of capital for the production of necessities and for the development of productive industries; that the wastefulness of the well-to-do consequently tends to make necessary articles dearer, and so to intensify the struggle of the poor;

and, therefore, that it is within the power of every individual citizen who has more than a "living wage" to help towards the alleviation of poverty by curtailing expenditure upon luxuries—which term the author defines as comprising "anything that we can do without, without impairing our health of mind and body."

The array of facts and arguments which Mr. Withers marshals in support of his position is a very strong one. Socialism he frankly regards as an idealistic form of government only suited to an idealized humanity; it is in the voluntary action of the individual that he sees the best hope for the amelioration of our social conditions. This is a somewhat one-sided position to take, but as a sane, logical and objective preachment against the evils of wasteful ostentation and extravagant luxury, "Poverty and Waste" is distinctly worthy of attention. Let us hope that so clear and strong a voice will not be allowed to cry unheeded in the wilderness.



Socialism and Statistics

Mr. W. H. Mallock has published another book on Socialism. It is entitled, "Social Reform as Related to Realities and Delusions" (London: John Murray), and employs the Fabian method of research to disprove some of the leading contentions of Socialism. The preface proclaims one of his triumphs:

"Use has been made, for the first time, of specific official information, the existence of which appears to have been overlooked, relating to the amount and distribution of income at the beginning of the nineteenth century. McCulloch believed that the records here in question had been destroyed. At the same time, he regarded them as so essential to a true understanding of conditions at that time that he compared their supposed destruction to the loss caused by the burning of the Great Alexandrian Library. They are not quoted by Porter, Levi, Dudley, Baxter, or Giffon, or in any of the encyclopædias published during the course of the nineteenth century. Two copies were found by the author in the University Library of Cambridge."

The records thus caught in the author's wide-sweeping net were a report on the census of 1801 and the report on the income tax imposed in that year, which were printed in

conjunction by order of the House of Commons in 1802. In face of the figures obtained by comparing population and incomes after the interval of about one hundred years, Mr. Mallock asks what becomes of the Socialist contention, once vigorously upheld as a mainstay of the creed, that the development of industry "under capitalism" in the nineteenth century only made the rich richer by making the poor poorer? And if that contention, held to be essential to the Socialist theory by the pristine preachers of it, has to be abandoned in the light of facts, what ground have we for supposing that other essential dogmas of Socialism are less fallacious?



Mr. Mallock's Mistake

Mr. Mallock, in the book just quoted, deals a shrewd blow at the "redistribution" form of Socialism, which his arch-enemy, Mr. Bernard Shaw, declares to be, as it probably is, the only form in which the Socialistic ideal could be realized. The book provides a panoply against dogmatic Socialism, which is, in fact, an antiquated product of the dogmatic era that preceded the recent great advance of science. But Mr. Mallock's outlook appertains to the same era, and he proves too much. If his conclusions as well as his facts are right, we could do nothing better than revert to the anarchical heyday of the *laissez-faire* school which beheld the exemplification of wisdom in pigsty conditions for the mass of the people. The *élan* of the national conscience towards a new ideal makes such reaction impossible, and the fact that political predominance has passed to the classes on which a life-sentence to the sty would be pronounced, gives a strong practical reinforcement to the national conscience.

Humanity is not limited to a choice between the ruinous tyranny of all for each in Socialism, and the stupid oppressiveness of each against all under the individualism of the doctrinaires. The mind which can recognize no halting-place between extremes is of an ancient type. The proper channel lies between the stakes that mark the opposite shallows.

A DANGEROUS POLICY

On June 12, the New York Catholic School Board issued an official letter to the pastors of the city, inviting and urging them to send deserving graduates of their parish schools to Catholic and public high schools. Announcement is made that the City Board of Education has changed its by-law so that graduates of our schools will be admitted to the public high schools on the certificate of our principals, countersigned by the superintendent. Attention is called "to our Catholic pay and free high schools." Besides the Cathedral College, which is intended for boys studying for the priesthood, there will be opened the Regis High School for Boys. There is only one free high school for girls. "Our children should be directed to them as faithfully in the present and in the future as in the past."

"Many of our pupils, boys and girls," the letter goes on, "may not be able to take advantage of the pay and free Catholic high schools which are now in existence, and therefore they should be directed by their pastors and principals to the public high schools of the city. Our principals have received a list of these schools, their location, and the courses pursued therein. It is naturally the wish of all concerned that as many as possible of our children should go to higher education, and therefore attend some high school, whether Catholic or public. It is well for our devoted pastors to speak on this subject to their people, and urge them to further sacrifice, in order that their children may pursue a higher education, and thus adopt some of the great professions of life."

Reading and rereading this injunction in the light of the many warnings that have come to us for so many years, against the grave dangers but lately so emphatically explained by Archbishop Ireland (see No. 10 of this REVIEW), we cannot understand that the devoted pastors should take pains to get the children into the high schools, especially the public high schools. The attitude of devoted pastors has always been cautious. The Catholic high school, or a Catholic atmosphere in the high school grades, is much more important than a Catholic elementary school. It is

not right that this great distinction between Catholic and public high schools should be overlooked. Any tacit approval of the public schools is tantamount to an invitation for many parents to send their children to these schools. To use positive means to direct the pupils to them will drive entire flocks of children to these schools, which the Catholic instinct considers so harmful. We know of a zealous pastor, principal of a large school of over one thousand boys and girls, who has, year after year, interested himself in every boy and girl who might profit by a high school training, and always found room for these scholars in existing Catholic high schools, academies, or colleges. Some pastors have made permanent financial arrangements with existing institutions. Many children thus obtain their higher education gratuitously.

The plan adopted by the New York Catholic School Board, and signed in the letter by the Rt. Rev. Msgr. Joseph F. Mooney, V.G., President; Rev. Thomas A. Thornton, Secretary, and Rev. Joseph F. Smith, Superintendent, comes as a great surprise to those who know the dangers of the public schools, especially the high schools.

The letter concludes with the following sentences: "I am quite certain, Reverend and dear Father, that you and your principals will take an active interest in the graduates of your school, and see to it that only those are directed to high schools who are capable or who will be able to finish the prescribed course. I also venture to suggest that it would be an excellent thing for the priests of the parish to continue their supervision over their graduates who go to high schools, during the entire four years which they will spend therein."

It will not be an easy task for the priests and principals to continue their supervision, and there is, furthermore, great danger that many parents will come to the conclusion that if they are directed by their pastors to patronize the public high schools, they may send their children to the public elementary schools, with or without direction on the part of the clergy. May the risky experiment not work harm to our Catholic schools and to our Catholic religion!

After all, those who were not entirely blind considered the concession of the New York City Board to admit our children to the public high schools without examination, as undesirable. Consistency in upholding our Catholic principles must apply to all the schools, from the kindergarten to the university.



AMERICA'S DEBT TO AUSTRIA

A solemn mass of Requiem was offered lately in the Church of the Holy Trinity at St. Louis, for the Archduke Francis Ferdinand, heir apparent of Austria, and his wife, Sophie, duchess of Hohenberg, the victims of an atrocious crime. The Austrian consul and several members of the Austrian delegation were present. Sermons were delivered by the pastor, Rev. J. Lubeley, and the Rev. J. Reiner, S.J. The latter preached in Hungarian, which language he had learned while studying at the University of Innsbruck.

Thus was paid a small part of that debt contracted through nearly one hundred years of unostentatious but no less generous support received by the Catholic missions of America from the Leopoldine Society, which was founded in Austria in the year 1829, in memory of the Archduchess Leopoldine of the house of Hapsburg, who died as empress of Brazil.

At the great missionary congress held at Boston last fall unstinted praise was bestowed on the Catholic Extension Society and on the Society for the Propagation of the Faith, and it was praise richly deserved; but as far as I could learn from the official report not a word was said of the support received by our missionaries from the above mentioned Austrian society. I do not blame anyone for it; it was not a fault of wilful neglect or omission, but rather of forgetfulness and ignorance of the facts. And still it is absolutely certain, and my assertion is borne out by the letters of many American bishops (Rosati of St. Louis, Fenwick of Cincinnati, Flaget of Bardstown, England of Charleston and others) that, had it not been for the generous support received from the Leopoldine Society of

Vienna, our pioneer bishops would have been helpless and more than handicapped in their efforts to establish Catholic congregations and to build missionary churches in their dioceses.

The annals of the society, which are published yearly at Vienna, contain very touching letters of thanks and acknowledgment written by these bishops, together with interesting reports about the condition and prospects of their struggling dioceses. They cannot find words fit enough to express their admiration for the imperial house of Hapsburg, especially the then ruling emperor Francis I, the generous protector of the society, for the Austrian nobility and all their other generous benefactors beyond the sea. Bishop England, the learned and renowned bishop of Charleston, came himself to Vienna to assist at one of the meetings of the society, and after his return sent a detailed and highly interesting account of his missions and a general survey of the different Catholic dioceses in the United States.

In summing up the contributions which were sent to America between the years 1829-1839 I find that the enormous sum of 465,258 florins (about \$220,000) was contributed by this society to the American missions. The Leopoldine Society still exists and continues its work of Catholic charity. And let me add that these contributions are not so much the gift of the rich and the nobility, although they also contribute their share, but of poor laborers and servant girls who have their names inscribed in the branch societies established in the different parishes of the empire and faithfully contribute their mite to help their brethren beyond the sea.

And that the name of the illustrious founder of the Leopoldine Society, who during his visit to Vienna in 1829 made such a powerful appeal to the Catholics of Austria, may not pass into oblivion, but be gratefully remembered by posterity, let it be recorded in this place; it was the Very Rev. Frederic Résé, then Vicar General of Cincinnati, afterwards first bishop of Detroit.

TRIDENTINUS

CONCERNING MASQUES AND PAGEANTS

The Pageant and Masque which was produced with such splendid success during the last four days of May, at St. Louis, recalls the interesting fact that these outdoor performances are no new form of entertainment. They may be regarded as the successors of the famous miracle, mystery, and morality plays of mediæval days, and also of the great historical plays which were performed on gala occasions by students of Jesuit colleges of Germany in the sixteenth century.

Father Bernhard Duhr, S.J., in his monumental "History of the Jesuits in German Lands during the Sixteenth Century," devotes an entire chapter to the "School Theatre," in which, from contemporary records, he shows the influence exercised by these scholastic pageants. Some of the cities in which public pageants were performed, chiefly by students, during the sixteenth century, were Vienna, Graz, Munich, Mayence, Speyer, Treves, Luzern, Innsbruck, Ingolstadt, Dillingen, Augsburg, and Ratisbon.

It is worth while to recall these historical facts, as the attention of many has been directed to these pageants, owing to the wonderful success of the production in St. Louis. Most of those interested are hardly aware that this form of theatrical art was encouraged and promoted by those who directed the education of youth in the fifteenth and sixteenth centuries. Such plays were regarded at the time as a great moral force and as a means of teaching righteousness to the people. The pageants were often enacted in the market square, or in the plaza in front of the college. The entertainments were sometimes participated in by hundreds of actors and drew tremendous crowds from remote villages and hamlets. Thus on the second Sunday after Easter, in the year 1561, there was enacted at Vienna the pageant "Joseph of Egypt." There were seventy persons in the cast and the production lasted over five hours.

"The highest point of excellence of the so-called Jesuit-drama," says Fr. Duhr, "was attained in the Upper German Provinces, owing chiefly to the zealous and self-sacrificing

efforts of the art-loving Dukes of Bavaria." But there were also notable productions in this line by several colleges of Switzerland, Tyrol, and Suabia.

Sometimes we find contemporary comment about these plays. Thus in 1571 there was rendered a play, concerning which the following interesting note shows that student nature then was much the same as today. "In summer, when the pressure of studies had to be relieved somewhat, on account of the great heat, this comedy was rehearsed." Although the presentation of this pageant lasted six hours, there were no signs of fatigue or restlessness among the numerous spectators. This play was entitled "St. Josaphat and St. Damascene."

Not infrequently the subjects of the pageant were drawn from Biblical sources. Thus, according to the annals of the old Jesuit college of Munich, where these pageants reached their highest development, the presentation of the Biblical drama Esther, in the year 1577, was one of the most magnificent spectacles of the kind ever presented to the inhabitants of the old Bavarian town. The occasion of its presentation was the presence of two Archdukes in the city. It was produced in the public market square, where in mediæval days tournaments and such knightly jousts were held. Duke Albrecht V, a great lover of art, had himself caused the presentation of this pageant, and from his palace and castle supplied all the necessary properties for an adequate and imposing setting. Costly tapestries, costumes, and weapons which had been kept for centuries in his treasure house, were loaned to the actors. The main theme was the Biblical story of the proclamation of Esther as queen of Babylon, and hence a Latin account speaks of the pageant as a "*comoedia sacra ex Biblicis historiis desumpta*." To represent the splendor and elegance of the Persian court, more than 160 different dishes and foods were served in gold and silver vessels during the feast, while music and dancing enhanced its magnificence.

With the play was connected a festal procession through the streets, in which more than 1700 persons, decked out in the most variegated costumes, took part. We have a rec-

ord of the various groups forming the procession and of the places they occupied in the line of march. Thus there were seen in this parade all active participants in the drama, also giants, Jews, 160 fully caparisoned German and 130 Spanish horses, 230 armed men afoot, trumpeters, pipers, triumphal chariots, slaves, devils, men with lions' heads, dragons led by virgins, huntsmen, magicians, executioners, lictors, etc.

Another Old Testament story—the pageant of Samson and his downfall through the wiles of a woman—was presented in honor of the marriage of the Duke William with Renata of Lorraine, on February 27, 1568, by students of the Jesuit school of Munich. From a contemporary criticism we see that such modern appliances as color effects and shifting scenery were not unknown to the directors of the pageant. The ballet was highly developed. In this drama there suddenly appeared on the stage ten well-drilled children, made up like night birds, and while they fluttered about the stage, a peasant appears, who seemed amazed by these gambols, while from the other side came a stooping old man, uncouth and unkempt, the seer Amphiaraus. From the depths of the neighboring forest emerged nymphs and satyrs.

In the year 1575 was shown the great drama "Constantine," in the city of Munich. It was a pageant of unsurpassed splendor. More than 1,000 actors moved across the temporary stage, amongst them 400 knights in old Roman armor, who accompanied the victorious Constantine on his triumphal march. The piece was divided into two parts, a day being devoted to the production of each.

On October 21, 1596, the ancient warfare of Christianity against Islam was presented in the powerful pageant-drama "Godfrey of Bouillon." Its immediate purpose, according to a contemporary dramatic critic, was to "show the necessity of guarding the Fatherland against the Turks, who had not yet been entirely subdued in spite of Lepanto." The drama lasted almost six hours.

But even before the period of the revival of learning, the people of Germany were accustomed to the production

of pageants on a large scale. It is almost too well known to need mention that the modern drama is really a development of the liturgical plays which were enacted in the churches, especially at the great feasts of Christmas, Pentecost, and Easter.

Both Michael and Janssen in their *History of the German People*, devote copious chapters to the dramas and public pageants of mediæval Germany. It will suffice to mention the "Tegernseer Spiel vom Antichrist," so-called because it is preserved in a Latin manuscript of the Convent of Tegernsee. It is the oldest and most important dramatic production of mediæval Germany. The pageant is divided into two parts. The first describes the glorious reign of the German Emperor; the second represents the temporary power and ascendancy of Antichrist. The play ends with the latter's defeat and the triumph of Christianity.

This is one of the so-called eschatological dramas representing conditions at the end of the world, previous to the day of Judgment. To this type belongs also the play of the Ten Wise and Foolish Virgins, known in France as early as the twelfth century. In Germany it appears somewhat later in a form which closely connects it with earlier Latin dramas. These plays also served to bring home important theologic teachings. The one just mentioned teaches that without true contrition and previous confession, there can be no gaining of indulgences.

These facts certainly show that poetry and the drama, even in such forms as meet with popular approval today, owe much to the encouragement given them by the Church in former centuries. Huysmans has some powerful pages in his book, "La Cathedrale," on the mighty uplift and inspiration that result from a contemplation of the great works of mediæval art. For nowhere does art serve a purer and nobler purpose than when allied to religion. Many a noble soul, especially when gifted with artistic instincts, has been brought back to the bosom of the Church by the poetry and beauty of Catholic worship and the soul-satisfying appeal of the Catholic faith.

AN UNFAVORABLE VIEW OF ALASKA

Mr. Carrington Weems, a member of the editorial staff of the New York Evening Post, who has spent nearly a year in Alaska, going over the Bering River coalfields and much of the territory, contributes to Vol. 199, No. 4 of the North American Review a paper on "Government Railroads in Alaska," in which he criticises sharply the bill by which Congress has authorized the President to build and operate government railroads in our great Northern Territory. He insists that those who disregard the enormous outlay to which the government will have to obligate itself in order to maintain railroads in Alaska, are sorely mistaken as to the returns to be expected. Besides a limited amount of mineral ores, there is no export tonnage for railroads. As for agriculture, usually the chief contributor to railroad development, practically nothing in the way of tonnage can ever be looked for from that source, notwithstanding the emphasis laid there by promoters of the railway scheme.

"It is true," says Mr. Weems, "that certain rapidly maturing vegetables can be grown there with striking success. Most grains, too, can be grown to the point where they have value when cut for hay. Rye and barley are even matured in some specially favored sections and under restrictions which will always limit the production. Intensive gardening on a small scale may in the future provide the bulk of the food-supply needed by a population which for generations is destined to be scanty. But in all fairness it must be conceded that everything is against Alaska as a home for the agriculturalist.

"Government reports are highly unfavorable. Two of the six experimental stations established were abandoned, after it had been proved through some years that grain could be successfully matured at neither. As conceded in these reports, Alaskan soils are not rich in available plant food, being largely of glacial origin; fertilizers are practically necessary. In the interior the virgin soil is frozen to bed rock. The cost of clearing the ground and thawing it out by repeated plowings is equivalent to the

price of good farm land in the states. The growing season for plant life in the interior ranges from barely fifty days in the eastern section to one hundred and twenty days in the western. At Fairbanks, for instance, one of the least unpromising farming regions, frost occurred as early as July 31, 1910, and reappeared four times in the succeeding August."

American farmers who have been led by wild newspaper reports to look longingly towards our territory in the far northwest, will perhaps be cured of the Alaska fever when they read Mr. Weems' undoubtedly reliable statements. It is never well to migrate unless one is really forced to do so and has something surely better in view. Not a few of the American farmers who have settled in northwestern Canada of late years, we happen to know, earnestly wish they were back in their old homes in Missouri, Iowa, Illinois and other states.



OUR YOUNG MEN AND THE NEED OF THE HOUR

The other day I met a young man of twenty reading *The Live Issue*. He lives with his people, good Catholics of German stock, in a Wisconsin town with well organized parishes.

I asked him whether he read *The Live Issue* regularly. He told me that this was the first time. "But you certainly know *Our Sunday Visitor*?" "I have never heard of it," was his answer. I had a copy with me, which I gave him with a request to look it over. Later on I asked him what he thought of these papers, whether he didn't think that one of them would be of interest to him. I got the same answer as in many similar cases before when I spoke to young men of his type. He said he did not care for papers like these because he couldn't see of what value articles such as are contained in *The Live Issue* should be to him. I tried to explain to him that he had a duty to complete and extend his knowledge of religious matters gained in school. I showed him that a young man in his circumstances stands in need of a more extended knowledge of matters of an apologetic character, because the air

is filled with the miasms of infidelity and indifference regarding matters of faith, and the Church is attacked from all sides. But my efforts were in vain. This young gentleman was convinced that it may be good for "the old folks," but the young do not care for things like these. Thus, he concluded, "I do not need these papers."

This young man is one of a class unfortunately all too numerous within our ranks. I can hardly believe that the Catholic press and our Church in general can hope for support and defense from men like these. They never will take a strong stand against the common enemy.

This young man had not heard of *The Live Issue* or the *Sunday Visitor*; he was unaware of the calumnies of the Menace clique, and of the attacks of the Socialists, though he is living and working in a town where Goldstein and the Socialists had a hot battle last year. One who knows him certainly would not say that it is lack of intelligence that is responsible for his dreadful lack of interest in these matters.

Whose fault is it that he, a member of the young men's organization of his parish, has never heard of all these sad conditions?

Ought not some pastors to pay more attention to subjects of the kind mentioned and treat them in their sermons and on other occasions? How often must I hear from good Catholic people that their pastor, though good and zealous, never says a word on the timely subject of the Catholic press. Wouldn't it be good if the presidents or spiritual directors of our Sodalties and other Catholic young men's organizations made these matters the subject of their addresses? In time of war, schools devoted to the peaceful work of teaching science are often transformed into drilling places for military service. Would it not be advisable for our young men's sodalties, societies, congregations, etc., to drill their members for service in our religious war? Of course, I do not mean for purposes of attack, but as an army for defense. It is not enough to have the young men assemble to receive holy Communion, to hold periodic reunions or to produce plays. Today, more

than ever before, we need Catholic men with an enlightened spirit regarding all matters Catholic, men with backbones, ever ready to make sacrifices and fight the battles of the Lord. We can have such men if those in charge of our Catholic young people will do their duty.

—SACERDOS

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DEAN C. WORCESTER AND HIS NEW BOOK ON THE PHILIPPINES

Mr. Dean C. Worcester, whose book, "The Philippines and Their People," published before our war with Spain, led to his employment on the first and later on the Taft Philippine Commission, and, in 1901, as Secretary of the Interior, has gotten out a new and more comprehensive work on the islands under the title "The Philippines, Past and Present" (2 vols. Macmillan. \$6 net). It goes without saying that what he has to tell is highly interesting, and in part, even valuable; also that he is in sympathy with the policy which has been pursued in the islands during his long service there, and entirely out of sympathy with the policy of the present administration.

Mr. Worcester devotes more than 100 pages of his book to proving that nobody connected with our government ever held out false hopes to Aguinaldo. What he proves for us is merely his hatred of every Filipino who desires to see his country independent. All such persons he denounces as "politicos," meaning demagogues.

Mr. Worcester resigned his commission with the government of the Philippines last summer, undoubtedly because he was not in sympathy with the policy of the Wilson administration. That he had also become *persona non grata* to the civilized Filipino people is not open to doubt. The present work breathes a spirit of animosity to them. For the peons and the wild mountain tribes alone Mr. Worcester seems to entertain a genuinely kind regard. He is at great pains to prove that the Filipinos and not the Americans were the aggressors in the war. Upon which a critic in the New York Evening Post (April 4), whose synopsis we are adopting, remarks: "To us it does not seem necessary to determine who fired the first shot

in order to decide who were the aggressors in that war. We coveted their country, and the Filipinos did not wish us to have it. It makes no difference that we really desired to make them happy. They did not care for our brand of happiness, preferring to undertake 'the pursuit of happiness' in their own way. . . . Mr. Worcester's book is a brief for the McKinley-Taft Philippine policy. . . . We are quite clear that valuable and striking as Mr. Worcester's book is, it will never stand as the final word about our occupation of the islands any more than will Mr. Blount's. Both are partisan, but, to our minds, Mr. Blount has the nobler and juster point of view, and we are the more reinforced in this by Mr. Worcester's present activities. He has allied himself with a company for the commercial exploitation of the Philippines which seeks money from the public in a sanctimonious, philanthropic-religious garb for the purpose of exploiting the Philippines—of course, entirely in their interests. Similar benevolent intentions have marked the history of all exploitation of the world's subject races, and a similar disregard of what the natives themselves would prefer or what is best for them, has made a sorry chapter in the world's commercial history."



A STUDY IN FRENCH MANNERS

M. Rostand, in declining a law suit with Madame Bernhardt, has given the whole world a pretty lesson in gallantry as a business lubricant. Perhaps there was never a neater example of the soft answer that turns away wrath—that conciliates by sheer force of grace and wit. It is surely nothing short of a triumph to compare the writ issued by an angry woman of genius to a lily from the hand of beauty.

The poet and the actress, as everybody knows, are good friends. But they have had differences over the kinematograph rights of "L'Aiglon." Madame Bernhardt wanted M. Rostand to withdraw the piece from the film, or at any rate to alter the title of the kinema version. "Call it," she said to the poet, "call it 'Le Duc de Reichstadt,' or anything you like, so long as it is not 'L'Aiglon.'" M. Rostand, to his infinite chagrin, could not agree. It was a matter of business, and "*les affaires sont les affaires.*" Even his vast respect and love for Madame Bernhardt could not affect the necessity of his allowing pictures to be taken of his work. Grieved, pained, desolated, he still could not agree to withdraw the kinema version or to alter the title. Thereupon Madame Bernhardt, used to having her own way began proceedings, "not against M. Rostand, whom I love, but in the

hope of reaching his lieutenants." The writ was issued. M. Rostand has, unhappily, not informed the world how he received it, or what he has done with it. But it is pleasant to think of the poet impressing a solemn kiss of reverence on the blue paper and afterwards depositing it in some private holy of holies, as Dumas' Buckingham did with the diamond studs of Anne of Austria. However this may have been, M. Rostand at once decided that wild horses should not compel him to enter the courts as Madame Bernhardt's adversary. "I would rather," he telegraphed to Madame Bernhardt's counsel, "cut off my right hand than engage counsel against Madame Sarah Bernhardt. Before her I bow. I declare that what she wishes is always good. I abandon to her the whole of my right in connection with those kinematograph representations which torment her, and I kiss, with respect and gratitude, her fingers. A writ held in them has, in my eyes, the grace of a lily."

It is possible that an English or American woman could withstand such a compliment. She might even express, in the vulgar but expressive phrase, the suspicion that the eloquent poet was "getting at" her. Our women have their share of the obstinacy of the race. They are shy and suspicious, and inclined to resent flattery, especially if it is seasoned with wit. If we can judge by our women novelists, the fierce compliments of a Fairfax Rochester are more agreeable than the wooing of a George Sand hero. But a Frenchwoman is more vulnerable. Madame Bernhardt was at once conquered. Her sense of grievance may remain—indeed, does remain—for is she not, as she puts it, "the sole one injured"? But her vexation—the really important matter—is as the rains of yester year. She declines the \$40,000 or so tendered by M. Rostand, and declares that she, too, cannot go into court. No more "blue lilies" can be sent to her poet. Even a just demand must not be pressed against a man who can express himself so delightfully.

It is very pleasant and very French. It is the most refined expression of that *beau geste* at which we smile, though not without a secret respect. We seldom do it very well ourselves. No other people does it quite as successfully as the French. Men of all nations say fine things, noble things, profound things, things witty and things humorous. But in the art of fitting the exact word to the fact, of hitting off a situation in one piquant phrase, of paying a compliment without fulsomeness, or hitting a censure without brutality, the French are still the masters of us all. Something may be due to the delicate strength of the language, flexible and penetrative as a Toledo blade, and just a little mysterious—a language in which it seems difficult to suggest the greatest, but which is splendidly fit to express to perfection all but the greatest. More may be owing to the Frenchman's command of his fine instrument. Some French is better than others, but there is little really bad French. There are still provinces where the old speech is heard in princely purity; at the worst, the peasant and the artisan do speak, and do not reduce their language,

as our lower classes do theirs, to a scarcely intelligible growl. But over and above this, there seems to be deep in the nature of the race an instinct of meet and gracious behavior. Julian's quick eye marked it during his sojourn at Lutetia of the Parisii. The later middle ages found France exemplar in manners and teacher of the art of life. Europe of the seventeenth and eighteenth centuries acknowledged with reluctant admiration her primacy in the great little things, while stubbornly disputing her claim to be first in the little great things. For several centuries the fine gentleman of most countries founded himself on French models.

❖

NOTES AND GLEANINGS

That our financial conditions are quite sound was shown by the fact that the big Clafin failure caused no more than a ripple of temporary excitement in the business world. Whether this state of affairs is the result of the psychological influence of the Federal Reserve act, may be a debatable question. No doubt the knowledge that there is an unlimited supply of currency always available in exchange for commercial paper is a source of confidence and prevents financial panic.

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The Clafin failure is merely another exemplification of the truth of certain well-established economic laws. Big combinations may defer, but they cannot prevent failure. The Clafin combination of stores was an expression of the monopolistic tendency of the period from 1900 to 1907, from which we are now emerging. Its real and only purpose was to control prices by destroying competition. This is an anti-social tendency, opposed to the public welfare, and therefore certain to fail in an era of "new freedom" which strives to create equal opportunities for all through legislative enactment. We feel that President Wilson is right when he says the country is at the beginning of a period of great prosperity.

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It is becoming fashionable, in certain parts of this country, to engage vaudeville actors and actresses for church fairs and "socials." The recent experience of a western cathedral congregation emphasizes the need of caution towards these gentry. A hired singer of the variety stage,

to the disgust and scandal of a large audience, sang a suggestive song ("Who Paid the Rent for Mrs. Rip Van Winkle?") with a few extra indecencies thrown in that do not appear in the published text, bad enough though it is. "*Non talibus auxiliis . . .*"



Mr. Robert Dunn, staff correspondent of the New York Evening Post, writes in the course of a long letter to his paper (July 6) from Vera Cruz, Mexico:

"Quite frankly, we have not come here as a faultless people, to set any kind of an example in national superiority. Military forces are naturally free from any pose or hypocrisy in ethics; their hard day's work, week in and out, in the mere problems of subsistence, patrolling, discipline, in taking over the civil administration, have been too arduous to assume any holier-than-thou example. In the days of fighting we looted, say what the panegyrists of our humane attack will; humanity has not yet been so sublimated that when one's comrades are being ambushed, the enlisted man—even his officer—can obliterate his natural animal instincts, and always act 'like a gentleman.' And daily the Vera Cruzanos see our soldiers and sailors, though very few of them in proportion, good-naturedly drunk on the streets, the docks, and plazas."



From President Wilson's Fourth of July address, delivered at Philadelphia:

"Every idea has got to be started by somebody, and it is a lonely thing to start anything. Yet you have got to start it if there is any man's blood in you and if you love the country that you are pretending to work for. I am sometimes very much interested in seeing gentlemen supposing that popularity is the way to success in America. The way to success in America is to show you are not afraid of anybody except God and His judgment. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe people could govern themselves. If I did not believe that the moral judgment would be the last and final judgment in the minds of men, as well as at the tribunal of God, I could not believe in popular government. But I do believe these things, and therefore I earnestly believe in the democracy, not only of America, but in the power of an awakened people to govern and control its own affairs."



The publication of an article regarding a method for making childbirth painless, in McClure's Magazine, has called forth widespread criticism among medical men. The Literary Digest gives space to several extracts from medi-

cal journals in its No. 1264. It appears that the method of analgesia ("twilight sleep") employed by Drs. Krönig and Gauss, of Freiburg, Germany, is not new; that it has been put to a thorough test, and practically discarded because of the dangers connected with it. The Journal of the American Medical Association (Chicago, June 6) says:

"The impression gained from a review of the literature is that the present method of obstetric anesthesia by scopolamin and morphin is not safe for the child and not always safe or successful for the mother. The time may come when the hope expressed in 1911 by Lequeux may be fulfilled, that further clinical investigations cautiously conducted will secure a harmless agent with which to lessen or abolish altogether the pains of labor; but that time has not yet arrived."



There is more truth than poetry in this observation of the Milwaukee Catholic Citizen (Vol. 43, No. 35):

"There is a false prudence as towards publicity, investigation, and free discussion. We may admit sound reasons at times for reservation and reticence even as to public affairs; but so often in these matters there is a false prudence exerting itself to cover up scandals, corruptions, and the schemes of private and personal interests. It is usually false prudence to say hush! hush! or to evade or to practice any sort of indirection whatever."



The St. Paul Catholic Bulletin (Vol. 4, No. 23) reassures those who fear that national prohibition would interfere with the Mass, by saying:

"In all states where prohibition is now in force an exception is made in favor of the importation of wine, alcohol, etc., for sacramental, medicinal and industrial purposes, and, no doubt, if national prohibition ever comes into force, similar exceptions will be made. It is unlikely, therefore, that national prohibition would have any effect on the Catholic Church as far as preventing the obtaining of a sufficient supply of wine for sacramental purposes is concerned."

Nevertheless, this is a point that will bear watching. The extreme advocates of the cause are for *absolute* prohibition. No doubt the projected conference at Niagara Falls (see "Chronicle and Comment") will pay due attention to this important matter.



The disproved prophecies of Socialism are the subject of an interesting chapter in Professor Münsterberg's

recently published book, "Psychology and Social Sanity." We quote the summary:

"The history of Socialism has been a history of false prophecies. Socialism started with a sure conviction that under the conditions of modern industry the working class must be driven into worse and worse misery. In reality the development has gone the opposite way. There are endlessly more workingmen with a comfortable income than ever before. The prophets also knew surely that the wealth from manufacturing enterprises would be concentrated with fewer and fewer men, while history has taken the opposite turn and has distributed the shares of the industrial companies into hundreds of thousands of hands. Other prophecies foretold the end of the small farmer, still others the uprooting of the middle class, others gave the date for the great crash; and everything would have come out exactly as the prophets foresaw it, if they had not forgotten to consider many other factors in the social situation which gave to the events a very different turn. But it may be acknowledged that the wrong prophesying was done, not only by the Socialists, but no less by the spectators."



Dr. Arthur S. Way, who has already turned a prodigious amount of Greek verse into English verse, is now trying his hand at Sophocles. The "Aias," "Electra," "Trachinian Maidens," and "Philoctetes" have just been issued by Macmillan. The Nation quotes a few specimen passages and adds:

"To reproduce the effect of the less ornate lines of Greek poetry it is virtually necessary to heighten the tone, so to speak, by developing the metaphorical or emotional vocabulary; otherwise what is nervous and elegant in the original becomes flat and prosaic in the translation—such is the difference in the genius of the two languages. Dr. Way has not employed this art with uniform cunning—but neither has any one of his predecessors. Sophocles still awaits a translator."



The New York America, no doubt after a careful study of the subject, agrees with the Fortnightly Review that the Catholic Church has suffered enormous losses in this country. In a notice of the Official Catholic Directory for 1914, our esteemed contemporary (No. 264) says with refreshing candor:

"The sum total of our Catholic population, however, should of course be much greater than sixteen million. Suppose every Catholic who came to this country from Europe during the past three hundred years had kept the faith: suppose all their mar-

riages had been between Catholics; suppose all their children had been brought up Catholics; suppose this vast multitude had always mirrored forth in their lives the beauty of Catholic morality; suppose each and every one had burned with zeal for the spread of Catholic truth. If all these conditions had been fulfilled, would not the Catholic population of this country be nearer 30,000,000 now than 16,000,000? In the annual Catholic Directory, of course, there is never any record of the losses which the Church from the beginning has sustained in the United States. But the leakage has unquestionably been enormous."



The St. Paul Wanderer (No. 2423) aptly observes in a review of the Official Catholic Directory for 1914:

"There are in the United States at present 18,569 priests . . . of which number 4,864 belong to religious orders. In contemplating this fact one cannot but wonder at the shortsightedness and superficiality of non-Catholic fanatics and weak-kneed Catholics who are filled with horror if they hear of one, or even a dozen, in this large number who prove unworthy of their high calling. Take a group of nineteen thousand men from any other profession, ascertain how many of them are convicted of crime, and you will find that the percentage of unworthy or bad priests is extremely small in comparison with those in any other class—including Socialist editors."



The Official Catholic Directory for 1914 gives the number of boys and girls attending our Catholic parochial schools as 1,429,959, and that of the pupils, male and female, in our higher institutions of learning as 230,000. That is a remarkably low figure in a Catholic population of seventeen millions. It indicates grave neglect of duty on the part of thousands of Catholic parents and points to an important source of our much-deplored leakage.



A correspondent having been sent by his paper to Tours, availed himself of the occasion to visit the house in the Rue Royale where Balzac was born; and finding it tenanted by a dentist, had a decaying molar, which was troubling him, extracted there. In alluding to the circumstance in an article, he wrote: "I had a tooth drawn where Balzac cut his." An intelligent compositor fancied he detected an omission, and kindly resolved to supply it, so that on

publication the passage read: "I had a tooth drawn where Balzac cut his throat." It is not, however, always the fault of the compositor or proofreader, for some journalists are the despair of printers in the matter of handwriting and careless editing of "copy."

♦ ♦ ♦

"Roosevelt Finds Tribe of Unclothed Savages—In Unexplored Regions of Brazil—Kills Two." Thus ran the headlines over a dispatch recently printed in one of our daily papers. Fortunately for Mr. Roosevelt's reputation, the dispatch did not bear out the sanguinary implication of the heading. The "two" that the Colonel killed were, not unclothed savages, but tiger cats.

♦ ♦ ♦

The Sacred Heart Review (Vol. 51, No. 20) makes a good suggestion, viz.: that the Catholic Actors' Guild, recently organized, help to furnish "more exact information as to the real religious affiliations (if any) of actors and actresses whose names suggest their possession of the Catholic faith, and who quite frequently receive gushing notices from innocent Catholic editors."

♦ ♦ ♦

A reviewer in the Dial (No. 667) says of a certain class of books (those that pretend to give wise counsels for living), that they are avoided by people who do not care to expose themselves to the insult of complacent optimism that makes all things good because it sees all things with a comprehensive impunity to their real significance.

♦

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Under the above comprehensive title another hymn book has recently been added to the considerable number which has been offered to the public in the last few years. The collection contains *Asperges*

me, *Vidi aquam*, two masses and the *Requiem* mass taken from the Vatican Kyriale; the four antiphons and vespers for common feasts of the B. V. M., from the new Antiphonale, and a number of other Gregorian chants and motets selected from various sources. Strewn here and there throughout the collection are found some older or so-called traditional tunes. The rest of the 442 numbers consists for the most part of original compositions by more than forty composers.

In his capacity as member of the board of censors, as eminent a composer as Msgr. I. Mitterer, in a report on a group of two and three-part choruses for women's voices by August Wiltberger (Caecilien-Vereins-Katalog, No. 4069), takes occasion to remark: "The creation of a good hymn tune the present writer considers to be one of the most difficult tasks of the composer, and it requires a *particularly favorable hour* to produce even a single one which will arouse the people. But when it comes to a whole collection by the same author, one generally thinks himself happy if he find one or two among them which unite all the qualities of a truly good hymn tune." That some of the contributors to "The American Hymnal" (many of them are designated by initials) do not share Mitterer's view, is shown by the fact that B. M. J. has furnished no fewer than 57 numbers, while M. H. is a close second with 48 contributions. Others have been less prolific but hardly any of them agree with Mitterer.

While there is a number here and there which might pass, from a musical point of view, such as some by I. Müller, the collection as a whole, with the exception of the reproductions noted above, is a mass of musical and, in great part, literary trivialities, unworthy of performance in church, the school or the home, the productions of amateurs lacking every requisite which would fit them to act as composers or as guides in matters musical, either in our schools or in our churches. To go into particulars would be a well-nigh endless and quite superfluous undertaking. Any qualified person may convince himself of the truth of our estimate by examining the book. What hope is there that musical conditions in the churches of this country will reach a higher level, while productions like that under consideration continue to be sent forth, with high sanction, into our schools, to form the taste of the "Catholic youth of America"? It is urged that the book might be allowed to pass muster "when we bear in mind the actual musical taste of those to whom it is addressed," and that "it will be a long time before we can expect this country to rise to the ideal." But was not the famous *Motu proprio* issued by the Supreme Pontiff precisely for the purpose of eradicating the existing taste and creating one in accordance with the spirit of the Church and her liturgy? It certainly will be a long time before this country will "rise to the ideal," if hymn-books like "The American Catholic Hymnal" continue to obtain the approval of high authority.

JOSEPH OTTEN

LITERARY MISCELLANY

"Questions and Answers on the Catholic Church," by the Rev. A. B. Sharpe, M.A., is a British *pendant* to Fr. Conway's famous Question Box. It is, of course, adapted to English ideas and conditions, and, it seems to us, more thorough in its mode of treatment. The questions to which Father Sharpe has supplied telling answers, have all been actually propounded, most of them at missions or lectures to non-Catholics. The booklet is clearly printed and remarkably cheap—35 cts. net, paper. There is one thing Fr. Sharpe ought to do for a new edition, i. e., give references to Catholic Truth Society and other publications in which the subjects he discusses are treated more fully. (B. Herder.)



"A Guide to the United States for the Jewish Immigrant" has been published by Mr. John Foster Carr. Among the subjects on which information is given in this little handbook are: The immigration law, employment, aid societies, traveling, schools, government, climate, citizenship, health, savings banks, labor laws, and marriages, births, and deaths. The Jewish immigrant is strongly urged to go on the farm, and is provided with useful suggestions to this end. He is also advised to become a citizen, to adapt himself to the manners and customs of the American people, but also to remember that "the Jew is all the better American for being a good Jew." (New York: John Foster Carr, 241 Fifth Ave.)—JOHN A. RYAN, D.D.



With the publication of "Narratives of the Indian Wars, 1675-1699," edited by Dr. C. H. Lincoln, the series of Original Narratives of Early American History (Scribner; \$3 net) has attained the dignity of fourteen volumes. At least four more volumes are to appear; on the witchcraft persecutions, the insurrections of 1688, the early Northwest, and the early Southwest, bringing the number to eighteen. Further plans have not been announced. The present volume deals exclusively with the Indian wars in New England, a limitation in the subject-matter that might well have been noted on the title page, and covers in largest part that general Indian rising of 1675 and 1676, which is known as King Philip's War, but which involved a number of outlying outbreaks with which Philip had nothing to do. The last number in the volume and the longest narrative is Cotton Mather's "Decennium Luctuosum," or Sorrowful Decade, which was first issued in 1699, and in 1702 incorporated as a second edition in an appendix to the "Magnalia." This famous text covers the years from 1686 to 1699, and concerns the long-drawn-out and sanguinary struggle which the New England settlers carried on with the Abenake tribes in the territory of the present State of Maine. This conflict, here narrated in Mather's inflated and intricate style, lasted with but few breathing spells from the beginnings under Sir Edmund Andros in 1688 to the final settlement, made not in America, but in Europe, the peace of Ryswick, when Frontenac informed the Abenake that France would withdraw from the struggle.

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THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

The War in Europe

The disastrous war in Europe is the chief topic of discussion at present. In the words of His Eminence Cardinal Gibbons, who has recently returned from the other side of the Atlantic, "such a war is almost unfathomable in the misery and the suffering that must result from it. One cannot think of it without the deepest feelings of regret."

Needless to say, our Holy Pather Pope Pius X made every effort in his power to prevent the terrible catastrophe, but in vain. In an exhortation to the Catholics of the Universal Church, issued since and transmitted by the Catholic Press Association, he says:

"Our soul is torn with bitterest sorrow for the life of so many beloved people involved. We feel that this terrible and widespread conflict demands our paternal love and apostolic ministry, that we cause men's minds to be raised to Him from whom alone help can come—Christ, the Prince of Peace, the most potent mediator for men before God. Wherefore we exhort Catholics the world over to hasten to the throne of grace and mercy. First of all, as an example, let all the clergy, under the direction of their bishops, offer public prayers in their respective parishes, that God may take pity and remove, as soon as possible, the fearful tortures of war and mercifully inspire the rulers of the earth to thoughts of peace."

It is too early to comment on the causes of the war, and it would be entirely useless to speculate with regard to its probable outcome. So much unfortunately seems certain: With all Europe aflame, religion is sure to suffer. The Chicago New World pertinently recalls the alleged

prophecy of St. Malachy, according to which the successor of the "Ignis Ardens" is to look upon a "despoiled religion" (*Religio Depopulata*).



The Situation in Mexico

While the Mexican imbroglio seems likely to be disentangled without the armed intervention of this country, the prospects of the Church in that unfortunate country are anything but reassuring. We could not express our own opinion of the situation more tersely than is done in the subjoined clipping from Vol. 79, No. 6, of our esteemed contemporary, the "Ave Maria":

"The more one reads of the first-hand testimony of credible and authoritative witnesses, the more settled becomes one's conviction that, whoever wins the political victory that is to succeed the cessation of active warfare, the Catholics of Mexico are likely to be persecuted anew. Such military and political leaders as loom large in that distressful republic, are apparently inoculated with the anti-Catholic virus, and peace itself will scarcely spell happiness for the rank and file of the citizens. Mexico needs, and should receive, the assistance of the prayers of the Catholic world."



A Catholic "Home University"

The Denver Catholic Register has lately been pleading for some sort of Catholic home university or correspondence school for the instruction of those who are desirous of acquiring a systematic knowledge of the Catholic religion but lack the opportunity. The editors of the Catholic Encyclopedia have seized upon the idea and inform the public that they expect to establish "a Catholic Home University" as soon as the number of subscribers to that excellent reference work reaches 50,000—which will probably not be long, as the Knights of Columbus have undertaken to circulate a very considerable number of sets of the Encyclopedia at a greatly reduced price liberally granted by the publishers.

This "Home University" will use the Catholic Encyclopedia as its main text and will be conducted along the lines of the usual correspondence school.

"Courses of study in science, art, religion, and history will be provided in manuals especially prepared for this work by the erudite contributors to the Encyclopedia. A correspondence bureau will direct the use of these manuals and answer questions,

Lectures will supplement the manuals and correspondence, and gradually an entire body of literature will be developed by this movement, covering every field of human interest and endeavor. All that the intelligent man or woman should know, not only of the learning that is more commonly regarded as proper for the clergy, but also of that which appeals to the average man or woman—history, art, science, philosophy, literature, education, social science—all come within the scope of this university, as well as current events, and questions of the day with which every one is concerned—none more so than Catholics.”

We hope, with the Catholic Register, that the conductors of the new “Home University” will also regularly examine their students and reduce the study to a system, as is done by the International and other correspondence schools flourishing in this country.



Freemasonry's Hatred of the Church

A correspondent to the Southern Messenger calls attention to the fact that the late James D. Richardson, Sovereign Grand Inspector General of the Scottish Rite Masons of the Southern Jurisdiction, who died at Murfreesboro, Tenn., July 24, was “anti-Catholic, and in his last address to the lodges urged them to renewed hostility towards the Catholic Church.”

We are in a position to substantiate this latter charge from the published “Extracts from the Allocution of the Hon. James D. Richardson, Sov.: Grand Commander of the Supreme Council, 33°, of the A.: & A.: S.: R.: of Freemasonry, Southern Jurisdiction, U. S. A., Washington, D. C., October, 1913.” We quote:

“Masonry has set its face against that bold declaration from Rome, ‘that America shall be made Catholic’” (p. 6). The Roman Church “is not purely a church limiting itself to spiritual purposes and means, but is a political as well as a religious organization, interfering with the political affairs of the country, and assuming to dictate the political action of its members, what political opinion they shall entertain and how they shall vote on political questions” (p. 7). “The [Masonic] Order has grown everywhere despite the brutal bulls emanating from the Vatican. In our Republic the membership is increased until in the symbolic or Blue Lodges of Masonry there are now nearly a million and a half members, nearly two hundred thousand, of whom are enrolled in the Ancient and

Accepted Scottish Rite. This grand army of our Republic, together with the united membership of every Protestant church, and all patriotic Americans without regard to creed or society, are by common consent firmly and resolutely arrayed, as one band of brothers, against the avowed purposes of the Hierarchy of Rome to make America Catholic, and in resistance to the declaration of the present Pope Pius X in his efforts to enforce what he says is the duty of all Catholics, that is, to bend every energy, 'public, social and political,' toward making America 'the first Catholic nation in the world.' We have the right to summon, not only every Scottish Rite Mason, but every Protestant in religion, every true patriot and lover of his country, . . . who places the Constitution . . . above and paramount to the dogmatic and sometimes cruel and bloody edicts and bulls of the Papacy, to resist to the utmost the aggressiveness of the Roman Catholic Church." (pp. 11-12.)



The Society for the Propagation of the Faith

The annual report of "The Society for the Propagation of the Faith," published by the National American Office of the Society (627 Lexington Avenue, New York City), shows a gratifying increase in gifts devoted to the mission cause in the United States, of \$73,543.72 over the preceding year.

The total amount collected by the society in 1913 is \$1,622,996.61. France, as usual, leads the Catholic world in its contribution to the cause, having given \$590,191.87. The other countries that contributed the largest amounts come in the following order:

United States	\$440,004.31
Germany	201,457.19
Belgium	72,676.77
Italy	59,363.79
Argentine	50,615.46
Spain	33,044.33
Ireland	28,405.13
Switzerland	19,652.10
Chili	16,943.86
England	16,772.35

The Society for the Propagation of the Faith is far from being exclusively interested in foreign missions, for it extensively helps our home missions, which last year received over \$90,000.

It is gratifying to note that the total expenses of the

American branch office of the society amounted to less than 5% of the gross receipts.

This expenditure includes absolutely all the outlay occasioned by the carrying on of the work, viz.:

1. The salaries of two directors and nine assistants or helpers;
2. Office rent;
3. Office expenses (stationery, postage, expressage, furniture);
4. The printing of literature for advertising and organizing of the work (423,000 pieces of literature were distributed in 1913);
5. The publishing and mailing of two magazines: "The Annals of the Propagation of the Faith" and "Catholic Missions," whose aggregate circulation amounted to 352,000 copies in 1913;
6. The expenses of trips made in the interest of the work.

The Catholic Extension Society might profit by a careful study of the administration methods of the Society for the Propagation of the Faith. And it is further to be hoped that the ill-considered centralization scheme broached at the Boston Missionary Congress, and criticised at the time in a much-remarked contribution to this REVIEW, will be promptly relinquished.



Important Discoveries at Antioch

Sir William M. Ramsay, the archeologist, one of the foremost authorities on the travels of St. Paul and the archeological aspects of early Christianity, has written a letter to an American friend, in which he announces some important discoveries. We quote:

"We have found what I was in search of, viz., the Forum of Antioch in Pisidia. It remains to be excavated, but we have done enough to discover that it still is (apart from the effects of ruin and decay) very much as it was when St. Paul walked through it. It was put into its proper and complete form about 14 to 18 A. D. and retains that form amid its ruins. No later change of any consequence was made in it. There is practically nothing similar known in Corinth or Athens or Ephesus, compared with this Antiochian Forum. An inscription of great length, a sort of review of the life and exploits of Augustus, was engraved on the balustrade of the great staircase, sixty-six feet broad, which ascended to the Forum from the lower town. A large church (probably the Church of St. Paul) stood at the lower end of the street that leads up to this stairs and to the Forum. There is now no doubt that Antioch is the place whence further light on early Christian history is to be expected. It has already given us the two Quirinus inscriptions:

and the definite answer to many questions of Pauline history and about the Acts and the Epistles, is to be found in further excavation. This is the one place which holds out hope, and here we have an almost complete certainty that further knowledge will be discovered."



Latin Songs

That Latin is still, to a certain extent, a living language, even among non-Catholics in this country, is shown by the recent publication, by G. P. Putnam's Sons, New York, of a volume entitled "Latin Songs," compiled by C. S. Brown.

Here are nursery rhymes, such as "Twinkle, Twinkle, Little Star," translations of popular English and German lyrics, such as Longfellow's "Psalm of Life," "God Save the King," "The Watch on the Rhine"; odes by Catullus and Horace, and by post-classical Christian poets of the fourth century and later; medieval church hymns, such as "Stabat Mater" and "Veni Creator"; convivial and folk songs, Christmas carols, and Latin songs of the great English schools. All are set to music; eleven pages of it accompany Horace's ode "To Chloe." Those whom Latin has introduced to Greek are not forgotten: "The Lorelei" is given in German, Latin, and Greek; "The Good Comrade," in German and Greek; "The Rose in the Meadow," in Latin and Greek. So with Catullus' ode "To Lesbia"; it is given its original Greek, as penned by love-sick Sappho, six centuries before him.



A Cipher in Virgil's "Christian Pastorals"

There is something Christian in the spirit of Virgil's pastorals. Intuition, no less than the allegorical method, led the Church Fathers to find in the mysterious prophecy of the fourth Eclogue something akin to the Jewish hope and the Christian belief in the coming of the Messiah. That Virgil knew the book of Isaiah at first or second hand is a perfectly possible, but by no means necessary, supposition; we do not need it to account for the tender, brooding mysticism of the poem and its Messianic prospect of better things to come. There we had better let the matter rest. Not so Mr. Vincent A. Fitz Simon, M.D., who, in "The Ten

Christian Pastorals of Virgil" (Little & Ives), finds meanings that put the primitive exegesis of a Lactantius or a Fulgentius to the blush. The clue is a cipher, which we do not pretend to have mastered. A table of "allotropes" shows how, by the substitution of one letter for another, the word *locus*, for instance, by "straight reading gives *rogus, varus, occus, bolus, palus, fucus, cocus, garus, lucus,*" etc., while "transposition gives *pasco, posco, equus, aulus, lator, pluma, turba, credo,*" etc.

It would be a dull wit that could not, with such help, find all the articles of the Christian faith in the Eclogues, or, indeed, in any pagan work. The author discovered his cipher in Hesiod, corroborated it in Homer, and promises soon "The Christian Odes of Horace." We are not surprised that the Scholiasts and the Schoolmen knew the art, or that the writer of "Shakespeare's Plays" practiced it in his works.



THE CASE OF PAUL VON HOENSBROECH, EX-JESUIT

It is now nearly twenty-two years since Count Paul von Hoensbroech left the Jesuit order, of which he had been a member for fourteen years. During this long period he has become an unfortunate celebrity, mainly through his unceasing attacks not only upon the Society of Jesus, but upon the Catholic Church and her institutions. His writings against the society and the Church have been so numerous that he himself boastfully asserts, "an enumeration of my writings would be too extensive."

A remarkable fact concerning these onslaughts upon men who were once his brothers and with whom he shared the same religious observance, is that those attacked consistently maintained a charitable silence. Even friends of the Jesuits found it strange that in face of Hoensbroech's obvious perversions of facts and malicious misinterpretations of Jesuit rules and practices, the members of the order should not have taken up the cudgels in their own defense. This has now been done by one who was a member of the same communities in which Hoensbroech lived—Father

Robert v. Nostitz-Rieneck, S.J., in a brochure entitled, "Count Paul von Hoensbroech's Flight from the Church and His Order."*

It will be best to leave Father von Nostitz-Rieneck tell in his own words what led to the writing of this "apologia" for his order. He says: "There is nothing in the least revengeful in the title of this book. For Count von Hoensbroech himself speaks of his 'flight' from the order. . . . More than twenty years have since elapsed. In these two decades Von Hoensbroech has waged a bitter, unceasing war against the order and the Church by many writings and innumerable addresses. The Jesuits have maintained an unbroken silence towards their quondam brother, and have met none of his productions with a reply. They have thereby, without doubt, served the cause of religious peace."

To show the viciousness of Hoensbroech's attack—a viciousness, which even those who know little or nothing about "novitiate-life" can easily detect—the ex-Jesuit says that in the ascetic training of the order the Gospels "plays practically no part." What a malicious accusation against a system of spiritual upbringing, the very life and spirit of which are directly drawn from the Gospels!

The first two chapters of Fr. von Nostitz-Rieneck's brochure present an eloquent apology for the perennial truth and beauty of the Catholic "Weltanschauung," showing how the Christian conception of life stands solid and strong, no matter from what standpoint it be analyzed or attacked. There may be occasional shadows flitting across the bright light of the Catholic's faith, but such trials cannot rob the believing mind of an abiding trust in God, and of the peace that springs from hope in His eternal word. Nor can the achievements of historic criticism prevail against the eternal verity of Catholic belief. But Count Hoensbroech alleges that within him there went on a struggle between "better insight," which gradually came to him, and loyalty to former ideals, and that he capitulated at last to the deeper knowledge. One might therefore believe that intellectual honesty impelled him to leave the Church. In this case

*"Graf Paul von Hoensbroech's Flucht aus Kirche und Orden: was er verliess und verlor." 1913. Jos. Kösel, Kempten and Munich. 65 cts.

those interested in Count von Hoensbroech would be desirous of knowing why the foundations of faith no longer seemed firm to him, why another attitude towards his former creed seemed preferable, and especially what was the crushing evidence that the Catholic faith consists of empty formulas.

To all these legitimate questions no answer is given. Hoensbroech has much to say "about his moods and his personal antipathies. These self-revelations are richly supplemented by anecdotes and small talk." According to Hoensbroech's confessions, his religious doubts increased greatly during his course in theology. These years were spent at the scholasticate of the Jesuits at Ditton Hall, England. He describes his stay there as a veritable hell ("äusere und innere Hölle"). No one, says Fr. von Nostitz-Rieneck, "will look upon the disposition betrayed by such a confession as a fit one for the pursuit of theological studies. Such a heavy strain on the emotional life would rather check than promote love for theological learning."

Father von Nostitz-Rieneck made his course at the same place and under the same superior, and examines some of Hoensbroech's statements. Hoensbroech complained of the place as a wretched one on account of its location in the vicinity of chemical shops. Poisonous vapors and odors and an atmosphere blackened by the smoke of the factories surrounded him. On walks he could see only the miseries of factory life, etc. But other students thought that precisely this facility of noting the dark features of modern industrial life, at close range, was a splendid preparation for an apostolic career; the feeling of fellowship with the poor working classes, they regarded as a blessing and a salutary lesson in bearing patiently their own burdens. Moreover, says Fr. von Nostitz-Rieneck, "between the chemical factories and a diminished faith there is no nexus whatever; but there is indeed a psychologic nexus between a moody feeling, as if in hell, and a morose attitude toward one's surroundings, coupled with disgust for the bonds attaching one to them." And what about the "inner hell" for which painful state "the Jesuit Wiedenmann," his

superior, is accused of being responsible? The latter is characterized by Hoensbroech as "talkative, small, vengeful, suspicious, proud, cunning, false through and through—he had all the qualities of a superior apt to make life a torture to his subjects." Fr. von Nostitz-Rieneck's estimate of Wiedenmann differs *toto coelo* from Hoensbroech's: "Easy of access, large-minded, of noble disposition, extremely benignant, sympathetic, yes, very sympathetic, Wiedenmann possessed all the qualities apt to render the life of his subjects agreeable. Thus he appeared at the time to me and to my brethren of the order; thus the dear departed one remains in my memory. This is my testimony concerning him."

It is not hard to determine what value to give to the passionate utterances of a man who, after leaving the community of which he had been a member, could go so far as to besmirch the memory of men who were universally recognized as models of priestly virtue and character. But Hoensbroech was not content with pouring the vials of his wrath upon his former brethren in one or two passing sentences. He goes on: "The Jesuit Nix I hate; the Jesuit Wiedenmann does not merit this sentiment on account of his pitiable smallness and nothingness; he deserves contempt."

"A sad outbreak of wild passion which judges itself," rightly comments Father von Nostitz-Rieneck. "My brethren may have been right when they thought that *no answer* is the best reply to such utterances. What then, in reality, is that hell, after we have undertaken the painful task of examination? It is a superior who is regarded with aversion. What has this to do with the foundation of faith? Why, nothing at all. If a man were to become an anarchist because his superior seems ill-disposed towards him, would this be a change of faith owing to better insight, or rather to unrestrained feeling? If everyone to whom a superior seems unfriendly were to turn anarchist, the entire public service would, no doubt, speedily go to rack and ruin."

There are still other "reasons" which are alleged by Hoensbroech to have paved the way to his leaving the

order. The dogma of the Eucharist became a stumbling-block to him because it is a "mystery." He distinguishes between simple faith and the "terror of dogma." Of the simple faith he rightly says that "it transfigures the life of the Catholic Christian." For the dogma he finds hard words: "brutal, ethically-perverse, coarsely-sensuous, allied to anthropophagy," etc. But all his efforts to cast a slur upon the dogma by such polemics are vain. "Simple faith" and dogma do not thereby become different things. For it is precisely simple faith which believes, rejoices, and finds spiritual strength and uplift in dogma.

We are also told in the Count's Autobiography of other factors in his process of emancipation. Among them must be counted a period of study at Brussels and Berlin. At the former place he pretended to have found for the first time books which "judged the Church and the papacy from a rigidly scientific point of view." He contends that these volumes enlightened him. "One knows not," comments Father von Nostitz-Rieneck on this strange confession, "for what children this is written. Count von Hoensbroech had studied Civil and Canon Law at German universities and asks himself at the age of 38: 'What! the history of the popes also contains dark pages? The papacy can be judged not only from a Catholic, but also from a Protestant viewpoint? What an unforeseen revelation!' But could not the Count have informed himself on these dark pages from standard Catholic works, like those of Hergenröther and Baronius? Then Berlin is said to be very much responsible for his breaking with the Church. Harnack and Paulsen were not so much to blame—but Treitschke was the stumbling-block. Some ten or twelve lectures in which that German savant mainly stormed against all things 'Roman,' are credited by the Count with having made large breaches in his waning faith. But of still more decided influence than Treitschke's twelve lectures, was private study. 'Ranke and Gregorovius exposed the papacy.' 'Ranke! this sounds strange. It would have been advisable to read Macaulay's classic essay on Ranke's History of the Popes. Gregorovius! Mommsen's judgment

on Gregorovius should not have been overlooked."

Thus our critic riddles the strange assertions in which Hoensbroech's works abound. He shows the utter inconsistencies of Hoensbroech's reasonings with the opinions expressed by him when still a member of the Church, and how the attempts at explanation make his sad plight all the more pitiful, and his abandonment of Mother Church all the more inexplicable. How account, moreover, for his contradictory views concerning the order he abandoned? Shortly after leaving the society, Hoensbroech wrote: "The Jesuit Order is a wonderfully splendid institution; an organism of marvelous unity, vitality, and many-sided activity; its aims are the most comprehensive, and because directed by the aims of Christianity itself, they are the noblest, the loftiest, and worthy of enthusiasm and praise." But now he writes: "The spirit of the Jesuit Order is the spirit of domination, the spirit of deceit and falsehood, boundless self-seeking, the spirit of avarice for the wealth and possessions of men, and yet more for the control of their freedom and independence, the spirit of unreligion and of antagonism to Christianity."

It is apparent from these remarks that Hoensbroech deserves pity rather than reproach, prayers more than reprehension. May the prayers of his former friends prove helpful to him! Fr. von Nostitz-Rieneck's booklet is an interesting study of the typical career of those who have turned away from the faith which was theirs when their hearts had not yet been drawn into the devious paths of pride and error. But it is also, though only incidentally, an eloquent apology for the Church which continues her beneficent career unmindful of the persecution of nations and the defection of individuals, leading those of good will to the peace and certainty that she alone bestows upon all those who faithfully put their trust in her.



"Sam, I understand there's a schism in your church," said the jocular man to his colored servant.

"Kain't be, less'n somebody done made us a present of it, 'cause we done spent all ouah money foh a new ohgan."

CATHOLIC PRESS ACTIVITY IN SPAIN

It is gratifying to learn of the splendid social activity of our Spanish brethren at a time when we hear so much of the persecution of the Church in that country by Socialists and members of secret societies. In some phases of Catholic social work Spain can compare favorably even with Germany, where Catholic social work is so well organized. The Spanish bishops show a keen and intelligent interest in all movements for Christian social reform. In many dioceses they have inculcated upon seminarians the necessity of the study of sociology in connection with their theological studies.

One of the proofs of this new impetus given to social study and social activity, under the encouragement of ecclesiastical authority, is the new life and vigor that has been infused into most diocesan papers and the journals issued by theological schools. One of the latter is the well-edited journal "Ora et Labora," the organ of the "Section of Propaganda" of the Seminary of Seville. This is a monthly review, and is now in its eighth year. Its field of activity is stated to be catechetical instruction, social activity, and the encouragement of good reading. Each number contains a "pagina catequística."

The managers of this paper give an account of the methods by which they develop skill in writing, the "journalistic instinct," and a facility in presenting results of study and investigation in practical articles. They have instituted an "Academia Periodística," whose members receive weekly instruction in such timely subjects as "How to write for the press," "The making of a newspaper," etc. Each of the ten members, of which the academy is composed, receives a topic for investigation. One of the principal rules of the academy is that "no student is to attend the 'Certamen Semanal' (weekly literary contest) empty-handed." He must come with a short practical paper. "Ora et Labora" also contains essays, short stories, sketches, and practical hints for those who wish to devote themselves to some line of social service. There is no doubt

that this paper will do much to prepare efficient writers from the ranks of the seminarians.

Another evidence of the activity of the directors of "Ora et Labora" in the cause of Catholic social reform is the "Almanac of the Catholic Press," which contains practical suggestions for priests and laymen; in fact, for all who are taking part in the social apostolate. Besides the usual features of a well-edited Catholic almanac there are others bearing more directly upon the scope of "Ora et Labora"—Catholic social activity. There is, in the first place, an account of the social work directed by this journal, a description of its methods in arousing the social sense among the people of Spain, and an outline of what it has done in this respect by means of its special leaflets and brochures. The Almanac contains also the "Trabajos Premiados" (prize essays) written by seminary students for a literary contest open to the students of all Spanish seminaries.

A most interesting and timely section is the one devoted to the Catholic press. Here we see what excellent results have been achieved through the "Association of the Good Press," founded at Seville in 1899. In order to further this work it has been proposed to establish a central office, similar to that existing at Paris, whence periodicals, books, and reviews are to be issued. This section is followed by another still more interesting, containing a descriptive catalogue of the entire Catholic press of Spain. There is an alphabetical classification of all papers and journals, another according to place of publication, and a third based on the subject-matter, i. e., whether political, apologetic, scientific, etc.

From a leaflet published with the Almanac, we take the following data concerning the work accomplished by the "Centro Ora et Labora of the Seminary of Seville during the year 1913." It printed the Almanac of the Catholic Press, a volume of 256 pages, containing a catalogue of 600 Spanish Catholic publications, and more than 1,000 foreign works. It also published special lists of the titles and publishers of Catholic works, thus rendering an immense service to the cause of Catholic literature. It founded, with episcopal sanction, an academy of writers, which holds weekly meetings, and

whose first essays were published in the "Ora et Labora." During the entire academic year it maintained a Central Bureau to whose service more than twenty seminarians devoted part of their time every day. On the day of St. Isidore it celebrated in the Assembly Hall of the Seminary, the jubilee of the Catholic press, the Bishop of Lugo presiding. Shortly before the summer vacations it effected a reduction in subscription rates to leading Catholic magazines for the summer months. It enlarged the scope of catechetical instruction, introducing a special "page for catechists" in the afore-mentioned paper, and also invited seminarians from all Spain to assist at the Catechetical Congress at Valladolid. During the vacation months it published, besides the "Ora et Labora," another journal, "La Palestra," which contained the prize essays. During the entire year it maintained relations with ninety-five institutions, with about 1,000 publications, with hundreds of centers of propaganda, and more than 10,000 individual workers. It also had communication with twenty principal foreign centers and with a hundred publications outside of Spain. Finally it obtained a large success by means of its "Sixth Contest in Composition." The subjects proposed were forty in number (journalistic, catechetical, scientific, literary, and social); one hundred prizes were offered; 645 essays were presented, 206 more than in the preceding year.

This outline of the social activity of our Catholic brethren in Spain not only shows us that the ancient Faith of that country is producing work for the glory of the Church and the uplift of the people; it also teaches what large results can be accomplished by means of unity, mutual good will, and system—three factors which, if always accompanying our efforts for social amelioration, would invariably achieve similar success.

ALBERT MUNTSCHE, S.J.

A curious dictum of Ruskin is recorded in the recently published *Reminiscences* of Mr. Henry Holiday. Ruskin declined to reissue his volume "Sheepfolds" on account of the religious views expressed therein. "The fact is," he said, "I was brought up to the Protestant faith, and consequently knew nothing whatever about Christianity."

THE FABLE OF THE FEMALE POPE

In the May issue of "The Month" (No. 599) Father Herbert Thurston, S.J., gives a summary of an article on Pope Joan from the "Dictionnaire Apologétique de la Foi Catholique." The article is by the Abbé F. Vernet, Professor in the Catholic University of Lyons, who, Fr. Thurston says, "has skilfully put the coping stone upon a famous essay of Döllinger, once the last word of historical criticism, but now somewhat out of date."

The fable of the female Pope is traced to seven sources: (1) the "Liber Pontificalis," into which the story has been interpollated (see Duchesne, "Lib. Pont." ii, p. xxvi); (2) the Chronicle of Marianus Scotus, about 1080, the genuine text of which makes no reference to Joan (see "Monumenta Germaniæ Hist.," SS. v, p. 550); (3) the Chronicle of Sigeburt of Gembloux, about 1105, in which the mention of Pope Joan, which occurs in the *editio princeps*, can be found in no MS. (*ibid.* vi, p. 340 n); (4) the Chronicle of Otto of Freisingen, about 1146, in regard to which there is no MS. authority for the reference to Pope Joan (*ibid.* xx, p. 229); (5) one relatively late MS. of the Chronicle of Richard of Poitiers, apparently copied from Martinus Polonus, to whom the wide popularity of the fable in later times is due; (6) Godfrey of Viterbo, about 1186, the older MSS. of whose chronicle contain no reference to Joan (*ibid.* xxvi, p. 78); and Gervase of Tilbury, about 1214, the late MSS. of whose chronicle, which alone contain the Joan entry, simply copy Martinus Polonus (*ibid.* xxvii, pp. 359 sq.).

Whence it appears that the original source of the fable is the contemporary "Liber Pontificalis," which is variously attributed to Anastasius Bibliothecarius or Pandulphus. But already Dr. Harding, writing against Jewel in 1565, pointed out that "in the margin of Pandulphus this fable is put in between Leo IV and Benedict III, written in a hand far different from the old characters of that ancient book, added by some man of later times." (Jewel's Works, Parker Society, vol. iv, p. 648.) There is only one manuscript (Vaticanus 3762) known

to contain this insertion, and the page has been published in facsimile by Msgr. Duchesne in his edition of the "Liber Pontificalis," vol. ii, Preface, p. xxiv. The addition consists merely of a copy of the fable as told by Martinus Polonus (Martin of Troppau), in his Chronicle, which was written about 1250, or nearly four hundred years after the death of the alleged female pope. It may even be considered doubtful whether Martin is himself responsible, as the fable is said not to occur in the manuscripts of the third and last redaction, which the author took in hand about the year 1268. "Evidently," says Fr. Thurston, "the element of extravagance and coarseness in the Pope Joan fable appealed to the medieval imagination, and copyists of a later date, who are troubled with few scruples on the ground of textual accuracy, considered it a pity that in any general history this spicy incident should not find a place. Thus the story makes its appearance in one or more copies of all the following chronicles [see list above], though it is practically certain in each case that the original text contained no reference to it."

More interesting than the propagation of the fable is its origin. The Abbé Vernet finds the explanations hazarded by various writers from the days of Bellarmine and Baronius down to a recent article by Tomassetti "quite extravagant and improbable." His own opinion is that, "in those terrible days of the tenth century, when under a succession of popes who bore the name of John, from John X to John XIII, the destinies of Rome were really swayed by Theodora, wife of Theophylact, and by her two daughters, Marozia and Theodora, the gibe must often have been upon men's lips that the real pope was a woman." This, he thinks, "would alone have been sufficient to give rise to the myth of a female pope," and he finds confirmation in the name Joan or Johanna, which is the natural feminine of John, as well as in the fact that the fabulous Joan is supposed to have been intruded between a Leo and a Benedict, just as, at the time of the troubled pontificate of John XII, a Benedict was elected to succeed him on his death in 964, while he had previously been in conflict with a Leo chosen at St. Peter's in a council convoked by the Emperor

Otho. (See Mann, "Lives of the Popes," vol. iv, pp. 260 sq.)

Fr. Thurston is not satisfied with this explanation. He thinks "a more definite nucleus for the evolution of such a myth "is provided by the occurrence at an earlier date of a story that a woman had been patriarch of Constantinople. Stories of this kind have always a tendency to gravitate towards the centers of supreme interest. Then, there were two familiar objects in Rome which gave the fable point and definiteness: the statue of a woman with a child (presumably representing Juno suckling Hercules) which stood in a narrow street on the way to the Lateran, with the letters P. P. P. P. P. inscribed on the pedestal, which were interpreted by the unscientific antiquaries of the thirteenth century as yielding the hexameter line:

Papa Pater Patrum Papisse Pandito Partum,

or something of that sort; and the *sedes stercorata*, a marble bench on which the pope took his seat for the first time and which was later confused with two other perforated marble seats also employed in the ceremony of installation and which had apparently at one time been used in an ancient Roman *thermae* or bathing establishment.



SOME AMERICAN HISTORIES

We students of a generation ago had not much choice when we came to study the history of our native country. The only "standard works" on the subject were those of Bancroft and Hildreth. There were some others of worth, but none as comprehensive or half as well known. Bancroft's work ended with the adoption of the Constitution, Hildreth's with the administration of John Quincy Adams. Our older readers know that we for one never admired Bancroft. He saw everything from the point of view of an exaggerated patriotism and in all and over all the doings of American politicians, the directing hand of Providence. Hildreth never achieved much popularity because he was an intense Federalist and tended to worship the Constitution. Neither of these historians looked

very far beneath the surface of things. Hardly anything other than the glory of war and the pomp of power was considered worthy of notice.

The present generation have a number of good histories to choose from, both general and particular. They can begin their study with such admirable handbooks as Albert Bushnell Hart's "Essentials in American History," widen their outlook by means of such larger manuals as Carl Russell Fish's "The Development of American Nationality" (both published by the American Book Co.), then take up Fiske or Rhodes or Schouler or McMaster and the special works of Parkman, Thwaites, Eggleston, Henry Adams, Lodge, Lowry, Bandelier, Tyler, Foster, Roosevelt, and many others, not to speak of a number of admirable "source books," such as Hart's "Contemporaries," Levermore's "Forerunners and Competitors of the Pilgrims and Puritans" (see this REVIEW, Vol. 21, No. 6, p. 187), etc.

Schouler's "History of the United States of America under the Constitution" (Dodd, Mead & Co.) was recently completed. The REVIEW (Vol. 21, No. 4, pp. 118 sq.) has already informed its readers of the contents of the eighth and concluding volume, and of the general character of the work.

Meanwhile Prof. John Bach McMaster, whose "History of the People of the United States" began to appear thirty years ago, has issued a seventh and final volume on the Reconstruction Period (D. Appleton & Co.). McMaster set out with a plan similar to that of Johannes Janssen when he undertook to write the history of the German nation since the close of the Middle Ages. "Instead of confining himself to the generals and warriors in the foreground, he proposed to bring out the people in the background." His mistake was, perhaps, that he relied too largely on the newspapers, and played the part of a photographer rather than that of an interpreter, though his volumes read interestingly enough. Social conditions and economic activities play a large part especially in his last volume, but the author makes it clear—which some other writers do not!—that negro slavery, while it was the dominating issue,

was by no means the only interest of the American people during the period dealt with.

We may remark in this connection that President Woodrow Wilson's "History of the American People" (Harper & Bros.) is a philosophical essay rather than a history proper. Nor is it nearly as extensive a work as one might be led to think from the advertisements or seeing it on the booksellers' shelves. The five bulky volumes could be easily compressed into one, at least so far as the text is concerned.

From the Catholic point of view, we regret to say there is no adequate history of the United States, either large or small. Here is a splendid field open for Catholic scholars.

❖

NOTES AND GLEANINGS

Apropos of Mr. Roosevelt's retirement from the editorial staff of the Outlook, the Manchester Guardian calls attention to the fact that the redoubtable Colonel never was an editor in the real sense of the term.

"Wide as is the American usage of the word editor, it did not properly apply to Mr. Roosevelt, who, on going out of office, became attached to the New York Outlook as its principal and very highly paid contributor. He was called contributing editor, a term unknown to us, and new in America, and provocative of many jests among Mr. Roosevelt's journalistic friends and opponents. Readers of that lively paper, the New York Sun, for example, will have remarked that letters from private correspondents go under the heading 'From Our Contributing Editors,' a standing gibe at Dr. Lyman Abbott's celebrated coadjutor."

♦ ♦ ♦

Hard things are said about the magazines, but none, surely, worse than this: "I always read the advertisements first. They're the best part of the magazine." It was related with much delight, a few years ago, that Mr. Kipling reproved a friend for sending him a periodical from which all the advertisements had been cut. "I can write stories myself," said he, implying with frightful mock-modesty that it took heaven-born genius, far beyond that of the author of "The Courting of Dinah Shadd," to compose

advertisements. The thing has passed into current speech. It is a compliment "over the left," indeed. For American magazine advertising, as the *New York Nation* recently pointed out, is almost universally characterized by lack of attraction and bad taste. Excepting a few notable instances, the advertisements are repellant rather than attractive.



The *Monitor*, official organ of the Archdiocese of San Francisco, in its Vol. 56, No. 10, echoes the cry of Catholic school books for Catholic children that has so often resounded in the pages of the FORTNIGHTLY REVIEW. We quote part of an editorial article:

"Are the geographies and readers, for instance, that are put into the hands of our children Catholic—or merely 'neutral'? Dr. Condé B. Pallen, managing editor of the *Catholic Encyclopedia*, in a recent discussion on school books, very truly observed, concerning a certain kind of geography used in some of our schools: 'The neutral geography is a source of bane; it poisons the mind by its emasculated impartiality. Just read the neutral geography when it comes to describe Catholic countries and people. Take South America, for instance; the impression gathered from the neutral geographies is that the people of South America (who are Catholics) are degraded, superstitious, vicious, benighted. Your neutral geography does not say because they are Catholics; but the inference is plain. Well, the supposed facts are not facts, and the plain inference is a plain lie; yet this is the kind of geography which in many instances is put into the hands of our Catholic children.'



Says the *New York Sun* (July 29):

"Church unity may still be far away, as the Rev. Dr. F. B. Meyer, who is secretary of the committee working to bring the Protestant sects in England together, says. But there can be no doubt that many of the old barriers of bigotry and prejudice have been lowered, if not pulled down. All religious bodies are closer to one another today than ever before in the world's history, in charity, in good will and in community of aim. There are few today who in their hearts condemn their fellows to eternal penalties because of differences of definition or ceremony."

In view of the anti-Catholic wave that is sweeping the United States at present, this sounds like cruel mockery.



It may be doubted whether making desertion, as it were, a venial sin will increase efficiency or improve discipline

in our navy. In the eyes of a trained seaman desertion is an unpardonable offense, second only to mutiny in its heinousness. If any enlisted man who is dissatisfied with his duty, or who resents a rebuke or who dislikes his superior may take French leave without fear of consequences, it will not be easy to keep crews together. Certainly the officers will be put in the position of coddling and petting the men to keep them in good humor. In the long run nothing could be more destructive. The navy is a stern service and cannot be run like a boarding school. Rigid discipline and serious penalties for its violation are the indispensable conditions of success.



The latest contribution to the "twilight sleep" discussion is a letter from Dr. Krönig, of Freiburg, one of the doctors so warmly praised in the article in the June McClure's (see our No. 15). Dr. Krönig says *inter alia* (see the Literary Digest, No. 1267):

"To the authoress of the article in question, which appeared in McClure's Magazine, the desired material was refused by the clinic. Thereupon she purchased the same on her own account. The photographs, too, were used without the knowledge and without the permission of the clinic. Our energetic protest against the article, which was laid before us in manuscript form, was in vain, because the matter was already in the press. Whoever knows my clinic will grant that it is not the custom there to approve popular publications of such a sort. With respect to the many errors in fact, I can only call attention to the many scientific publications which have, in the past, come from my clinic about the same question."



A new liturgical review has been established by the Benedictines of Praglia and Finalpia in Italy. It appears six times a year, and bears the name *Rivista Liturgica*. The main object of its editors is to explain the sacred liturgy of the Church, and to show its beauty and loveliness.



Whatever one may think of the advisability of agitating for woman suffrage, there can be no dispute about the right, nay, the duty, of Catholic women to make an enlightened

and a conscientious use of the right to vote when it is once granted. The Archbishop of San Francisco says in a recent official circular to his clergy:

"In California woman's suffrage is now an accomplished fact. Women ought not, therefore, to permit their traditional love for the virtues of the home, their innate dignity and becoming reserve to prevent them from discharging the first of civic obligations. Therefore, advise our new electors to register, that they may be at all times prepared to give their services in making California a model state, and of handing down to the children that come after them a tradition of righteousness and of unselfish patriotism."



The Outlook (Vol. 107, No. 10), in reviewing "The Real Billy Sunday," by E. P. Brown, D.D. (New York: Fleming H. Revell Co., \$1), says:

"Whatever the curious would like to know of the whirlwind evangelist and his family is related, even to his neckties and his shaving himself with a poor razor. His campaigns and their success in winning a quarter of a million converts are put on record with unimpeachable testimony, with specimens of his sermons and his epigrammatic sayings. The only point of reticence is the evangelist's philanthropic use of the great total of the free-will offerings poured into his hands."



The Christian Science church has one of the most powerful daily papers in America. The Mormon church controls two in Salt Lake City. The Catholic church does not have even one in America, outside those printed in foreign tongues. Why?—Colorado Catholic, Vol. 9, No. 51.

Because the English-speaking Catholics of this country are stone-blind with regard to the crying need of a Catholic daily press. For this condition of affairs, which bodes ill for the future, the leaders are largely to blame.



The Colorado Catholic (Vol. 9, No. 51) has evolved a new plan to win converts. Our contemporary suggests that a society be formed to prepare a lucid explanation of the Catholic faith, arranging it like studies in a correspondence school, two lessons on each leaflet. Advertise in the leading magazines and offer to send these lessons periodically free of charge, in unmarked envelopes.

"We believe that 10,000 converts a year could be gained by

such a plan. The only reason why Protestants do not flock into the Catholic church is that they do not know her doctrines. Her teachings are so logical that the average person of clean morals who looks into them is compelled to accept them. It would take a small-sized fortune to finance such a plan annually. But it also takes small-sized fortunes to run other great missionary and charity endeavors of the Catholic church in America."

This suggestion is not without merit, though it is manifestly false to say that "the only reason why Protestants do not flock into the Catholic church is that they do not know her doctrines." There are many other reasons besides ignorance. (See Chronicle and Comment.)



William A. Pinkerton, of the famous detective agency, told a convention of police chiefs recently that he regarded moving pictures, in their depiction of the underworld, as among the most insidious suggesters of evil in the country today, especially in their effect on boys.



The Ave Maria and the Nord-Amerika call the attention of Catholics to the fact that it is a violation of the general rules of the Roman Index to read such anti-religious papers as the Menace. Do Catholics read the Menace?



The Church Progress calls for testamentary bequests in favor of the Catholic press. The idea is no less excellent because it was previously advocated by this REVIEW. It has seemed to us for many years that unless we get an endowed Catholic press we shall not have any Catholic press at all, at least not one worthy of the cause. In the course of the past twenty-five years the Catholic press in the United States has been losing ground. The Church Progress itself is an example in point: it was prosperous at one time; now it is scarcely self-supporting.



We notice that the Knights of Columbus are beginning to heed the advice we have given them so often and so persistently. "A precedent was established by the K. of C. at Waterville, Minn.," says the Catholic Columbian (Vol. 39,

No. 32), "when the fourth degree obligation of the society was submitted in full to the district court by William J. McGinley, of New York, custodian of ceremonies for the order. As a result the jury found A. M. and G. E. Morrison of the Mankato Journal guilty of criminal libel against E. M. Lawless of the Waterville Sentinel," whom they had charged with taking a treasonable oath. Let the order publish all its secret oaths and obligations and these calumnies will cease. A Catholic secret society, as we have always contended, has no *raison d'être* and in the long run is sure to do more harm than good.

LETTER TO THE EDITOR

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

The criticism of Rev. Theodore Van Eyck, in the Fortnightly Review of June 15th, on the article, of Rev. T. F. Coakley, D.D., which appeared recently in "America," shows that the critic missed the mark entirely. Rev. Father Van Eyck writes:

"On page 103 the grand total of Catholic immigrants from 1820 to 1910 is given as 6,998,317."

Dr. Coakley does not make this statement at all. Here are his very words:

"The United States Census gives the number of persons of foreign birth in this country at every decennial census period since 1820. We know the countries from which they came. We know the percentage of Catholics in those countries. Estimating on that basis, the additions to the church through persons of foreign birth at the end of each census period, were as follows: "

Then we have a table giving the number of persons to be added at the end of every census period to the foreign born population of the Catholic Church in the United States at the end of the preceding period.

1820-1830	12,000
1830-1840	212,220
1840-1850	888,374
1850-1860	1,041,752
1860-1870	728,501
1870-1880	556,357
1880-1890	1,284,802
1890-1900	713,112
1900-1910	1,561,199
Total	6,998,317

This table is evidently compiled from the statistics of immigra-

tion and the census reports of the United States, and takes into account the deduction by death and emigration in the total number of Catholics of foreign birth, and gives the figures by which the actual living foreign born population of the Catholic Church in the United States is to be increased at the end of each decade, from 1820 to 1910.

Out of the total of about 28,000,000 immigrants that came to the United States between 1820 and 1910, approximately 15,000,000 were Catholics; and as death and emigration reduced the 28,000,000 to 13,000,000 in 1910, so death and emigration reduced the total Catholic immigration during the same period from 15,000,000 to less than 7,000,000 in 1910.

Dr. Coakley's immigrants may have been a "healthy lot," as Father Van Eyck says, or they may have been an unhealthy lot; but healthy or unhealthy, Dr. Coakley does not "figure that they live forever," and had Father Van Eyck read the article in "America" more carefully, he would not have made the mistake of representing the figures that were given to show "additions to the church through persons of foreign birth at the end of each census period" from 1820 to 1910, as though those figures were given to indicate the grand total of Catholic immigration during the same period.

Father Van Eyck is scarcely less unfair in his other comments on Dr. Coakley's article. In that article it is clearly admitted that there has been a loss from the Catholic body, but it is claimed that there have been large gains through conversions to the Church in this country, and that the converts and the larger birth-rate among Catholics have made up for the losses; so that if by immigration and natural increase there should have been, as Bishop Canevin stated, about 18,500,000 Catholics in the United States in 1910, and we could account for that number by enumerating all the Italians, Belgians, French, Spanish, and so forth, who were counted as Catholics among the immigrants, it could not be said that the leakage has been enormous, and it is altogether absurd and false to say that the Catholic population in the United States by immigration and natural increase since 1820 ought to amount to more than 30,000,000 at the present day.

I beg to conclude by quoting a few sentences of Dr. Coakley's article in "America":

"There are no statistics of immigration that give any foundation for the assertion that the Catholic population of the United States should be thirty millions. Unless it can be proven that there has been an increase of at least ten millions by conversions, those who assert that we should have thirty millions of Catholics must produce proof stronger than their own prejudices to establish their claims. The truth is that in no country

of Europe has the Catholic Church had so few losses, compared with its gains in the last hundred years, as in the United States. If there had been no immigration at all since 1820, the increase of the Catholic Church in this country would be, in every decade, at least ten per cent higher than the increase of the non-Catholic population. . . . While the Catholic population had multiplied ninety times, the non-Catholic population had increased less than nine times."

"Immigration will not altogether account for the rapid increase of Catholics; only a birth rate in every decade five or six per cent higher than the birth rate among non-Catholics will account for it. The total Catholic increment by persons of foreign birth and their descendants in the last hundred years, estimated by the proportion of Catholics in the country from which the immigrants come, increased decade by decade by the ordinary natural increase of the population of the United States and reduced by the ordinary death rate would give a Catholic increment of less than twelve millions."

CHARLES G. ENGEL

306 Western Reserve Building,
Cleveland, Ohio.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have not supplied this useful information.]

ENGLISH

- Schlachter, Rev. Godfrey, C.F.P.S. *The Forbidden Fruit, or Mixed Marriages.* New and Revised Edition. 32 pp. Pamphlet, Collegeville, Ind.: St. Joseph's Printing Office. 1914. 5 cts., \$1.75 per 100.
- Doyle, Rev. Wm., S.J. *Synopsis of the Rubrics and Ceremonies of Holy Mass.* 24 pp. in stiff card-board covers. Benziger Bros. 1914. 15 cts., net.
- Shell, S. Jones and Smith *Discuss Socialism.* 46 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. Pamphlet.
- Rigge, Rev. Wm. F., S.J. *Astronomical Panoramic Views from a City Observatory.* 11 pp. 8vo. (Reprint from "Popular Astronomy"). Pamphlet.
- Erors, Rev. Fr. X., S.J. (Tr. by Elizabeth Ruf.) *A Modern Crusade for an Old Cause. The Mission Work Among the Heathens.* 62 pp. 16mo. Techny, Ill.: Mission Press of the Society of the Divine Word. Pamphlet. 15 cts.
- Jones, Herbert. *Altar Flowers and How to Grow Them. A Concise Handbook on the Selection and Culture of White Flowers for the Service of the Church. With Additional Notes on the Most Suitable Red Species and Varieties.* xix & 107 pp. 12mo. Benziger Bros. 1914. 90 cts., net.
- Cox, V. Rev. Charles, O.M.I. *Sweet Sacrament Divine. Daily and Other Devotions for Holy Communion.* x & 96 pp., prayer-book size. Benziger Bros. 1914. 35 cts., net.
- Lasance, Rev. F. X. *Prayer-Book for Religious. A Complete Manual of Prayers and Devotions for the Use of the Members of all Religious Communities.* New, Revised Edition. xiv & 1200 pp. 16mo. Benziger Bros. 1914.
- Geiermann, Rev. P., C.S.S.R. *Constitutions of the Friends of Jesus and Mary. A Rule of Life for Devout Catholics.* 24 pp., vest-pocket size. Benziger Bros. 1914. 15 cts.
- Gatterer, Rev. M., S.J., and Krus, Rev. F., S.J. (Tr. by Rev. J. B. Cule-

- mans.) *The Theory and Practice of the Catechism.* 410 pp. Svo. Fr. Pustet & Co. 1914. \$1.75 net.
- Binns, Harold. *Outlines of the World's Literature.* With 80 Portraits. xii & 482 pp. 8vo. B. Herder. 1914. \$2.25 net.
- Germanus of St. Stanislaus, Rev. (Tr. by Rev. A. M. O'Sullivan, O.S.B.) *The Life of the Servant of God Gemma Galgani, an Italian Maiden of Lucca.* With an Introduction by Cardinal Gasquet. xxxii & 450 pp. Svo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1914. \$1.80, net.
- Barrett, Rev. Michael, O.S.B. *Footprints of the Ancient Scottish Church.* xi & 264 pp. Svo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1914. \$1.80 net.
- Haile, Martin. *An Elizabethan Cardinal.* William Allen. xix & 388 pp. Svo. London: Isaac Pitman & Sons; St. Louis, Mo.: B. Herder. 1914. \$6 net.
- Gibbs, Philip. *The New Man. A Portrait Study of the Latest Type.* 255 pp. 12 mo. London: Isaac Pitman & Sons; St. Louis, Mo.: B. Herder. 1914. \$1 net.
- Nist, Rev. James. (Tr. by Rev. F. Girardey, C.S.S.R.) *Private First Communion Instructions for Little Children.* iv & 151 pp. 12mo. B. Herder. 1914. 60 cts., net.
- Hannon, Rev. Wm. B. *Leaves from the Note-Book of a Missionary.* xi & 235 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 75 cts., net.
- Thomson, John. *Francis Thompson, the Preston-Born Poet.* 120 pp. 12mo. London: Simpkin, Marshall, Hamilton, Kent & Co.; St. Louis, Mo.: B. Herder. Second Edition, 1913. 90 cts., net.
- Forbes, F. A. *St. Catherine of Siena. (Standard-Bearers of the Faith. A Series of Lives of the Saints for Children.)* Illustrated. 123 pp. 16mo. London: James Brodie & Co.; St. Louis, Mo.: B. Herder. 30 cts., net.
- Forbes, F. A. *The Life of Saint Columba.* (Same series as above.) Illustrated. 126 pp. 16mo. Same publishers. 30 cts., net.
- The Catholic Library. London: Manresa Press; St. Louis, Mo.: B. Herder. Of this series we have recently received the following additional volumes: No. 7: *The Holy Mass, Vol. II*, by the Rev. Herbert Lucas, S.J. No. 8: *The Ven. Robert Southwell's Triumphs Over Death*, edited by J. W. Trotman. No. 9: *Parish Life under Queen Elizabeth*, by W. P. M. Kennedy. No. 10: *The Religious Poems of Richard Crashaw, with an Introductory Study* by R. A. Eric Shepherd. No. 11: *S. Bernardino, the People's Preacher*, by Maisie Ward. No. 12: *Lourdes*, by the V. Rev. Msgr. R. H. Benson. No. 13: *The Question of Miracles*, by the Rev. G. H. Joyce, S.J. Price per volume, 30 cts., net.

FICTION

- Robin, E. G. *Perilous Seas.* vii & 350 pp. 12mo. Benziger Bros. 1914. \$1.25 net.
- Groves, Freda M. *My Lady Rosia.* viii & 302 pp. 12mo. Benziger Bros. 1914. \$1.25, net.
- Kendal, Theodora. Ed. by Philip Inglethorpe. *The Inglethorpe Chronicles; or, Manners and Morals.* vi & 209 pp. 12mo. Benziger Bros. 1914. 75 cts., net.
- Bolanden, Konrad von. *Landesgötter und Hexen. Deutsches Kulturbild aus dem sechszehnten Jahrhundert.* 272 pp. 16mo. Fr. Pustet & Co. 1914. 60 cts.

GERMAN

- Schumacher, H. Prof. *Christus in seiner Präexistenz und Kenose nach Phil. 2. 5-8. I. Teil: Historische Untersuchung.* xxxi & 236 pp. large 8vo. Rome: Pontificio Istituto Biblico. L. 4.50. (Orders to be sent to M. Bretschneider, Via del Tritone N. 60, Rome, Italy.)
- Sinthern, Rev. P. S.J. *Im Dienste der Himmelskönigin-Vorträge und Skizzen für Marianische Kongregationen.* xi & 296 pp. 12mo. B. Herder. 1914. \$1.10, net.
- Sträter, Aug., S.J. *Die Vertreibung der Jesuiten aus Deutschland im Jahre 1872.* (116 Ergänzungsheft zu den „Stimmen aus Maria-Laach.“) 94 pp. 8vo. B. Herder. 1914. 45 cts., net. Paper.
- Pesch, Chr., S.J. *Zur neuern Literatur über Nestorius; Kneller, K. A., S.J. Der hl. Cyprilian und das Kennzeichen der Kirche.* (115 Ergänzungsheft zu den „Stimmen aus Maria-Laach.“) 71 pp. 8vo. B. Herder. 1914. 50 cts., net. Paper.
- Hurter, Hugo, S.J. *Entwürfe zu Herz-Jesu-Predigten. (Drei Zyklus.) V-VII.* 139 pp. 8vo. Fr. Pustet & Co. 1914. 60 cts.
- Weber, Rev. P. J. *Kurz gefasste Chronik und Geschichte der St. Niko-*

laus Gemeinde, zu Aurora, Illinois. Zum Andenken an das goldene Jubiläum derselben vom 18. bis 25. Mai 1913. 154 pp. 8vo., illustrated. Vermeersch, Arthur, S.J. Tr. by Dr. A. Sleumer. Die Toleranz. xxvi & 334 pp. 8vo. B. Herder. 1914. \$1.25, net.

Plassmann, Dr. Jos. Jahrbuch der Naturwissenschaften 1913-1914. Mit 96 Bildern Auf 10 Tafeln und im Text. xviii & 445 pp. large 8vo. B. Herder. 1914. \$2.20, net.

FRENCH

Nicoulaud, Chs. Les Idées Maçonniques au Convent de 1913. 50 pp. large 8vo. Paris: Bureaux de la Revue Internationale des Sociétés Secrètes, 96, Boulevard Maiesherbes. 1914. 1 franc. Paper.

Nicoulaud, Chs. Épisode Antimaçonnique. 251 pp. - 12mo. Same publishers. 1914. 3 fr. 50. Paper.

ITALIAN

Elenco Alfabetico delle Pubblicazioni Periodiche esistenti nelle Biblioteche di Roma e Relative a Scienze Morali, Storiche, Filologiche, Belle Arti, ecc. Con Saggio di Indice Sistemático per quelle dedicate a Discipline Theologiche, Bibliche e Orientalistiche. xvi & 406 pp. large 8vo. Rome: Pontificio Istituto Biblico. 1914. L. 6.50. Paper.

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THE FORTNIGHTLY REVIEW

VOL. XXI, No. 17. SEPTEMBER 1, 1914.

CHRONICLE AND COMMENT

Death of Pius X

His Holiness Pope Pius X passed away rather unexpectedly, August 20. He had been ill for some time, though to all appearances not seriously. The outbreak of the great European war grieved him terribly and no doubt hastened his demise. His last official communication to the Catholic world was the pathetic exhortation quoted on the first page of our August 15 issue:

"Our soul is torn with bitterest sorrow for the life of so many beloved people involved. We feel that this terrible and widespread conflict demands our paternal love and apostolic ministry, that we cause men's minds to be raised to Him from whom alone help can come—Christ, the Prince of Peace, the most potent mediator for men before God. Wherefore we exhort Catholics the world over to hasten to the throne of grace and mercy. First of all, as an example, let all the clergy, under the direction of their bishops, offer public prayers in their respective parishes, that God may take pity and remove, as soon as possible, the fearful tortures of war and mercifully inspire the rulers of the earth to thoughts of peace."

The Pontiff's passing away, as Archbishop Ireland has pointed out, is dramatic in its setting.

"The occasion could not have been better chosen to show forth what is meant by the Roman pontificate, what power there is in a personality to command the attention of the vast family of men and of nations. A tremendous war is being waged, filling the eyes of men, whether by the grandeur of the clashings or the awful import of its consequences, as never before in the course of history. In the midst of all an aged man dies in Rome, and for the moment the world pauses in its wonderings and expectations to rivet attention upon the Eternal City—on the silent, death-clasped figure of Pius X."

The first encyclical issued by Pius X contained a declaration of policy in the following terms: "In bearing the

pontifical office, our one purpose is *to restore all things in Christ.*" It seems from the telegraphic reports that the italicized words were also his last. The determination they express, certainly runs all through his life, and no one can justly complain that the Pontiff failed to carry out his promise during the eleven years of his busy pontificate. Revival of the primitive practice of frequent Communion, the restoration of the ecclesiastical chant in the purest form at present accessible, research on Scriptural questions and revision of the Latin text itself of Holy Writ, the maintenance of sound doctrine by a resolute campaign against the errors of Modernism, an overhauling of the whole *corpus* of Canon Law, vigorous legislation upon matrimonial subjects, regulations affecting the secular clergy and the internal administration of the great religious orders, the reconstruction of seminary courses, and much more that cannot be recalled within the brief space of this notice, has either been completed or at least inaugurated. And as if all this were not a sufficient output, the indefatigable Pontiff laid hands upon that thorny puzzle, Breviary reform, and while it was not granted to him to finish this work, he at least succeeded in putting it under way, "in a manner bold, clever, and by God's help decisive," as Msgr. Batiffol has described it.

Personally Pius X was a saintly man of lovable character, who will be gratefully remembered by all faithful Catholics and by many non-Catholics who had an opportunity to make his acquaintance or observe his official career. *R. I. P.*



Mexico and the Masons

Speaking at the corner-stone laying of a Masonic temple in Washington, the other week, Vice-President Marshall said that he was proud of his Masonic membership, "proud of the fact that I am called brother by thousands of fellow members."

Which moves the San Francisco Monitor (Vol. 56, No. 12) to call upon Mr. Marshall to express his opinion of his brother Masons in Mexico.

"We know, of course, that personally the Vice-President must repudiate with abhorrence the bloody deeds perpetrated by Masons in

Mexico. What we would like to hear is, how can such things be tolerated without protest by American Masons?"

This question, as a writer in the same paper (Mr. J. M. Doyle) points out, is most pertinent in view of two facts: (1) priests are being killed and driven out, churches profaned, schools broken up and their teachers executed or exiled by the Masonic leaders of the Mexican revolution and their apprenticed subordinates; (2) our American Masons, who, according to the World Almanac for 1914, "are in full affiliation with the Grand Lodges of . . . Mexico," have never said one word in protest against these outrages committed by their brother members in Mexico.

Mr. Doyle appeals to American Masons "to use their good offices in rebuking and restraining the intolerance of their brothers in Mexico." But we fear this appeal will prove vain. Freemasonry is always and everywhere essentially anti-Catholic.



A New Poland?

Much might be said, in the interest of justice, good feeling, and European peace, for the creation of a new Poland as a "buffer state." It would be a nice question for the historian whether Germany or Austria or Russia ever really gained anything by the partition of Poland. They acquired populations which have, indeed, submitted to their rule, because nothing else could be done, but have submitted sullenly. There has been the least possible assimilation. Russia has steadily suppressed and punished its Polish subjects. In Prussia the Germans and Poles have got on very badly together. Open-eyed Germans, especially of the Catholic Center Party, have admitted that the problem of making the two races live together in harmony was almost insoluble. It has been a not uncommon opinion of Germans, not of the official class, that it might be a good thing if, some day, the Poles could be left to themselves again and erected into some sort of independent border state—we would have said "neutralized," but for the fate of Belgium and Luxemburg. The possibility of such a thing as the outcome of the war is at least made to seem, by the Czar's recent proclamation promising autonomy, not wholly a dream.

Meanwhile, in view of their past experience of Russian

government, the Poles must be excused if they wait a while before believing in the Czar's newfound enthusiasm for a free and united Poland.



Catholic Losses in England

At the beginning of this year, Father Wright, of Preston, published some startling calculations as to the extent of the annual "leakage" in England. Though at pains to avoid an exaggerated estimate, he was obliged to conclude that of the children who leave the elementary schools every year, upwards of 15,000 desert the Church, simply because they get beyond the reach of Catholic influence before their faith is robust enough to withstand attack.

On this appalling state of things the Month (No. 602) comments as follows:

"What wonder that, in spite of a large and constant accession of converts, our numbers remain practically stationary. Our first duty is surely to keep what we have got, yet from one cause or another, for every single convert we make we lose nearly two born Catholics. Father Wright's paper is not merely alarmist: it contains a thoroughly well-considered scheme for remedying this terrible evil, one that is easily applicable, not only to British conditions, but to those that obtain everywhere. In essence it consists in securing that an organized band of earnest and competent Catholics should look to the general welfare of every child on quitting school, in such a way that no one in any parish should be charged with more than three or four. It is personal service on behalf of Christ's little ones—the most practical form of Christianity—that is called for. Happily, we gather that Father Wright's paper will presently be issued as a C. T. S. pamphlet, when we trust that the 'After-Care Society' scheme, already successfully established at Preston, will be taken up all over the country."

In America, where conditions are probably as bad as, if not worse than, in England, the fact seems not yet to have come to the Catholic consciousness.



Industrial Slavery in the Black Hills

Under this heading the Central Bureau of the Catholic Central Society has recently issued a bulletin prepared by one of its representatives who went to Lead, S. D., to attend the public hearings by the U. S. Commission on Industrial Rela-

tions as to industrial conditions existing in the Black Hills, which were first brought to general notice by Bishop Busch.

The testimony before the commission, supplemented by the investigations of the Bureau's special representative, disclosed a peculiar situation. While the working conditions in the mines are good, and the miners well cared for materially, the Homestake Mining Co. dominates the city of Lead, whose inhabitants, one and all, are but "well-fed subordinates completely at the mercy of the superintendent of the mine, who has been vested with absolute power by the Company's directors."

The facts disclosed show, in the words of the Central Bureau's bulletin, that "the Catholic people of this country should exert their influence to restrict the power of such great corporations as the Homestake Mining Co. and that they should vigorously enter into a campaign for Sunday observance and the passage of legislation providing for one day's rest in seven. Such legislation is at present in force in New York State and has recently been declared constitutional for the second time in the Niagara County Court. The trouble with many of our Catholics, however, shown also in this investigation, is that they abandon their principles when these come in conflict with their economic interests. Some of the tools of the Homestake Mining Co. are Catholics, who have shown their bitter enmity to the Bishop throughout this trouble. Catholics in this country should cease to compromise with the 'time spirit' and it would be better by far for both themselves and for the commonwealth."



REMINISCENCES OF RALPH WALDO EMERSON

The last two volumes have recently appeared of "Emerson's Journals" (Houghton Mifflin Co.). Like the preceding eight, these volumes are "a pot pourri of ideas—ideas on the weather, science, poetry, turtles, Shakespeare-and-Bacon, drink, stars, slavery, horse training, Henry James, magic, tobacco, railroads, cold baths, life, death, love, and immortality." Never, in the words of Mr. Joyce Kilmer,

whom we are quoting (*N. Y. Times Review of Books*, Apr. 12). "never have pages been packed so full of striking and unrelated thoughts."

There you have a good characterization of the Sage of Concord's so-called philosophy—a pot pourri of striking and unrelated thoughts.

There are many diverting and some touching passages scattered through these Journals. Thus, in one place, Emerson copies Whipple's witty but forgotten remark that Walt Whitman, the author of "Leaves of Grass," had every leaf but the fig leaf. It is not surprising to be told that Dante was regarded by Emerson as "a man to put in a museum, but not in your house."

There is something tragic in the occasional glimpses which Emerson gives of his passionate struggles after knowledge. He feels deeply, it is evident, the pathos of this story:

"I. T. Williams told me that the last time he saw Albert H. Tracy he told him that when he and Cass were in Congress they became very intimate and spent their time in conversation on the immortality of the soul, and other intellectual questions, and cared for little else. When he left Congress they parted, and though Mr. Cass passed through Buffalo twice, he did not come near him, and he never saw him again until twenty-five years afterward. They saw each other through open doors at a distance, in a great party at the President's House in Washington. Slowly they advanced toward each other as they could, and at last met, said nothing, but shook hands long and cordially. At last Cass said: 'Any light, Tracy?' 'None,' answered Tracy; and then said: 'Any light, Cass?' 'None,' replied he. They looked in each other's eyes, gave one shake more each to the hand he held, and thus parted for the last time."

This anecdote Emerson tells sympathetically. But when Isaac T. Hecker, who had been Thoreau's intimate friend and a member of the Brook Farm Community, came to see him and to present certain newly acquired (Catholic!) opinions on "the immortality of the soul and other intellectual questions," Emerson sent him away, he tells in his journal, with scant ceremony.

A FIRST-CENTURY RITUAL

Under the title "L'Eucharistia, Canon Primitif de la Messe," Dom Paul Cagin two years ago edited what he believed to be the primitive canon of the Mass. The critics were so much taken by surprise that they have scarcely yet ventured to pronounce an opinion on his sensational thesis.

Now comes Professor Theodore Schermann with an ancient text which he claims to be the ritual used by the Roman Church at the beginning of the first century in conferring holy orders. ("Ein Weiheritus der römischen Kirche am Schluss des 1. Jahrhunderts. Herausgehoben von Theodor Schermann." München-Leipzig: Walhalla-Verlag. 1913. M. 4.)

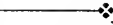
Like Dom Cagin's, Schermann's text is not a new discovery, but taken from the Latin version of the Egyptian Church Ordinance discovered by E. Hauler at Verona and edited in 1900 at Leipzig. ("Disdascalie Apostolorum Fragmenta Veronensia Latina.")

The most important part of this ritual are the rubrics and prayers prescribed for the three degrees of the priesthood. If they are really, as Schermann contends, the work of St. Clement of Rome, we have direct proof of the exercise within sixty years after the death of Our Lord of such distinctively "Catholic" functions as the Roman primacy, the forgiveness of sins, the celebration of the Holy Eucharist by ordained priests, the blessing of sacramentals, etc.

Dr. Schermann marshals a stately phalanx of arguments, both internal and external, in support of his thesis. Does he really prove it? Fr. J. B. Umberg, S.J., in a review of the book in the "Stimmen aus Maria-Laach" (Vol. 87, No. 1), concludes, after a careful scrutiny of the whole argument, that while the demonstration is not absolutely convincing, it deserves serious consideration. The chief objection to which it is open may be put into the brief question: Was it possible for the functions of different church officials to be so precisely differentiated as early as the first century? Of course, if Dom Cagin is right in asserting that the Eucharistic liturgy

of the Egyptian Church Ordinance dates from the same early period. Dr. Schermann's thesis will appear far more probable.

We sincerely hope that Dr. Schermann will succeed in proving his thesis beyond peradventure, for it would definitively dispose of the objection, so popular among modern Protestants and infidels, that Catholicism owes its existence to the play of Hellenic influences upon the Gospel.



THE CAUSE OF CHURCH MUSIC REFORM

We find the following news item in Vol. 17, No. 8, of the Hartford Catholic Transcript:

"The first American Congress of Catholic Organists and Choir-masters and those interested in the cause of sacred music has recently been held at Cliff Haven, N. Y. The United States, Canada and Mexico were represented at the congress, which had for one of its chief objects the promotion of the *Motu proprio* of Pope Pius X., dated November 22, 1903. The congress discussed some practical plans for the betterment of the present condition of ecclesiastical music on this continent, and it is much to be hoped that the discussions will bring about sorely needed reforms."

The readers of this REVIEW, which agitated the cause of Church music reform long before the publication of the famous *Motu proprio*, and has devoted special efforts to it since, need not be reminded how opportune the above-mentioned movement is, and how necessary it is to adopt "practical plans" for the betterment of the present lamentable condition of affairs, on which such a cautious and conservative journal as the Jesuit "America" commented only the other week (issue of Aug. 15) in these strong terms:

"More than ten years have passed since the Holy Father issued his *Motu proprio* on the reform of Church music. The plan of reform there outlined has met with indifference in some quarters, and in others has been checked by an exaggerated idea of the difficulty of putting it into effect. Abuses grow stronger with time and claim more than the veneration reserved for respectable old age. Changes have come slowly. Organists, too, and choir-masters sometimes have queer ideas about the music that best befits an ecclesiastical function. Only a few years ago a Papal Delegate accompanied by two metropolitans and several bishops was greeted on his solemn entry into a church by the festive strains of Mendelssohn's Wedding March. Church music has gone so far astray that many of our musical directors, not to speak of

the clergy, must divest themselves of their old ideas on the subject before they can enter into the spirit of the reform proposed by the Holy Father."

The "America" is somewhat more hopeful in the matter than we are. But whether its expectations be realized in the near future or not, we trust our contemporary will continue to fight the good fight, until Pope Pius X. and the law of the Church have won a decisive victory over the "autocrats of the organ loft" and their clerical and lay allies here in America.



THE MONROE DOCTRINE IN A NEW LIGHT

What is known as the Monroe Doctrine was formulated by John Quincy Adams, then a member of Congress, at the behest of President Monroe, and by him inserted in his famous "Fifty-Four Forty or Fight" message. The passage reads as follows:

"The American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by European powers. . . . We should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power, we have not interfered and shall not interfere. But with the governments who have declared their independence, and maintained it, and whose independence we have, on great consideration, and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling, in any other manner, their destiny, by any European Power, in any other light than as the manifestation of an unfriendly disposition towards the United States."

Colonization was an entirely different thing in 1823 from what it is now. The "colony" was in the European conception what it had been in the days of Athens—a dependency of, and an adjunct to, the Mother State. The character of the colonization problem has wholly changed, and that portion of President Monroe's message which relates to colonization is now practically obsolete.

In framing the second part of the passage quoted, Mr. Adams probably had in mind a family of American States under the hegemony or leadership of the United States. But as one of his own descendants, Mr. Charles Francis Adams, recently pointed out in a remarkable address delivered before

the American Society of International Law, at Washington (reported in substance by the N. Y. Evening Post of April 25), "so far as existing conditions on the two American continents are concerned, the hegemonic application of the Monroe Doctrine is . . . out of the question. Racial limitations bar the way."

There is, however, another interpretation of the Doctrine which threatens to make trouble. Mr. Charles Francis Adams refers to it as "Mommsen's Law," because it was enunciated with brutal frankness by that famous historian in his *History of Rome* (Vol. V, Ch. 8), as follows:

"By virtue of the law, that a people which has grown into a state absorbs its neighbors who are in political nonage, and a civilized people absorbs its neighbors who are in intellectual nonage—by virtue of this law, which is as universally valid and as much a law of nature as the law of gravity—the Italian nation (the only one in antiquity which was able to combine a superior political development and a superior civilization, though it presented the latter only in an imperfect and external manner) was entitled to reduce to subjection the Greek states of the East which were ripe for destruction, and to dispossess the peoples of lower grades of culture in the West—Libyans, Iberians, Celts, Germans—by means of its settlers; just as England with equal right has in Asia reduced to subjection a civilization of rival standing but politically impotent, and in America and Australia has marked and ennobled, and still continues to mark and ennoble, extensive barbarian countries with the impress of its nationality."

When this passage was written, the framer of the Monroe Doctrine was already in his grave. But Mr. Charles Francis Adams thinks that John Quincy Adams had Mommsen's Law clearly in mind when he enunciated the doctrine contained in the message of 1823. Both hegemony and Mommsen's Law were distinctly present in the enunciation of the Monroe Doctrine, and they are still operative, only that the United States, as the now dominant American world-power, has taken the place of Europe. Recently the thing has masqueraded as "Benevolent Assimilation" or "Sphere of Influence." Secretary Olney laid down the principle that the United States is "practically sovereign on this continent and that its fiat is law upon the subject to which it confines its interposition." To clear away the oracular obscurity of this utterance, President Roosevelt, in 1904, declared that "the adherence of the United States to the Monroe Doctrine may force the United States.

. . . in flagrant cases of wrongdoing or impotence, to the exercise of an international police power."

In view of all this we heartily agree with Mr. Charles Francis Adams when he says:

"With the law of Hegemonic Limitation and Mommsen's Law, 'that two-handed engine, at the door,' is it not desirable that the still so-called Monroe Doctrine should at this juncture receive further and thoughtful consideration? National self-complacency is a weakness from which even we are not altogether exempt; and in the American family circle Benevolent Assimilation may, after all, be looked upon as only a euphemistic form of Nutritive Deglutition. The mask removed, may not Mommsen's Law, in all its nakedness, stand revealed?"

THE CHURCH IN SOUTH AMERICA

The official position of the Church in the ten republics of South America is summed up by a writer in the Month (No. 602) as follows:

Argentina—The Constitution declares that the Catholic religion is that of the nation. The State must protect it though it does not hold the position of a State-endowed Church. The President and Vice-President must be Catholics by profession. (Nevertheless only secular education is given in the State schools.)

Bolivia—The Catholic religion is declared to be that of the nation, but other forms of worship are tolerated. A small grant of a few hundred dollars a year is made towards the support of the seminaries and the Indian missions.

Brazil—Separation of Church and State decreed on the proclamation of the Republic in 1889. But "the Government left to the Church all religious buildings, and their properties and income. The Catholic Church is perfectly free; religious Orders are allowed and are prosperous. All but about 100,000 of the population are Catholics."*

Chili—"The Catholic religion is maintained by the State, but according to the Constitution all religions are respected and protected."

Colombia—"The religion of the nation is Roman Cathol-

* "Statesman's Year Book, 1914." The other passages in this summary, marked with inverted commas, are also quotations from the "Year Book." Its information has a semi-official character, as it is produced with the co-operation of the governments of the various countries referred to.

icism. . . . other forms of religion being permitted, so long as their exercise is 'not contrary to Christian morals nor to the law.' . . . Nearly all the secondary schools maintained or assisted by the nation are entrusted to religious corporations of the Catholic Church."

Ecuador—"The Church of the Republic, according to the Constitution, is the Roman Catholic. . . . Its income, in substitution for tithes, is annually provided for in the estimates. In 1904 a law was passed and promulgated placing the Church and its property under the control of the State, and forbidding the foundation of new orders, or the entrance of foreign religious communities into the country. All members of the episcopate are required to be Ecuadorian citizens. Civil marriages are obligatory in accordance with regulations prescribed by the law of December, 1902."

Paraguay—"The Roman Catholic religion is the established religion of the State, but the free exercise of other religions is permitted. . . . The law of civil marriage was introduced in 1898."

Peru—The Catholic Church is that of the nation. "By the terms of the Constitution there exists absolute political but not religious freedom, the fourth article of the Constitution prohibiting the public exercise of any religion but the Roman Catholic, which is declared the religion of the State. But practically there is a certain amount of tolerance, there being Anglican churches and missionary schools in Callao, Lima, Arequipa and Cuzco. On October 3, 1913, however, both chambers agreed so to amend Article 4 of the Constitution as to grant full religious liberty. Before the amendment can become law it must be passed by another Congress. The churches and convents are the property of the State. The State pays about £16,000 annually for the purposes of public worship."

Uruguay—"The Roman Catholic is the State religion, but there is complete toleration."

Venezuela—"The Roman Catholic is the State religion, but there is complete toleration of all others."

In Venezuela—as in Ecuador—the Government has attempted to assert a right of vexatious interference in ecclesiastical matters. But as a rule a South American Republic,

while recognizing Catholicity as the religion of the people, does not give the Church the position of an Establishment, and thus its independence of state control is secured. In some cases a small contribution is made from the budget to the support of the seminaries and of the Indian missions. The sum is nowhere a large one. The Church in South America is supported directly by the people. Only in Chili is any large part of the expense of maintaining the churches and clergy paid by the State.

Only a few months ago the Legislative Congress of Colombia decreed that the Eucharistic Congress held in the capital, Bogota, should be a national celebration, and that it should be commemorated by a monument with an inscription setting forth that the nation thanked God for its peace and prosperity, and through its elected representatives "rendered homage, adoration and grateful thanksgiving to our Redeemer, Jesus Christ, in the august mystery of the Eucharist." The resolution was unanimously voted by the legislature. Proposed by the Prime Minister, it was seconded by Señor Mejia, who had in past years been the leader of the Masonic anti-Catholic party. After alluding to this, he said:

"But I have learned that God is the very base of the social edifice, and I proclaim today, before this assembly of the most distinguished men of my country, that Christ lives, Christ reigns, Christ triumphs. As I once resolutely championed the cause of atheism, so will I henceforth acknowledge the faith of Christ, and with all the power of my being do I now and forever profess it."

An incident like this is a concrete proof of the progress of the great revival that is making the Southern Continent Catholic, not in profession only, but in solid reality.



THE MAIN BARRIER TO FREQUENT COMMUNION

The Rev. Father R. Fullerton, writing in No. 557 of the Irish Theological Record, puts the truth in regard to confession in its relation to holy Communion even more strongly than it has been stated in the FORTNIGHTLY REVIEW. He says:

With regard to the first condition, the state of grace, the rule laid down by Dr. Antoni, whose work, "Vain Fears,"

etc., has the approbation and special blessing of the Pope, is very simple and very clear, and will be found of the utmost practical service for persons dealing with this question of frequent Communion; it is this: "Never communicate without confessing beforehand, if you are certain, that is, if you can swear to being in a state of mortal sin." In other words, you can continue going to Communion every day, unless you are prepared to swear that you committed mortal sin since your last good confession. There is nothing more important than this—some clear, definite rule, to guide the faithful in regard to the state of grace and the need of Confession. We know that it is false notions about Confession that constitute the main barrier which prevents people from receiving Holy Communion frequently and even daily. Old prejudices die hard; and it is no easy matter to get it into people's heads that Confession need not have any necessary connection with Communion; that it is only necessary *if* they have committed mortal sin since their last confession.

It is very strange how well-instructed persons imagine, in their own case at any rate, that they must go to Confession every time they wish to receive Holy Communion; and it is stranger still, how some people accuse themselves *in tribunali* of not going to Communion after their last confession—when they could not, for some reason or other. The main task which confronts us—and it is not nearly so easy as it might appear—is, to separate from one another in the minds of the people, the two sacraments of Penance and the Eucharist. Penance is only hypothetically necessary for Holy Communion. If what is "most earnestly desired by Christ Our Lord and the Catholic Church," is put into practice, viz., frequent and daily Communion, then Penance as a preparation for Holy Communion becomes the exception, and a comparatively rare exception at that, and not by any means the rule. This must be clearly and distinctly made known and be understood, first of all; in other words, to put it boldly and briefly at once, you must preach down Penance if you wish to preach up this "most earnest desire of Christ and the Catholic Church."

I shall not be understood, I am sure, as depreciating in any way the sacrament of Penance, which conveys to the souls

of sinners the saving and sanctifying Blood of Jesus Christ. The necessity for the sacrament of Penance is in no danger of being lost sight of. But where Penance stands in the way of Holy Communion, it must be firmly set aside; and it is certain that nothing keeps people, who are in a state of grace, from frequent and daily Communion so much as wrong notions about Confession and vain fears about the state of grace.

It can never be strongly enough insisted upon, that all the faithful, irrespective of age or state, are invited and exhorted by Our Lord Himself, speaking through the mouth of the person who represents Him on earth, to receive Holy Communion every day, unless, as Dr. Antoni teaches, with papal approval, they can swear that they have been guilty of mortal sin since their last confession. That is practically the whole doctrine regarding frequent and daily Communion. It is very simple, plain and straight.



NOTES AND GLEANINGS



The authorities of the Horace Mann School of Teachers College, Columbia University, long conspicuous among co-educational institutions, have recently abandoned co-education. The reason given is that "the radically different aims and ideals of the two sexes can be better studied and guided separately."



The discovery that noise is not a necessity may turn out to be one of the great achievements of the twentieth century. A number of our cities have begun a campaign for greater quiet. The point mainly insisted upon is the bad effect of noise upon the schools. A local committee in Indianapolis declares that 85 per cent of the noises in the neighborhood of school buildings can be abated, and suggests the creation of "zones of quiet," the repaving of streets with noise-absorbing material, the location of school buildings with reference to immunity from disturbance. As soon as we care as much about doing away with unnecessary noise as we care about the things for

the sake of which we endure the noise, our cities will be revolutionized.



Speaking before an assembly of English Catholics not long ago, the Bishop of Northampton said:

"When the causes of leakage are under consideration, I give as my unhesitating opinion that the outstanding cause is the decay of parental responsibility and parental control; and when we begin to look for remedies, I assert emphatically that we shall make small progress until we have restored the Catholic atmosphere of the home."



It is to be hoped that Andy Carnegie's Peace Palace will not be blown up by one of the mighty armies now engaged in the death struggle in Europe.



We heartily congratulate our highly esteemed confrère, the Rev. H. J. Heuser, upon the acquisition of the Rev. Dr. Wm. Turner, of the Catholic University, as editor of the Ecclesiastical Review. Dr. Turner is both learned and practical and possesses the temper of a true scholar. We have no doubt the Ecclesiastical Review will continue to flourish under his direction as it did for so many years under its venerable founder, whom advancing age and ill-health have unfortunately compelled to relinquish editorial control. The Church in America owes a debt of gratitude to Dr. Heuser.



Little Holland has twenty Catholic daily newspapers. We English-speaking Catholics of the United States, far more numerous and wealthy, have *none!*



Mixed marriages are a bane everywhere. Thus the Irish Theological Quarterly (No. 35), speaking of the Protestant districts of Holland, says: "Unfortunately, . . . mixed marriages are only too common, and, as elsewhere, they inflict a great injury on the Church."



We don't think it is true, as some of our contemporaries assert, that American Masons as a body condemn the Menace. Individual Masons do—some, perhaps, because they really disapprove its aims, but the majority, no doubt, for the reason

that the tactics of the Aurora publication are altogether beneath contempt.



It may interest some of our readers to learn that Armstrong Springs, the well-known Arkansas health resort, has been reopened under the control of the Rev. Father T. J. Griffin, of the Little Rock Diocese.



The latest secret society that has come to our notice is the "Exalted Order of Big Dogs," which recently held its fourth "Annual Conclave" in Des Moines, Ia. Its branches are called Kennels, its administrative council, the Royal Kennel. In connection with their annual meeting the Big Dogs quite appropriately hold a "Bone Fest." As we find this information in Vol. 13, No. 10, of the "International Musician," which is the "Official Organ of the American Federation of Musicians," we presume the Exalted Order of Big Dogs is an association of musicians. *Cave canes!*



The latest quarterly bulletin of the Catholic Educational Association (Vol. X, No. 4) is devoted to an address by Brother J. B. Nichol, S.M., of Brooklyn, on "Present-Day Tendencies in Education." The tendencies noted are: to redistribute the time allotments for elementary and secondary studies; to centralize control both in city and rural schools; to supervise more closely the immediate processes of education in the class-room; to place sex hygiene on the school programme (this particular tendency is now fortunately on the wane); and to provide vocational training. This last-mentioned demand, Brother Nichol says, gives rise to difficult problems. The criterion for judging all new tendencies and demands, he rightly insists, should not be individual or class considerations, but the true religious interests of the child, the family, and the Church.



It will be well to take the reports about monstrous brutalities committed on the European battle-fields with a large grain of salt. Crimes there will be, of course, as there were plenty by Americans in uniform, both North and South, from 1861 to 1865. War loosens all the evil

passions. But, with the possible exception of the Russians, the soldiers engaged in this gigantic conflict are more or less cultured Christians; and rumors of brutality are always rife in war. Did not our own Admiral Sampson accuse the Spanish of mutilating the American dead in Cuba, in 1898, and subsequently have to apologize and withdraw the charge as utterly unfounded?



The newly-founded Baltimore Catholic Review is worrying how to get Catholic papers into non-Catholic homes. "We have a worry nearer home," comments the older and wiser Newark Monitor (Vol. 15, No. 32), "that of getting our Catholic papers into our *Catholic* homes. When we have accomplished this we shall feel that the leaven will spread until the whole mass is leavened."



It is announced, on seemingly good authority, that the records of the Holy Office are at present being arranged with a view to throwing them open, in a restricted way, to the use of competent scholars. This is good news, that must rejoice the hearts of many others besides Dr. Ludwig von Pastor, "the historian of the popes," who as late as 1912 made another strong plea for the opening of these archives, in the introduction to his brochure "Allgemeine Dekrete der Römischen Inquisition aus den Jahren 1555-1597" (Herder. 40 cts., net), in which (p. 4), by the way, he quotes approvingly some remarks made on the subject by the FORTNIGHTLY REVIEW, 1910, p. 24. We sincerely hope the archives of the Inquisition will be opened with as few restrictions as possible, at least to men of such approved orthodoxy and probity of character as Dr. von Pastor.



Mr. Frank Spearman, the Catholic novelist, who was a Freemason as well as a Protestant before his conversion, is quoted as saying: "From the Masonic side of the question in my case, there was no reason that I could see why I could not belong to the Church and to the [Masonic] order."

Which simply proves, either that Mr. Spearman was never more than a "knife and fork" Mason, or that Masonry

never had his real sympathy and allegiance. *Vide* our "Study in American Freemasonry." B. Herder, *passim*.



"A Study in American Freemasonry," by the way, in an authorized French translation, has duly run its course in La Revue Internationale des Sociétés Secrètes, of Paris, and if the war does not interfere, will appear in book form before long.



The Syracuse Catholic Sun some time ago announced (Vol. 21, No. 46) that a number of Catholic men and women in New York had organized a "Bureau of Catholic Information," whose principal objects were: first, to prevent the use of the name "Catholic" for purposes not approved by the ecclesiastical authorities, such as charity balls, etc., and second, to keep the public informed as to the character and record of those men in public life who are known to depend in a measure on their real or supposed influence with Catholics. Both these objects are praiseworthy and necessary; but if the new Bureau has done anything noteworthy towards attaining them, so far, we regret to say we have not heard of the fact.



The controversy with regard to the alleged anti-Catholic bias of the Associated Press news service is not yet at an end. As is well known, Archbishop Ireland and several other prominent representatives of the Church have pooh-poohed the charge. But there is one thing even the warmest admirers of Mr. Melville Stone and his wonderful agency cannot deny: The Associated Press has never been at pains to contradict false or damaging statements, even when it was chiefly responsible for the divulgence of them.



Father Ernest R. Hull, S.J., points out in his paper, the Bombay Examiner, that the addition of "D.D." or the prefix "Doctor" to the names of archbishops or bishops is neither necessary nor in conformity with the best usage. "Dr." does not of itself indicate any sacred dignity or office,

but is merely an honorary title acquired *ipso facto* by the elevation to the episcopacy.



This is the kind of "war news" our newspapers are liberally dispensing at present :

(Name of place struck out), August 22.—Your correspondent reached this place (I am not permitted to tell where it is) last night. I immediately went out (I am not permitted to say which way from town) and saw (I am forbidden to tell what I saw). There is no question but the (struck out) are winning. They have taken (struck out, struck out, struck out, struck out) one after the other, and are now before (I am not permitted to tell where they are). This morning, looking out of the hotel window, I plainly saw (I am forbidden to say what, but I saw it none the less plainly). Tonight I will try to get to (I am forbidden to say where) but you may rest assured that I will try none the less hard to get there. You say you want news. Wait until I get home. I have news that will stagger humanity. Be patient, and try to imagine from what is here cut out some part of the stupendous drama now in progress. (Clark McAdam.)

That is the shape *genuine* "news" takes; the rest is mostly "faked." No wonder newspaper readers are going mad.



The Ladies' Home Journal deals at some length in its September number with the scopolamine method of painless childbirth. Mrs. H. Rion Ver Beck, who was delegated by the editor to make a personal investigation of the method at the famous Frauenklinik of Freiburg, is enthusiastic about it and concludes her paper with the statement that "the women who have tried it certainly believe in it." Which ought to be a good criterion. At the same time, however, the Journal publishes opinions from four eminent American obstetricians who have tried or carefully observed the method and warn their confrères against it. It is not likely that childbirth will ever become entirely painless, because of the ancient curse (Gen. 3:14): "In sorrow shalt thou bring forth children." But it seems the scopolamine method opens up a way toward mitigating its pains. The apathy, nay hostility, of the American medical fraternity is difficult to understand. Is there, as the American Journal of Clinical Medicine (Chicago, August) intimates, "a conspiracy of silence, . . . owing to the natural resistance of an organized body to change?" The

main difficulty seems to lie in the administration of the drug, which often causes fetal asphyxia and endangers the life of the mother.



It seems that the Catholic total abstainers who met at Niagara Falls, N. Y., August 4, "for the purpose of shaping a movement that will enlist the active service of Catholic men and women in the work of passing laws to eliminate the liquor traffic" (see this REVIEW, No. 15, p. 449), organized a Catholic Prohibition Party with a "progressive" platform. That platform must be very radical, indeed, for the Catholic Total Abstinence Union of America, at its 44th annual convention, has refused to endorse it. Too much radicalism has been the bane of the temperance movement in America. In Europe, with more moderate demands and methods (as we have repeatedly pointed out) the movement against alcoholism has been far more successful among Catholics.



The Pittsburgh Observer (Vol. 16, No. 9) reports the incorporation, under the laws of the State of New York, of the Catholic Film Association, which intends to buy and distribute, and eventually also to manufacture, amusement pictures suitable for Catholic parishes and institutions. (See adv. on p. 543. *infra*.)



The Ave Maria (Vol. 79, No. 8) comments tersely on a recent decision of the Missouri Supreme Court which "discloses the chameleon-like character of the Young Men's Christian Association":

"When there is question of the Association's getting permission to erect its buildings on government reservations, or of enticing Catholic young men into its ranks, it emphasizes the exclusively social and intellectual purposes for which it stands; when it comes to paying taxes on its property, part of which is rented for purely commercial purposes, it vociferously declares that it is an out-and-out religious organization. The latter contention is the true one, as we have not infrequently pointed out; and its truth constitutes an all-sufficient reason why our Catholic young men should turn a deaf ear to the plausible but fallacious arguments which promoters of the Y. M. C. A. use in soliciting Catholics to enter their ranks."



On August 15 the Panama Canal was thrown open for traffic, but there is no foreign traffic. Could anything be more

sardonic? It is doubtful if any one happening could throw into clearer relief the wasteful and destructive character of war than Col. Goethals' notice to the world that the greatest American conquest of peace is ready to serve those who are so busily engaged cutting one another's throats.

LITERARY MISCELLANY

Father James Nist's "Private First Communion Instructions for Little Children," done into English and adapted by the Rev. F. Girardey, C.S.S.R., are designed to serve as a model to priests and others who have to prepare little children for first Communion. They seem to us well adapted to their purpose. The translator has acquitted himself creditably of his none too easy task. (B. Herder. 60 cts., net.)



We should like to recommend "Sweet Sacrament Divine," a prettily gotten up collection of "daily and other devotions for Holy Communion," by the V. Rev. Charles Cox, O.M.I., were it not that the preface is not quite in conformity with the mind of our recently deceased Pontiff, or at least apt to give fresh food to certain false notions current among the faithful with regard to the relation of the Sacrament of Penance to Holy Communion. (Benziger Bros. 35 cts., net.)



A "Synopsis of the Rubrics and Ceremonies of Holy Mass," by the Rev. Wm. Doyle, S.J., is manifestly intended for the use of young priests and seminarians, to whom it will prove a handy and useful vade-mecum. (Benziger Bros. 15 cts., net.)



"Altar Flowers and How to Grow Them," by Mr. Herbert Jones, is "A Concise Handbook on the Selection and Culture of White Flowers for the Service of the Church," with some additional notes on the most suitable red species and varieties. It is an English book, written for English readers, but the directions it gives will prove helpful also in this country to those who take an active interest in the floral decoration of our altars. (Benziger Bros. 90 cts., net.)



The Rev. J. B. Culemans presents "The Theory and Practice of the Catechism," an English translation, from the second German edition, a justly famous work by the Jesuit Fathers M. Gatterer and F. Krus, of the University of Innsbruck. This excellent treatise covers the whole field of catechetical teaching in detail, and is particularly valuable for its advocacy of sane modern theories without detriment to the traditional and approved methods of the Church. We

would call special attention to the treatment of the question (Nos. 57-83 and 112-135) whether or not the catechism should be discarded as no longer up to the requirements of advanced pedagogy. (Fr. Pustet & Co. \$1.75, net.)



The Rev. P. Sinthern, S.J., publishes a number of addresses and sketches for sodalities. There is much matter contained in them that will prove of service to our American clergy, especially those in charge of German-speaking congregations. ("Im Dienste der Himmelskönigin. Vorträge und Skizzen für Marianische Kongregationen. (B. Herder. \$1.10, net.)



Always ready to improve an occasion for fostering every phase of its noble aims, the Volksverein of M. Gladbach has recently published a brief but interesting commemorative sketch of Frederick Ozanam and his great work, the St. Vincent de Paul Society, with special reference to academic youth. ("Student und Vinzenzverein," by Hans Grundei; 55 pp., 40 Pfennig.) The writer shows how Ozanam's society not only offers a proper field of work for students, but, in a certain sense, is a necessary complement to anything like a thorough study of the social question. Was it not the far-seeing and saintly General De Sonis who characterized the St. Vincent Society as "one of the planks of refuge in the social shipwreck"?—JAMES PREUSS, S.J.



Likewise in commemoration of the Ozanam centenary a short history of the St. Vincent de Paul Society in England, together with a sketch of the life of its founder, has been gotten out by Mr. Archibald J. Dunn ("Frederick Ozanam and the Establishment of the Society of St. Vincent de Paul," 118 pp. Benziger Bros. 50 cts.). The title should be more specific. Only a dozen pages are devoted to the history of the Society outside of England, with twenty-six to the life of Ozanam; practically all the rest of the 118 pages are taken up with England's share in the work. The sketch is, however, a valuable contribution to our social literature. The St. Vincent de Paul Society has done efficient social service in the past, and it goes to the root of social disorders. Says Mr. Dunn: "The most striking point in all the reports of Conferences with respect to their patronage work, is the prevailing anxiety shown by them to look after the boy at the most critical period of his life, when he leaves the protection of school and home. . . . This is the most important of all works of the Society, for it is training the men of the next generation, who will in turn influence succeeding generations for good or ill." (p. 44.)—JAMES PREUSS, S.J.



In a booklet entitled "Supernatural Merit: Your Treasure in Heaven," the Rev. F. J. Remler, C.M., of Kenrick Seminary, explains in a series of brief and pithy chapters what supernatural merit is,

what conditions a man must fulfill to render his actions meritorious, how he can make every moment of his life a source of merit, and why it is that most men are so lamentably indifferent to the work of laying up treasures in heaven. Father Remler employs a style that must appeal to the ordinary reader. Some of his explanations, *e. g.* that the "heaven" of repentant sinners is not the same as that awarded to souls that have spent many years in the faithful service of God, are exceptionally good. The booklet is well suited for the parochial book-rack. (B. Herder. Price, paper, 15 cts.; cloth, 40 cts.)



The Life of Louis Veuillot, begun a good long while ago by his brother Eugène, has been completed by the latter's son François. The fourth and last volume, recently published, deals with the great editor's later career, from the Vatican Council onward—his life at Paris during the two sieges, his attitude in the attempts at Restoration, his last and greatest efforts on behalf of the Church in France. That his services are now fully recognized is shown by the pontifical letter, prefixed to the book, in which Pope Pius X pays a splendid tribute to the man and his work. To commemorate the centenary of Veuillot's birth, the publishers of the Life, Messrs. Lethielleux, have undertaken an edition of his complete works, in about forty volumes, including thirteen volumes of correspondence, the greater part of which was published some twenty years ago.



In a strong pamphlet the Rev. Joseph Sasia, S.J., who has long since earned his spurs as a controversialist, defends "The Divinity of Jesus Christ and His Virgin Birth" against the notorious Dr. Aked, who had attacked both these fundamental truths in a (save the mark!) sermon. On p. 18 the author acknowledges his indebtedness to Dr. Pohle's Mariology, as translated by the editor of this REVIEW. Fr. Sasia's brochure is forceful and instructive, and we hope that Dr. Pohle's learned series of dogmatic text-books will be utilized by other popular writers in a similar way. (Price 10 cts.)



LETTERS TO THE EDITOR

Catholics at Stanford University

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

Mr. H. Wilfred Maloney says in a paper on "Catholics at Stanford University and Their Work," contributed to Vol. 56, No. 12, of the San Francisco Monitor:

"Stanford University of today is, . . . as most people are aware, a nonsectarian institution and one where the greatest of religious freedom prevails. We have at Stanford about one hundred and forty Catholics; the number is small, yes, but not as small as it was at the time

our present pastor, Rev. Joseph M. Gleason, came to Palo Alto some four years ago, since which time there has been a steady increase in the number of Catholic students attending the University."

From which it appears that the presence of Father Gleason at Palo Alto, and the special care bestowed by him upon the Catholic students of Stanford University, has led to a steady increase of Catholics frequenting that "nonsectarian" institution of learning.

Another factor in bringing about this increase probably is the presence of two Catholics in the faculty. Mr. Maloney boasts of these things and glories in the fact that Catholics now number no less than 140 out of a body of 1500 students.

The presence of two Catholic instructors in the faculty, and the efforts of a devoted chaplain on behalf of the Catholic students may ameliorate conditions somewhat, but they do not and cannot change the essential fact that Stanford University is a purely secular institution of learning, largely subject, as all such institutions are, to Protestant and infidel influences, and that the 140 Catholic students attending its courses are in grave danger both as to faith and morals. And if the whole thing is exploited in the way in which Mr. Maloney does it in the Monitor, the result can only be to draw still larger numbers of Catholic students to the secular universities, to the detriment of our Catholic institutions of learning and, what is infinitely worse, to the injury of many immortal souls and the hurt of the Catholic cause.

Will not the Catholic press see and do its plain duty in the premises?

CALIFORNIAN

San Francisco, Cal.

◆ ◆ ◆

Educational Conditions in New Mexico

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

Most of New Mexico's inhabitants are of Spanish origin, mixed with Indian blood. When American civilization set its foot into this vast country, they began to lose their old customs and good habits, at first in the cities, then little by little also in the country. I do not wish to throw a stone at the public schools of this State, but it is certain that our Mexican people do not receive a sufficient education and by far not enough religious and moral training in them. The cities have splendid public schools, attended largely by Mexican children, though there are available excellent Catholic institutions which give not only an up-to-date scientific training, but also educate the minds and hearts of their pupils. There are various reasons why the Catholic people of Mexican nationality do not patronize these institutions. The first reason is the activity shown by school officers and directors. Even Catholics in high office and position give recommendation and praise to non-Catholic institutions. Thus the Mexicans, naturally inclined to adopt anything that is new, send their children

to the public schools because they think they will get a better training there. Experience teaches that a Mexican who is in constant contact with non-Catholic Americans, as a rule loses his good old customs, and though he will rarely lose the faith, he will become indifferent to it and scarcely ever return to its practice.

The language may be another reason. The inhabitant of New Mexico is an American citizen like the inhabitants of any other State. He is obliged to learn the language of the country. English is not his mother tongue and the Mexican children in the country districts hardly ever learn it. It seems to be different in the cities, but where I am stationed the children cannot read or write either English or Spanish. The country schools in some parts of New Mexico are in a terrible condition. An old adobe house serves as school building. The furniture consists of a rough table for the teacher. There are no desks for the pupils, at most a few rude benches. It may be objected that the people are too poor to have good schools. Certainly they are poor, but they are willing to help, and if the school directors and superintendents would but do their duty, the situation would look different. There are counties such as Santa Fe and Bernalillo where the schools are in splendid condition. It proves that something can be done.

The paucity of parochial schools may be another reason. The priests of New Mexico are zealous missionaries. They do their very best to provide parochial schools. They have succeeded well in the cities. In the country school buildings can be erected with the help of the people, who are willing to sacrifice their last cent, but it is impossible to keep them up without a school fund. Another point to be considered is that New Mexico is still a mission country. Nearly every "parish" consists of from ten to twenty missions and most of the children in these missions cannot attend the parochial school if there is one. Regular catechism teaching is almost impossible, because the missionary can visit each mission but once a month at best. In many cases even once a month is more than he can do. On these visits he cannot see all the children, because many do not come, the farmers living at great distances from their mission church. The utmost a priest can do is to teach catechism once a month, and for the rest of the time appoint a lady catechist to give instructions every Sunday in the mission chapel. What a great help it would be if the school teachers could teach catechism in the public schools! Then the children would have religious instruction for at least five or six months per year.

Vice-President Marshall said in one of his addresses: "One of America's ills to-day is that there is too much science in the so-called educational system, and too little God Almighty." Of the public schools of New Mexico we may justly say that there is too little science in them as well as "too little God Almighty." I conclude with the words of the celebrated apologist, P. Albert M. Weiss: "We can

never approve of the entire separation of religion from education." ("Lebens- und Gewissensfragen," p. 27.)

Chaperito, N. M.

(REV.) PETER KUPPERS

Catholics in the State Schools

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

A signed communication published in the FORTNIGHTLY REVIEW recently exhorts Catholic lay teachers to "make the little sacrifice" of seeking other employ; and the authorities to forbid Catholics to teach in our "godless schools."

The American nation has decided to offer every child a free education, and as with eight hundred warring sects and over fifty per cent of the population in the ranks of agnosticism, a common ground has not been found upon which to teach religion in those schools, that subject has been excluded. On American principles, therefore, the minority who want religion in the schools, must bide their time until they will have become the majority; and then they will have to come to some agreement amongst themselves as to the form of religion that will not be objectionable to the Hebrew, the Protestant and the Catholic, not to speak of the Hindu, the Japanese, the Chinese, the Mohametan, etc.

Anybody can transact business with persons of all shades of religion. Why cannot anybody teach mathematics, chemistry, physics, languages, etc., without infringing upon his own or his pupils' religious convictions?

Moreover, our schools are no more "godless" than our Constitution. I should rather call them non-sectarian. I have often heard very reverent mention made in them of God. But such mention is excluded from mathematics and physics text-books, etc. In fact, much care is exercised in the selection of texts with a view not to hurt anybody's sensibilities. There are, of course, no classes in Christian doctrine.

The question mooted by your contributor is a delicate one and gives rise to much casuistry. What, for instance, is the status of the taxpayer who contributes directly towards the maintenance of the State schools? What of the realty owner who sells the ground for such schools, the contractor who builds them, the furnisher who equips them? What is the moral responsibility of the voter who helps to elect school boards that perpetuate those schools, the government that maintains them, the publishing house and its personnel that supply the books, etc., etc.? And, to go farther, how does the paper manufacturer, jobber, and salesman form his conscience when he sells to our "godless press" paper upon which God and religion are not only slighted but often ridiculed and attacked?

As a matter of fact, if we must draw the bow so taut, I cannot conceive how some people can be American citizens.

A young man or woman discloses an aptitude (avocation) for the teaching profession. If he happens to be a Catholic, he must abandon

his vocation and step into paths for which he is not fitted. Catholic schools are generally supplied with teachers by religious orders or congregations. Catholic laymen and women are practically excluded from them. Hence a layman who feels he has a teaching vocation must either court failure in walks for which he has no aptitude, join a religious order with or without vocation, or teach wherever his services are acceptable. Teachers in our public schools are not only not obliged to teach anything against religion, but they are forbidden to do so; and while one out of a thousand might, on occasion, forget himself, if he is reported, he will promptly be called to order.

C. E. D'ARNOUX

Clayton, Mo.



†Rev. Joseph M. Thies

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

Rev. Joseph M. Thies, until recently pastor of Sacred Heart Church, Dunkirk, N. Y., died August 9. In him the FORTNIGHTLY REVIEW lost a staunch and proven friend, who, in its early years, had also been a contributor to its pages. His wide and deep knowledge, critical acumen and searching thoroughness eminently fitted him for this task and made his comments interesting and valuable. He was ever ready to break a lance for his favorite journal, and, like yourself, was an inveterate hater of shams and make-believes. He exercised God's ministry in the Diocese of Buffalo for nearly thirty years. They were years of earnest work and quiet self-denial. It is to honor his memory and to ask for a memento for the repose of his soul that the undersigned, his successor, has penned and requests you to publish these lines.

(REV.) HENRY B. LAUDENBACH

Dunkirk, N. Y.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

- Ignatius, St. Manresa. *The Spiritual Exercises*. For General Use. New Reset Edition. 557 pp. 16mo. Fr. Pustet & Co. 1914. \$1, net.
- Kuhn, Rev. Dr. Albert, O.S.B. Roma: *Ancient, Subterranean, and Modern Rome in Word and Picture*. Parts IV and V. Benziger Bros. 1914. 35 cts. per part.
- Sasla, Rev. Jos., S.J., vs. Rev. Charles F. Aked, D.D. *The Divinity of Jesus Christ and His Virgin Birth*. 24 pp. 8vo. San José, Cal.: Eaton & Co. Published under the auspices of the Catholic Federation of Santa Clara County, Cal. 10 cts. (Paper.)
- Cassilly, Rev. F., S.J. *What Shall I Be? A Chat With Young People*.

viii & 70 pp. 16mo. New York: America Press. 1914. 30 cts. \$22.50 per 100.

Gerrard, Rev. Thos. J. A Challenge to the Time-Spirit. viii & 266 pp. 12mo. Benziger Bros. 1914.

GERMAN

Einsiedler-Kalender für das Jahr 1915. 75. Jahrgang. Illustrated. Benziger Bros. 20 cts.

Benziger's Marien-Kalender für 1915. Illustrated. Benziger Bros. 25 cts.

Gaugusch, L. Der Lehrgehalt der Jakobusepistel. Eine exegetische Studie. xiii & 115 pp. 8vo. B. Herder. 1914. 75 cts., net. (Paper.)

Metzger, M. J. Zwei karolingische Pontifikalien vom Oberrhein. xv & 190 & 115* pp. 8vo. B. Herder. 1914. \$1.65, net. (Paper.)

Nolle, L., O.S.B. Einfache Katechesen für die Unterklasse im Anschluss an den Kleinen Katechismus von Jakob Linden. xvi & 243 pp. 12mo. B. Herder. 1914. 95 cts., net.

Krebs, E., Heiland und Erlösung. Sechs Vorträge über die Erlösungsidee im Heidentum u. Christentum. vi & 160 pp. 12mo. B. Herder. 1914. 70 cts., net.

Dubowy, E. Klemens von Rom über die Reise Pauli nach Spanien. vii & 111 pp. 8vo. B. Herder. 1914. \$1, net. (Paper.)

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- Clark, J. Scott.** A Study of English Prose Writers. A Laboratory Method. New York, 1898. \$1.65.
- Galante, A.** Fontes Iuris Canonici Selecti. Innsbruck, 1906. \$2.75.
- Gehr, N.** Das hl. Messopfer. 13te Aufl. Freiburg, 1912. \$1.75.
- Giraud, S. M.** Jesus Christ, Priest and Victim. Medita-
- Grisar, H., S.J.** Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$4.
- tions. Tr. by W. H. Mitchell. London, 1914. \$1.
- Humphrey, W., S.J.** "The Divine Majesty," or The Living God. London, 1897. \$1.
- Hurter, H., S.J.** Medulla Theologiae Dogmaticae. 7th ed. Innsbruck, 1902. \$1.50.
- Jacquier, E.** History of the Books of the New Testament. I. Preliminary Questions. St. Paul and His Epistles. London, 1907. \$1.25.
- Lepin, M.** Christ and the Gospel, or Jesus the Messiah and Son of God. Philadelphia, 1910. \$1.50.
- Marsh, G. W. B.** Messianic Philosophy. An Historical and Critical Examination of the Evidence for the Existence, Death, Resurrection, Ascension, and Divinity of Christ. London, 1908. 70 cts.
- Pohle, Jos.** Lehrbuch der Dogmatik. 1. Bd. 5te Aufl. Paderborn, 1911. \$1.85. 3 Bd. 3te Aufl. Paderborn, 1908. \$2.
- Preuss, Edw.** Zum Lobe der unbefleckten Empfängnis von Einem, der sie vormals gelästert hat. Freiburg, 1879. 85 cts.
- Raupert, J. G.** Roads to Rome. 3rd. ed. London, 1908. \$1.
- Rivière, J.** The Doctrine of the Atonement. A Historical Essay. London, 1909. 2 vols. \$2.50.
- Scherr, Joh.** Geschichte der deutschen Literatur. 2te Aufl. mit 42 Portraits. Leipzig, 1854. 90 cts.
- Simar, H. Th.** Lehrbuch der Dogmatik. 4th ed. Two volumes. Freiburg, 1899. \$2.75.
- Walde, B.** Die Esdrasbücher der Septuaginta auf ihr gegenseitiges Verhältnis untersucht. Freiburg, 1913. \$1.35 net. (Paper.)
- Wirth, E. J.** Divine Grace. A Series of Instructions. New York, 1903. \$1.

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THE FORTNIGHTLY REVIEW

VOL. XXI, No. 18. SEPTEMBER 15, 1914.

CHRONICLE AND COMMENT

The Threefold Duty of the Hour

The Ave Maria, in an admirable editorial (Vol. 79, No. 7), emphasizes the "twofold duty of the hour" for us Americans.

The first and most important duty, which has already been pointed out by the Vicar of Christ, is to pray for the restoration of peace.

Our second duty, as individuals, springs from the heterogeneous character of the population of the United States. It is to refrain from wounding the natural susceptibilities of those of our neighbors whose racial brethren across the Atlantic are engaged in what they doubtless all consider to be a justifiable war. "Much uncharitableness in thought and word, many an acrimonious dispute, and not a few bootless and senseless quarrels may be avoided by a little prudence in our conversations during the next few months. And the more frequent and fervent are our prayers for peace among the nations, the more likely are we to preserve charity among ourselves."

A third duty, we may add, is to aid the Red Cross and other charity organizations in extending aid to the wounded, widows, and orphans, and, last but not least, to provide for the foreign missions, which are deprived of their revenues in consequence of the war, as Fr. Markert, S.V.D., has

pointed out in a circular to which we advert on another page of this issue.



Our Lady and Her Anglican Children

The London Tablet (No. 3874) calls attention to a recent book by an Anglican archdeacon, the Rev. A. Theodore Wirgman, entitled "The Blessed Virgin and All the Company of Heaven" (London: Cope & Fenwick).

What this Anglican parson defends is no less than the whole Catholic position of our Lady, her perpetual virginity, immunity from sin, immaculate conception, the value of her intercession, her position as queen of saints and mother of all men. All this, he says, may and should be held by every member of the Church of England, without disloyalty to his own form of Christianity.

Mr. Wirgman has collected many sayings of Anglicans, more or less in this direction, *e. g.*, Wordsworth's line: "Our tainted nature's solitary boast," and Keble's: "Ave Maria! thou whose name—All but adoring love can claim." He is naturally still more successful in showing that the Fathers of the Church have always given high honors to Mary.

Whether the Anglican who honors our Lady, who believes her conception immaculate, who asks for her prayers, is really acting so much in the spirit of the Reformers and Anglican divines of the past, as Archdeacon Wirgman thinks, is a question we may fitly leave our separated brethren to discuss among themselves. The book is valuable as a statement of the Catholic position written by an outsider, and for this reason should reach many who would not read a work of the same kind by a Catholic. "May it do its work among them," says the Tablet, "and if, in coming back to his mother, the modern Anglican imagines that he does so in the company of even Cranmer (p. 19), we need not resent that. Our Lady herself will easily forgive the harmless illusion."

The Mysteries of Eleusis

There were "secrets"—secrets that have been compared to those of modern Freemasonry—involved in the worship of the pagan goddess Demeter at Eleusis, an ancient city fourteen miles from Athens. Much has been written at various times regarding the probable nature of these secrets or "mysteries," as they are commonly called. Now a French archaeologist, Paul Foucart, who has devoted many years of research to the subject, brings out a new and costly volume on "Les Mystères d'Éleusis." Unfortunately for the inquisitive, M. Foucart is not yet able to tell us categorically what the mysteries of Eleusis were. We must still remain ignorant of the strange rites and whatever else there may have been revealed from priestly lore in that famous Hall of Mysteries, the vestiges of which have been discovered by modern investigators. But M. Foucart, by collecting together all the allusions to these mysteries scattered through the writings of the ancients, reaches the interesting conclusion that the entire Eleusinian ceremonial was non-Hellenic, that it was an importation from some older civilization, and that to solve it one must seek elsewhere.



Pope Pius X and Lourdes

Some of the Catholic papers are pointing out an interesting passage in the late Pope Pius X's letter to Cardinal Granito di Belmonte, who represented him as legate at the Eucharistic Congress at Lourdes. In that letter the Pontiff draws attention to a remarkable change which has come to pass in regard to the cures that take place at Lourdes. It is noteworthy, he says, that whereas formerly the miracles for the most part took place before the image of our Lady, they now occur more frequently at the solemnities in honor of the Blessed Sacrament. The explanation, according to His Holiness, is that the principal object of the apparitions was to prepare a way for healing the wounds of the soul. The Blessed Virgin having by means of these apparitions and her clemency, awakened the interest of multitudes of her clients in Lourdes, felt, as it were, that

her office was fulfilled, and it seemed good to her that the Heavenly Physician Himself, by whom alone all evils can be cured, should come to the relief of the sufferers. (Acta Apost. Sedis, Aug. 3, 1914.)

Certain it is that the zeal of many earnest propagandists of devotion to the Blessed Sacrament has been quickened at Lourdes. They have themselves experienced there the blessings derived from it.



Pope Benedict XV

Habemus pontificem! On September 3rd, the Sacred College of Cardinals elected Cardinal Giacomo della Chiesa as successor to the late Pius X. The new Pope was crowned in the Sistine Chapel, September 6th. He assumed the name of Benedict XV. His newly appointed Secretary of State is Cardinal Domenico Ferrata.

Pope Benedict XV was born at Pegli, in the Diocese of Genoa, November 21st, 1854, and is therefore not yet sixty years old. After his ordination to the priesthood, at the age of twenty-four, he served as secretary of the nunciature at Madrid and later, in 1887, entered the Secretariate of State at Rome, under Cardinal Rampolla. December 16th, 1907, Pius X appointed him Archbishop of Bologna. On the 25th of May last he was raised to the cardinalate.

The old adage that he who enters the conclave as pope comes out a cardinal, again proved true. None of those prominently mentioned was elected, but the choice fell upon one of the youngest members of the Sacred College, whose election no one expected.

Besides the data just summarized, about all that the daily papers of this country and the Catholic weeklies in their wake, have been able to tell the public about the new Pope is that he belongs to the school of Leo XIII, that he is a trained diplomat, that he valiantly upheld the anti-Modernist campaign of Pius X (which such Catholic papers as the *New World*, of Chicago, are now trying to discredit), and that, as Archbishop of Bologna, he issued a pastoral letter condemning the tango. We shall have to wait for additional details until the European papers arrive. Mean-

while Christendom rejoices at the speedy election, and prays that God may strengthen Benedict XV, in order that he may prove worthy of his last great namesake, Benedict XIV, whom he seems to have chosen for his model, and succeed in carrying the reforms so valiantly inaugurated by Pius X to a happy issue.



The Catholic Extension Society

[The remark in our second-last issue (p. 485), "The Catholic Extension Society might profit by a careful study of the administration methods of the Society for the Propagation of the Faith," has caused protestations to be addressed to this office. In justice to the Extension Society we give space to the substance of these protestations.]

All records of the Society are regularly audited by a public certified accountant, a layman, whose responsibility is not to any individual acting official of the Society for his findings, but to the General Auditing Committee and to the Most Reverend Chancellor of the Society.

The statement of an incident that occurred when the present treasurer was elected to that office, will serve as the best evidence of the business management of the Society. Mr. John A. Lynch, who is president of The National Bank of the Republic, of Chicago, Ill., when elected treasurer of the Society four and one-half years ago, accepted the position on the condition that he would be given permission to send an independent expert accountant to examine all our books and records for Mr. Lynch's own satisfaction. This permission was granted him. The expert accountant happened to be a non-Catholic, and a prominent member of a Protestant Missionary Board of Chicago. For that reason the accountant quite naturally took more than an ordinary, or an official, interest in his searches.

Mr. Lynch was so delighted with the findings of the expert that he could not refrain from calling up the Society's headquarters during his banking hours, and telling them, over the telephone, how pleased as well as surprised he was to learn that a man considered one of the most able public accountants, reported that he had never examined the records of any big corporation, or inspected the office system of any concern that could be called superior to that of The Catholic Church Extension Society. His surprise was so great that he added words of encomium which were expressed in the remark that he (the accountant) had learned something which he could well recommend to his own missionary society.

It is hardly fair to make a comparison between the salaries, office rent, and running expenses of the Society for the Propagation of the Faith and The Catholic Church Extension Society. In the first place, the one has been established for years, and its collecting mediums are

naturally reduced to a minimum expense, because of the fact that the Society is officially established and recommended in almost all the dioceses of the country. Under those circumstances, the expense of securing funds and sending them to headquarters are less by far than is the case when an organization is left practically alone to rely on its own resources, and obliged to gather its funds without such general and official support.

As to office expenses, comprising stationery, postage, expressage, and furniture, anyone who will make a close investigation of the actual conditions, will come to the conclusion that there is a justification of the expense incurred by the Extension Society. Incidentally, a good deal of the substantial furniture of the Chicago office has been donated by individuals without any cost to the Society.

As to the cost of printing, literature, advertising and organizing work, any competent judge of such expenditures would find it all fully justified upon a close and impartial investigation.

The comparison, with regard to the other items held up as a standard, is equally unfair when properly investigated.

What the public would like to know is just what percentage of the total income of the Extension Society goes for running expenses, advertising, etc., and how much is directly applied to the pious purposes for which all of it is given.

◆

INHUMAN WAR

It is charged that the Germans are carrying on an inhuman war. But so are all the others. For, as *The Nation* rightly observed the other day, there is no such thing as a humane war. No war ever was that did not drag down women and children. Dead women have been found in the wreck left by every army that ever fought—and children, too. The invaders who are halted at a crossroads by fire from a nearby village cannot stop to inquire before unlimbering their batteries if all women and children have been removed; they cannot tarry to ask whether their shells will destroy innocent houses a mile in the rear of their immediate target.

There never was a war in which the enemy was not accused of atrocities. During our own war of independence the British vied with the Americans in denouncing their antagonists for their treatment of neutrals, for burning villages, and robbing homes. In our Civil War the soldiers

of Gen. Sheridan in the Shenandoah, in 1864, executed a number of Confederates in cold blood as a retaliation for some atrocities of Mosby's men; whereupon the Confederates hanged without trial the first Federals they captured, giving them scarce an hour to prepare for their end. In Charleston so bitter was the feeling over the bombardment of the city, that hundreds of Federal prisoners were placed on the race course as a target for the shells of their comrades. What a cry would arise were the Belgians to do this tomorrow, everybody can imagine. How the world would be horrified if the Germans were to slaughter Turcos as the Confederates did the surrendered colored soldiers at Fort Pillow! Yet this is war—nothing more and nothing less.

It is true that certain laws have been laid down to insure a more humane warfare. Thus the Red Cross flag may not knowingly be shot at, and wells may not be poisoned. But such gains are trifling compared to the sum total of all the cruelty and iniquity which war spells. Our readers should remember this as they read the dispatches. We would, of course, not palliate needless cruelties or wanton destruction. But if certain Belgians, certain Russians, Austrians, and Germans have not kept their passions in check, if they have murdered innocent non-combatants, if they have wantonly destroyed property, etc., why it is the system, not the men who are at fault. Such things will be so long as Christianity is unable to banish from earth the wickedness and the folly which is war.



ENDOWMENT OF RELIGIOUS PAPERS

The Protestant religious press, too, is beginning to agitate the endowment of religious papers. Thus we read in a recent issue (No. 4324) of the *Christian Intelligencer* (New York):

“This incident [the legacy of a Mrs. Pell to various institutions of the Reformed Church] brings up again a thought that has often before arisen as to the propriety of bestowing benevolent funds upon a Church institution that seems to be seldom or never in the minds of testators—the Church or denominational paper. To give

substantial gifts to educational, missionary and benevolent societies is a praiseworthy and profitable action. But is not the religious paper also an institution whose influence is often as potent as that of any other organization for the intellectual and spiritual good of men? A newspaper, maintained for the dissemination of religious news, the statement of religious truth and the perpetuation of religious influence is second to no other means for developing the spiritual life of its readers and stimulating them to the support of the great missionary and benevolent activities of the Christian Church. It is often presumed that because such a paper is in a sense a business enterprise it is therefore a profitable one. This is almost never the case. The great majority of such papers are published at a loss, which must be periodically made up by their friends; or are carried on by the personal sacrifices of those immediately concerned in their production. Even so they are often hampered by financial limitations, which greatly lessen the possible value of their service to religion and humanity. Limited as they are in the size of their clientele, and excluded from many fields of profitable advertising which are fully opened to the secular paper and magazine, their opportunities for making use to the full of their unquestionable power for the moral and ethical uplift of their readers is greatly hampered by the lack of money to employ those methods which other classes of periodicals usually employ to extend their influence and develop their helpfulness.

"And yet even with such serious limitations there is probably no means of reaching and educating Christian people more useful than the religious paper. Why, then, should not cordial support of the living or the thoughtful provision of the dead be more frequently and freely given to these silent preachers of righteousness, whose printed pages enter so many homes, influence so many lives and uphold so firmly the best convictions and the earnest efforts of those who in every Christian community are striving to do spiritual and material good unto all men, especially to those who are of the household of faith?"

Tout comme chez nous! Unless this and similar appeals are heeded, it is to be feared that there will be no distinctively religious press of any denomination in this country fifty years hence.

OBSERVER

A distinguished New York physician who has operated on a large number of cancer patients, suggests that there may be some connection between that dread disease and tobacco. "I have never operated on a cancer patient," he says, "who was not himself a tobacco user or descended from parents who were tobacco-users."

PRO PACE!

[In the "Catholic Register and Canadian Extension," of Toronto, the Rev. James B. Dollard has the following free translation, into English verse, of the Church's beautiful prayer for peace. At this moment the translation is most timely.]

Oh, God, from Whom right counsels flow
And sacred longings, here below ;
From Whom the works of justice spring,
To bless the subject and the king ;
Give us, who in Thy fear do live,
That peace the vain world can not give,
So, our full hearts' obedience given
Unto the sweet commands of Heaven,
And panic of the foe's rude sway
Far driven from our souls away,
Our days may calm and tranquil be
While hymns of praise we chant to Thee,
Through Jesus Christ, our Lord, Thy Son,
Who with Thee lives in Godhead One,
And with The Paraclete most high,
Eternal reigneth in the sky,
Amen.

EMPLOYERS' WELFARE WORK

At the St. Louis World's Fair, in 1904, the writer became interested in the exhibit of the National Cash Register Company, of Dayton, O. Those who visited the Liberal Arts Building may recall the splendid "welfare work" exhibit of that company and the illustrated lectures that were given at stated intervals to show the nature and scope of its activities. One of the attendants, noticing my interest in the exhibit, asked: "Don't you Catholics believe in this kind of work? It seems your Church members have not yet taken up any activity of this kind."

Many times since then has this remark recurred to me when reading of the social activities of governmental agencies and various sectarian bodies. It really seemed

as if our Catholic charitable and social efforts lacked organization and method when compared with the work set afoot by those outside the Church. But fortunately we have now begun to "regularize" our activities. We have at least the beginning of co-operation and mutual friendly assistance between Catholic societies and institutions devoted to one phase or another of charitable and social work. As an example we may mention the first two conferences of the Catholic Charities of St. Louis, held in 1912 and 1913. As a more specific instance of "welfare work" successfully aided by the united efforts of a Catholic body, we refer to the activity of the various branches of the Central Verein in securing the passage of the "Esch Bill," forbidding the use of white phosphorus in the making of matches.

Welfare work in factories, department stores, mercantile establishments, etc., is, of course, only one phase of the great movement for the amelioration of conditions in the industrial world, to which so large a part of the efforts of social workers is devoted. It is, however, of great value to such workers to have clearly set before them what employers are doing in the various cities of the country for the benefit and relief of their employees.

We have such an exposé in a Bulletin recently published by the United States Department of Labor.* The aim is "to give an account of what is done for the welfare of employees in certain establishments noted for welfare work, with a hope that it would become clear what is the legitimate field for such work. Nearly fifty establishments were personally visited. For convenience these are grouped under three heads—manufacturing establishments, mercantile establishments, and public utilities."

A glance at the contents shows that the examination has been conducted on a sufficiently large scale to warrant conclusions of value for those employers who have not yet introduced welfare work into their industries. We find that welfare work is in vogue in manufacturing establishments, machine shops, woolen mills, clothing factories, paint fac-

***Employers' Welfare Work**—Bulletin of the United States Bureau of Labor Statistics. Whole Number 123. Washington: Government Printing Office, 1913.

ories, foodstuff factories, printing and publishing houses, department stores, mail-order houses, and public utilities, such as telephone companies, railway and express offices, and hotels.

There has been a tendency in labor circles to frown upon employers' welfare work. Some claim that it savors of paternalism and fosters a spirit of dependence, and that, as a result, the workers do not reach their full development. It may be for this reason that the New York Telephone & Telegraph Company, and the Chicago Company, consider the term welfare work objectionable, and substitute for it the phrase "efficiency work." Yet, under whatever name the efforts are carried on, they bid fair to be permanent. For, as a recent, much-discussed book ("What Eight Million Women Want," by R. C. Dorr) affirms: "The fact is that welfare work, carefully shorn of its name, has proved itself to be such good business policy that in future all intelligent employers will advocate it; public opinion will demand it; laws will provide for it."

Another objection to welfare work is stated thus, by Mrs. Dorr: "Too often this so-called welfare work has been clumsily managed, untactfully administered. Too often it has been instituted, not to benefit the workers, but to advertise the business. Too often its real object was a desire to play the philanthropist's rôle, to exact obsequience from the wage-earner."

One of the most interesting types of welfare work, to which both the Bulletin and Mrs. Dorr's work devote considerable space, is the Filene System of developing efficient workers. "The entire policy of the Filene management is bent on developing to the highest possible point the efficiency of each individual clerk. The best possible material is sought. No girl under 16 is employed, and no girl of any age who has not graduated with credit from the grammar schools. There are a number of college-bred men and women in the Filene employ." Moreover, this welfare work differs entirely "from the usual betterment work, in that the employer has nothing whatever to do with it. It is done entirely through an association of employees, the

Filene Co-operative Association, of which every employee is a member. . . . Every employee has voting power." It is interesting to add that the corporation "has recently adopted a minimum wage scale. No female employee is to receive less than \$8 per week, and no male employee less than \$6 for the first six months, \$7 for the next six months and \$8 if employed for one year or longer." As might have been expected, the National Cash Register Company, of Dayton, O., figures largely in the account given in the Bulletin—two pages and a half being devoted to this company, which "has long been a synonym for employers' welfare work."

In striking contrast with the rush and turmoil that characterized the conduct of business and the work in factories and shops two or three decades ago, and that still accompany industrial life in many avocations are the leisure and the "rest period" now introduced into many business concerns where the welfare work idea has penetrated. Thus, in the factory of the Shredded Wheat Company, at Niagara Falls, 10-minute rest periods occur in the forenoon and in the afternoon. The National Cash Register Company allows its women workers a 10-minutes' rest during the forenoon and another 10-minutes' recess in the afternoon. The operatives of the New England Telephone and Telegraph Company enjoy a 15-minute relief period in the morning and one in the afternoon, "to freshen them, that they may give better service."

It would seem, therefore, that, in the words of the Bulletin, "the sphere of welfare work would appear very definitely marked. . . . Indeed it is safe to predict that the time is not far distant when much of present-day welfare work will be a requirement." And yet the attentive student of modern social and industrial conditions must wonder at times why so much legislation should be necessary and why such pressure must be brought to bear upon employers before they make those concessions for the benefit of their employees which an elementary sense of justice would seem to demand. In the Middle Ages, as far as we know, there was no inspection of the sanitary conditions

of workshops and no laws of hygiene were posted in conspicuous places. Yet the men of old performed their work in shops and studios with greater joy and interest than their successors today. Walk through any museum, like the Field Columbian at Chicago, or the Metropolitan in New York, and you will be surprised at the many splendidly wrought pieces of workmanship in weapons and ornaments of all kinds, and the artistic creations in wood, ivory, and bronze. Those ancient workers wrought not only with their hands but with their minds and hearts and imagination. There was then, as Bishop Keppler so happily puts it, "more joy" in life and work. There was, too, a more sympathetic understanding, in spite of all assertions to the contrary, between master and man. Let us try to put a little more of this genial companionship into the relations between our workers today. Let us teach the workers themselves that if they approach their daily tasks in the spirit of Faith, these tasks, though mean and humble, may bear precious fruit, not only in temporal compensation, but in eternal reward in the kingdom of God's love. Yet, until this happy consummation is brought about, until the workingmen of today and their masters look again upon all things earthly with the joyous eyes of Faith, as in medieval times, we may recommend such studies as those in the Bulletin of the Department of Labor as safe and helpful guides for employers desirous of promoting the well-being of their workers.

ALBERT MUNTSCH, S.J.

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AN HONEST PROTESTANT HISTORIAN

Mr. H. C. Watts reviews sympathetically, in the *Lamp* (Vol. 12, No. 4), the posthumous fourth volume of the late Dr. James Gairdner's "Lollardy and the Reformation in England," a work well known to our readers from copious extracts reproduced in this REVIEW from the previous volumes. Volume IV treats of the accession of Queen Mary, and takes us down to the landing of Philip of Spain at Southampton. Needless to say, this honest Protestant historian completely rehabilitates "the good, gentle, and inexperienced queen," who has been so unjustly branded as

"Bloody Mary." We cordially agree with Mr. Watts when he says:

"It is little short of a calamity that death should have claimed Dr. Gairdner before the completion of his great work, and we can but hope that a faithful disciple may continue in his steps. So far as England is concerned, the most important period of the Reformation is that between the death of Mary and the excommunication of Elizabeth. England was reconciled to the Holy See under Mary, and the schism was healed temporarily; but the true history of the tearing asunder of the newly healed wound has yet to be written."

Dr. Gairdner had planned to carry down his work to the excommunication of Elizabeth, in 1570. The character of the departed historian is well summarized by the editor of this fourth volume, Dr. William Hunt, who says:

". . . He was thoroughly honest; he set down what he found in his authorities with a fidelity as complete as that with which he calendared state papers. . . . He believed that he had a special work to do; indeed, it may almost be said, a message to deliver. Modest and humble as he was, he could not but be conscious that he had gained a fuller knowledge of the Reformation period than was in the possession of the public. He felt constrained to publish the results of his labors, for he considered that much error was current on these matters, that religious prejudice had warped the judgment of many who had written on them, and that too little account was taken of the wrongs inflicted on Catholics, and of the tyranny, greed, and irreverence, the robbery of God and His Church, which in his view disgraced the Reformation in England."

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THE MOVING PICTURE CRAZE

The prevailing laziness of mind, of which this REVIEW has so often complained, has gained its crowning satisfaction in the now ubiquitous moving picture shows ("picture palaces," they call them in England; the popular American name is "movies"), in which those who crave entertainment wholly divorced from mental effort, find their earthly paradise.

Even the crudest kind of popular fiction demands from its readers a certain measure of application and concentration. The spectators at the picture shows, assisted by the terse running commentaries flashed at intervals upon the screen, are absolved from the trouble of exercising their

minds at all. And so it comes about that these places are little gold mines, and that they continue to multiply at an amazing rate in every city and town.

A great deal of cant has been talked, in this connection, about the value of the cinematograph as an educational instrument. No one would be so stupid as to deny that its possibilities as a popular educator are, in theory, very considerable. But the most casual study of the programme of the average moving picture show—apart from a few ambitious metropolitan houses which draw their patronage from a more select and cultivated class—will suffice to show to what extent the appeal to intelligence enters into the scheme of those who exploit the film as a vehicle of public amusement. There may be an occasional pictorial version of some famous novel, or even (to the undisguised boredom of a majority of spectators) an attempt to illustrate some story from the ancient classics, by way of giving an air of comprehensiveness and a suggestion of “tone” to the programme. But the items which provide the bulk of the entertainment, and upon which the moving picture show’s unlimited powers of attraction depend, are furnished in fairly equal proportions by sensational stories of crime, mawkishly sentimental domestic drama, Far Western cowboy romance, rough-and-tumble buffoonery, and illustrations of topical events—these last being to all intents and purposes the “picture paper” over again in an animated and consequently far more seductive form. It would, of course, be absurd to find fault with the people who run these places on the score of the class of entertainment they provide. As commercial dealers in amusement, it is their business to discover what their customers want, and to supply it. But that the majority of their “shows” have any value as an educational medium it would need a rare degree of moral hardihood to pretend.

There is no need to over-emphasize what has been said about the influence upon young and impressionable minds of the criminal and sensational stories which these picture theatres illustrate so freely, but the possibilities of harm from this source surely cannot be ignored by parents and

educators. It is far from reassuring to learn that not only the public libraries, but even the technical evening schools are being adversely affected, as regards attendance, by the lure of the "movies."

If the disastrous inertness of mind that is betrayed by this readiness to grasp at shadows and lose the substance, is not checked in time, the present picture epidemic may prove, in the long run, a deadlier scourge to its victims than any of the plagues of ancient Egypt.

There is some hope for betterment in the movement to supply clean and instructive films, on which we have something *in petto* for our next issue.

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THE POSSIBILITY OF OTHER HABITABLE WORLDS BESIDES OURS

Mr. C. de Kirwan, reviewing a recent book by the Abbé Moreux, in the *Revue des Questions Scientifiques*, gives it as his opinion that "the more astronomical science progresses, the smaller become the chances of seeing physiologic life extended therein." He does not refuse to admit the possibility of other habitable globes than ours, but asserts that science is powerless to tell us anything on this head.

The question can be solved with some degree of probability only on philosophical grounds. Father Secchi said:

"It seems to me absurd to look upon the vast celestial regions as uninhabited deserts; they must be peopled by intelligent and reasonable beings, capable of knowing, honoring, and loving their Creator; and perhaps these dwellers in the stars are more faithful than we to the duties imposed on them by their gratitude toward Him who has brought them up from nothingness."

Secchi's pupil and biographer, the Rev. Dr. Joseph Pohle, of the University of Breslau, who is not only a great theologian, but likewise an eminent astronomer, has developed this sublime idea in his book, "Die Sternenwelten und ihre Bewohner" (Cologne: Bachem), of which quite a number of editions have been published and which, by the way, in its present form, is perhaps the best all-around introduction to the study of modern astronomy.

The present state of the question has perhaps been most

succinctly put by M. Hervé Taye, who says, in his learned book on the Origin of the World:

"If it would be puerile to pretend that there could be only one inhabited globe in the universe, it would be just as untenable to assert that all these worlds are or should be inhabited."

Anyone who has studied Secchi, and especially Pohle, knows how fascinating and probable is the hypothesis that other worlds than ours are inhabited by rational beings able, like ourselves, to know and glorify the Creator of this vast and wonderful universe.



LATIN AS A LIVING TONGUE

Our old friend, Dr. Arcadius Avellanus, of "Praeco Latinus" fame, is still alive, and engaged in his favorite occupation of popularizing "living" Latin. Recently he has translated into Latin Ruskin's "The King of the Golden River" (The Latin Press Printing Company, Philadelphia). E. Parmalee Prentice supplies the introduction. Mr. Prentice puts his finger on one very real difficulty that confronts teachers of Latin—the lack of anything possessing human interest, which can be used as a "reader." Petronius and Apuleius, "on account of subject-matter and difficulties in the text," are unavailable; and there is nothing else. The only resource he finds is "a modern translation of modern stories." His happy comparison of Dr. Avellanus with Apuleius, "himself a foreign learner of the language," is sufficient to disarm the hypercritical.

It is quite in accordance with the translator's theories, says *The Nation*, that he makes no attempt to find "equivalents" for the original, as we were taught to do in the old, bad days. Latin here is a living tongue, and if the age of Cicero, or of Ulpian, or even of St. Isidore of Seville, knew no word for coal, it is for us to invent one—observing, as far as possible, the rules of the game, and, if necessary, adding a footnote of justification. "The little king's moustach^{es} curled like a corkscrew." With what stern joy should we oldsters have sought a Tacitean equivalent for "corkscrew"! Not so Dr. Avellanus, who unblushingly evolves

exturaculum—and then in a note: “*Exturaculum* voco rem quâ suber, obturaculum orificii laganæ vinarîæ, sabaïæ, medicinarîæ, evellimus.” *Volgiolum placentarium* also evokes a note, and well it may; we will not give so excellent a puzzle away, but refer the reader to p. 7 of the pamphlet. The dialogue is quite in the manner of Roman comedy—only more so. It will delight the layman—the layman, that is, in the matter of living Latin—when he has broken himself of the habit of ejaculating “that isn’t Latin!”—often, doubtless, quite unjustly. Take, for instance, the following;

“Jam hinc facesse!”—“Paulisper,” instat senecio.—“Apage!” clamat Schwartz.—“Rogo vos, ingenui viri——” “I in malam crucem!” inelamat eum Hans per collare comprehensum.”

“Per collare comprehensum!” Shades of Roger Ascham, Busby, and the late Dr. Thring, of Uppingham!

In the descriptions of nature, the beauties of the original are admirably reproduced. The following is a fair example, with its abundant charm and the odd, unclassical touch at the end:

“Adspectante Gluck novæ herbæ, novum gramen, novaque vineta secundum novas scaturigines germinare ac pullulare et in diversas partes per solum reperere cœperunt. Secundum ripas fluvii, haud aliter quam stellæ crepusculo augescente, subito recentes flosculi émerserunt, tum myrtonum virgulta, surcili et pampini vitis umbris suis crescentibus vallem sensim obdere inchoarunt. Sic itaque Vallis Thesaurorum pedetentim in hortum mutabatur, atque patrimonium, quod crudelitate amissum erat, charitate reparabatur.”

We are promised translations of other modern stories. There are many one would like to see similarly treated, quite regardless of whether the study of such, even combined with some consideration of the construction of *cum* temporal—which Mr. Prentice allows—would be the best possible “preparation for college in Latin.”

“I am wickedly in the habit of saying that the three maladies which hinder piety are fanciful books of devotion, theatrical music in church, and pulpit oratory.”—Cardinal Manning, in a letter to Rev. P. O’Keefe, reproduced in the *Irish Ecclesiastical Record*, No. 556, p. 356.

NOTES AND GLEANINGS

The new Pontiff's first plea, pronounced in a consistory held September 8th, was for peace, and he urged the faithful to pray fervently for the cessation of warfare. On the same day President Wilson issued a proclamation in which he said: "I . . . designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise." Let us all, with the Pontiff and the President, pray for peace and wisdom!



Richard Harding Davis can at least be picturesque in his descriptions; that's about the limit of a war correspondent's endeavors under the present military regulations.



Germany, with over 35,000 separate books produced in 1913, leads the publishing world. But since the outbreak of the war, the publishing of books in that country as well as in France and Austria has almost entirely ceased, and it is being much limited in England. Probably in another year the United States will lead the world so far as the output of books is concerned. Let us hope that the quality will keep pace with quantity.



Professor Ludwig von Pastor, the historian of the Popes, has been honored with the theological doctor title *honoris causa* by the University of Innsbruck. It is a rare honor

for a layman, and as well deserved as it is rare. May Dr. Pastor continue his good work for many years to come!



One of our subscribers complains of the omission, in some current prayer-books, of the two invocations, "From the scourge of earthquakes" and "From pestilence, famine, and war," in the Litany of the Saints. He says that even the "Manual of Prayer" compiled under the auspices of the Third Plenary Council of Baltimore is marred by this defect, at least in one of its later editions, and finally inquires: "Can you explain this omission?" We cannot. Presumably it is due to an oversight, which will be promptly corrected if the publishers' attention is called to it.



At least one Catholic weekly—the best and most influential of all, we are glad to say—agrees with us as to the advisability of a change of policy on the part of the Knights of Columbus. Says the Sacred Heart Review, of Boston, Vol. 52, No. 12:

"This is the first time, our St. Paul contemporary assures us, that the Fourth Degree obligation has been made public. It seems to us that the more publicity we give to this matter the better. The order of the K. of C. is only following good Catholic precedent when it makes known what it stands for. As we have often said before, the Church has nothing in its teachings that it hesitates to make known to the world. It welcomes investigation of its doctrines and practices. So also should the Knights of Columbus. There is not one good work the Knights of Columbus is likely to do that cannot be accomplished without any secrecy or huggemugger whatsoever. All this secrecy or playing at secrecy only begets suspicion on the part of Protestants (already prone enough to be suspicious), and makes more difficult the task of explaining why the Church is opposed to secret societies."

That has been our position from the beginning.



We are informed from Paris that, owing to the war, *La Revue Internationale des Sociétés Secrètes* has been compelled temporarily to suspend publication. We hope to see this important magazine reappear as soon as possible.



The eight volumes, so far published, of the Oxford "New English Dictionary," contain 337,256 words, indicating a

probable total that will nearly double the number of words in the dictionaries of the Utopians described by Mr. H. G. Wells in "The World Set Free." Which goes to prove that when a writer essays to depict the future marvels of human-kind, his imagination is apt to fall short of the reality.



The most recent English translation of Dante is by John Pyne ("An English Dante." New York: Albert and Charles Boni). The translator retains "the original rhythm and rhymes," and thereby succeeds in saving the peculiar undulation of movement which is so beautiful a characteristic of Italian verse. But he has had to sacrifice much of the chaste, classic beauty of the original, and here and there perverts the sense by the insertion of words wholly unwarranted by any implied meaning of the text. In a perfectly strict sense (says a critic in the New York Times Book Review), Mr. Pyne's work is neither "English" nor a "Dante." What a contrast, for example, between Dante's "Fecemi la divina potestate," and the translator's "Omnipotence my deep foundations charted." It is doubtful whether any one who has felt Dante's majesty and simplicity, whereby the words seem to gather force as they are reduced in number, will ever find any translation adequate that is hampered by the restrictions of either rhythm or rhyme in choosing the words that shall give the most exact rendering.



Just now, more than ordinarily, we hear men say that they dislike or hate whole nations. They "have no use for" French or Germans or Russians or English. It is a foolish and altogether un-Christian feeling. We must love all our fellowmen, and if one has had an opportunity to get acquainted with persons of different nationalities, he has found very many among them fine and charming. Occasionally you may have come across a disagreeable one. Every nation, including your own, has such.



Msgr. R. H. Benson, in a preface contributed to W. Douglas Newton's new book, "War," points out that if Christianity

"is not playing that overt part in pacification which might have been expected of it," this is owing "largely to the lamentable divisions among Christians."



The Rev. Fr. Markert, S.V.D., of St. Mary's Mission House, Techny, Ill., addresses to the Catholic press a printed circular, in which he points out how the foreign missions are suffering from the war. Five-sixths of the ordinary contributions to the missions were made by France, Germany, and Belgium, and they have now ceased, and will scarcely be taken up again until a long time after the war is over. Under these circumstances thousands of missionaries will see the results of long and arduous labors destroyed, unless help comes from America. American Catholics, Fr. Markert adds, have a twofold reason to lend this assistance. First, out of gratitude for having been spared the horrors of war; secondly, because the revenues of the Protestant missions, which continue to flow freely, come to a large extent from this country. We hope this urgent appeal will not be in vain. Contributions for the foreign missions may be addressed to the headquarters of the Society for the Propagation of the Faith, New York, to St. Mary's Mission House, Techny, Ill., to the Mission Seminary at Ossining, N. Y., or to the Director of the Association of the Holy Childhood, at Pittsburgh.



The Social Service Commission of the Catholic Federation, in one of its recent press bulletins, calls attention to an article in "La Follette's Weekly" by Congressman C. H. Tavenner, of Illinois. Mr. Tavenner points out that there exists a great international war trust, which derives large profits from the manufacture of instruments of warfare; that its American branch is composed of the Powder Trust, the Armor and Ammunition Ring, and the Shipbuilding Trust, which are assisted by many friends in the army and navy and in the government; and that the cure for the reckless expenditure of \$250,000,000 annually is governmental manufacture. There may be some truth in Mr. Tavenner's deductions, but the Social Service Commission ought to know better than to send out a synopsis of them

without a word of criticism. The War Trust is by no means the only, nor even the most powerful, factor in the situation.



The Rev. J. T. Roche, of the Canadian Extension Society, who was in London when the present war began, says in a letter to the Toronto Catholic Register (Vol. 22, No. 33) that the United States has no monopoly of yellow journals and that "London can teach America something on that score."



In the same letter Dr. Roche criticises the well-known tourist agency of Thomas Cook & Sons for fleecing the traveling public at a time when the money situation was tense. "They were discounting American money at 16 per cent," he says, "and on the continent they cut their own checks as much as 25 per cent."



Under date of July 16, 1914, three of the archbishops and six of the bishops of our unfortunate Sister Republic to the South issued a joint pastoral letter, in which they solemnly declare that neither the bishops nor the clergy of Mexico "have ever contributed to any of the revolutions that have disturbed our country in these modern times"; that their "endeavor has always been directed to obtain peace"; that it is untrue that the Church in Mexico "abounds in riches and temporal goods," but, on the contrary, not only the pastors of numberless parishes but also some of the prelates are subjected to privations and misery. The pastoral intimates that new trials are in store, and exhorts the people to accept them patiently, in satisfaction for their sins and in union with the sufferings of Our Lord. This pastoral letter will prove interesting to all who have at heart the fate of the Church in Mexico. It may be found in full, in an English translation, in the Southern Messenger, of San Antonio, Texas, edition of August 27, Vol. 23, No. 28.

We see from the same paper that one Mexican archbishop and two bishops are sojourning as refugees in San Antonio.



A mail-order house advertises a noise-maker for use on

automobiles, which will give to wayfarers ahead "a courteous warning." That phrase is deserving of attention. It indicates that the discourtesy and insolence of many of the warning devices now employed is beginning to be widely recognized.



Unless the European war ends in less than a hundred days, the last shipload of toys has already reached our shores. It came in the Hamburg-American liner *Arcadia*, towards the end of August. Last year our importations of toys amounted to nearly eight million dollars, three-fourths of them from Germany, which is now commercially shut off from the rest of the world. Yankee ingenuity will have to manage to supply the lack this year.



The popularity of literary rubbish at times alarms us, yet we know of no instance where rubbish has long survived the generation in which it was written. Every age produces its own rubbish and consumes it. Great writers, on the other hand, often have to wait long for recognition and die while they wait, and in after years they may slip a while from popular favor, even as Shakespeare and Milton did. But in the end great books never remain the close preserve of small cultured circles. Genius is a blazing star.



The Catholic Book Notes (No. 197) calls attention to the fact that Pius X, shortly before his death, granted a list of new indulgences to those who devoutly read in the Bible as often as possible. These indulgences, of which a list is given in the official *Acta Apost. Sedis* for June 12, are plenary and partial, and applicable to the souls in Purgatory.



Our esteemed Canadian contemporary, *The Casket*, (Vol. 62, No. 35), remarks:

THE FORTNIGHTLY REVIEW says that "in the course of the past twenty-five years the Catholic press in the United States has been losing ground." We hope this is too pessimistic; but we are very sure that, proportionately to the number and influence of other papers, it

is very, very far short of what it ought to be, and of what Catholics could easily and quickly cause it to be. And the same is true in Canada.



Prof. F. P. Graves, who holds the chair of the History of Education at the University of Pennsylvania, rightly declares that the Montessori method is being ridden to death by faddists. He finds not a little to commend in the movement, but thinks its existence as "a cult or propaganda should end," and together with Fröbelian pedagogy, "Montessorianism" should be "merged" with the wider and more dynamic principles of modern educational practice."



The threatened general strike of European Socialists against war did not materialize. Instead, the German Socialists are living up to August Bebel's pledge that when the Fatherland was in danger, he would shoulder a musket and start for the frontier. In Belgium and in France, too, the Socialists have rallied to the defense of their respective countries "against unjust attack." When did any nation ever fight for an *unjust* cause? Let us not be too hard upon the Socialists. A general strike in favor of peace at this time would be hopeless and only add to the misery of war. And so, for many years to come, the international character of Socialism must be like the neutrality of Belgium: "a fact in times of peace, a dream in times of war."



A recent graduate of Columbia University was asked to consider an offer of \$25,000 a year for his services. If his specialty had been scholarship, the offer might have been \$2,500; but he had specialized in baseball.



THE EVOLUTION OF NEW ENGLAND PURITANISM

Recent infidel utterances by Dr. Eliot, and the simultaneous conversion to the Catholic Church of a prominent scion of an old New England family, have again called attention to the remarkable "evolution" of Puritan Calvinism in America—a process that has been graphically sketched by Professor Barrett Wendell of Harvard in his *Literary History of America* (Fifth Edition. New York, 1909, pp. 277 sqq.).

The Puritanism that ruled New England for over a century and a half was pure, unadulterated Calvinism. It taught that human

nature was wholly corrupted by original sin; that mankind, having fallen in Adam, are under God's curse and liable to the pains of hell forever; that from this ruined race God, out of His mere good pleasure, has elected a certain number to be saved by Christ, leaving the rest to corruption and damnation. This mournful dogma the Puritans, who believed themselves to be of the small number of the "predestined," had brought over from England. "When Cotton Mather wrote his *Magnalia* in the closing seventeenth century, his purpose was to prove that during the first seventy-five years of New England there had flourished and lived and died there so many regenerate human beings that a man of sense might almost statistically infer New England to be specially favored by God."

But by and by new immigrants came, and the Calvinists found that there was a considerable element of goodness outside of their own church. Besides, the Rationalism of the Encyclopedists sowed the seeds of doubt in the minds of many. "So even by the time of [Jonathan] Edwards, Calvinistic dogma and national experience were unwittingly at odds. . . . The native human nature of America continued to express itself in forms which could not reasonably be held infernal." In New York, for example, the first third of the nineteenth century produced Brockden Brown, Irving, Cooper, and Bryant. In New England, at about the same time, Webster, Everett, Winthrop, and other eminent men established a tradition of sustained dignity, and the scholarship of the Puritan colonies "ripened into the stainless pages of Ticknor, of Prescott, of Motley, and of Parkman. . . . In a society like this, Calvinistic dogma seems constantly further from the truth, as taught by actual life."

Gradually, therefore, a considerable number of ministers began insensibly to relax the full rigor of dogmatic Calvinism. There was no formal break at first, but in process of time a school arose which altered the traditional liturgy and adopted a milder form of Protestant belief. This newer Liberalism in theology came to be known as Unitarianism. It was fought bitterly by the orthodox party, but in 1805 the Unitarians succeeded in capturing the chief theological chair at Harvard University, whereupon the orthodox party founded the Theological Seminary at Andover, "which until very lately forlornly defended old Calvinism in a region abandoned to its enemies."

Unitarianism never formulated a creed, but after having tacitly accepted certain doctrines and traditions set forth by William Ellery Channing (b. 1780, d. 1842), gradually drifted into that extreme Rationalism which Dr. Eliot, Dr. Aked, and other Protestant theologians are now carrying, with perfect consistency, to its last conclusion, i. e., rank agnosticism. As Prof. Wendell

puts it, "on the one hand, the progress of personal freedom led to something like rejection of Christianity; on the other hand, it reacted into acceptance of the oldest Christian traditions. Typical examples of these tendencies may be found in the careers of Mr. George Ripley and his wife. Beginning in full sympathy, as ardent Unitarians, they so parted in faith that Mrs. Ripley died in communion with the Roman Catholic Church, while Mr. Ripley, who long survived her, became a devout [*sic!*] freethinker."

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LITERARY MISCELLANY

Up to date in research and scientific methods, yet pervaded by a soundness and saneness nowhere more appreciated than in subjects educational, Dr. Jakob Hoffmann's "Die Erziehung der Jugend in den Entwicklungsjahren" (279 pp., B. Herder. 95c), constitutes a contribution to pedagogical literature that no one interested in the subject can well afford to overlook. Though not minutely detailed in treatment, it is nevertheless comprehensive and exhaustive in its way, taking account, among other subjects, of numerous problems of youth whose origin is of very recent date. Almost on every page truths are brought out and profitable advice and hints offered that will be of genuine value to the active educator.—JAMES PREUSS, S.J.

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"Footprints of the Ancient Scottish Church," by Dom Michael Barrett, O.S.B., is a collection of many facts relating to the ancient religion which once held exclusive sway in Scotland, as in so many other countries of Christian Europe. The information gathered by the learned author is grouped together under the following headings: Cathedrals, Collegiate Churches, Hospitals, Fairs, Holy Wells, and Honors Paid to the B. V. Mary. In studying these "footprints left by the Church of old on the shifting sands of time," one is vividly impressed with the staunch Catholicity of the ancient Scots, and the enormity of the crime committed by the Protestant Reformation. "Hundreds of faithful children of the Catholic Church laid them down to their last sleep comforted by the assurance that the prayers of those who were to come after them would never cease to plead for them before God. How painful the sequel! Lands and documents—no matter how sacred their purpose—met with the same scant courtesy at the hands of so-called Reformers as the buildings to which they had been attached. The revenues of many a noble family became greatly augmented by despoiling the dead of their just rights. Masses ceased; prayers for the dead were silenced by the overthrow of

the communities who had undertaken the sacred duties required of them. Generous benefactions were put to other and less noble uses, and the unhonored dead were forgotten." (B. Herder. \$1.80, net.)



Volume 13 of "The Catholic Library" is devoted to a popular discussion of "The Question of Miracles," by the Rev. G. H. Joyce, S.J. The author explains the true idea of miracles, their possibility and proof, their relation to faith-healing, their evidential value, the miracles of the Gospel, and ecclesiastical miracles. He brings out forcefully the fact that the miraculous element in Christianity is in accordance with its internal character as a supernatural religion. "Christianity as a religion supposes that God has superseded the natural order on man's behalf. And considered in the light of these truths, external miracle appears but the congruous expression of the tremendous spiritual transformation" (pp. vii sq.). The little volume is worthy of warm recommendation. (B. Herder. 30 cts., net.)



Fr. Arthur Vermeersch's, S.J., classic treatise on Tolerance, of which we recommended the English edition not long ago, can now also be had in German. ("Die Toleranz. Deutsche Ausgabe von Albert Sleumer.") It is far and away the best modern Catholic treatise on the difficult and important subject to which it is devoted, and should be in every Catholic library. (B. Herder. \$1.25, net.)



The new and revised edition of Fr. Lasance's well-known "Prayer Book for Religious," which was recently announced in our "Books Received" department, is seven by five inches in size, and comprises no less than 1,200 pages. It is perhaps the most complete manual of prayers and devotions for the use of religious in existence, and may be had in the following bindings: Silk cloth, round corners, red edges, \$1.50; American seal, limp, round corners, gold edges, \$2.50. (Benziger Bros.)



"Francis Thomson, the Preston-Born Poet," is the rather awkward title of a memorial volume by John Thomson, which, in three parts, gives a biographical sketch of the author of the "Hound of Heaven," discusses some of the outstanding characteristics of his verse, and presents sundry notes on "The Hound of Heaven," the "Ode to the Setting Sun," "Daisy," and "In No Strange Land." The author would have produced a more acceptable book had he moderated his enthusiasm. No doubt Francis Thomson was an inspired poet, and some of his poems will live as a splendid protest against the materialism of the age. But to say that "the love of

his poems has a place, second only to their religion, in the hearts of thousands," is surely an exaggeration. The volume is full of such exaggerations. (B. Herder. 90 cts., net.)



The new critical edition of the Latin Vulgate, by the Rev. Michael Hetzenauer, O.M.Cap., recently published by Fr. Pustet & Co., is based upon the three Clementine editions, and designed to take the place of these editions, which differ in so many details. A running analysis of the text is printed in the margin. Eventually, of course, the official text now being prepared by Cardinal Gasquet's commission will supersede this as well as all previous editions of the Latin Vulgate; but, as Fr. Hetzenauer points out, it will be a long time yet before the official text can be published. Meanwhile Fr. Hetzenauer's own critical edition will prove immensely serviceable. It is gotten out in Pustet's best style. (Price \$3.)



The Rev. Dr. Ansgar Baumeister presents the first volume of a collection of advanced catechetical instructions for the use of priests and teachers ("Katechesen über den mittleren Katechismus. Zugleich als Stoffsammlung für die Christenlehre"), which deals with "Faith," and for which the Messrs. Herder evidently anticipate a large sale, as they have printed an unusually big edition. The text is adapted to Fr. Linden's catechism, which is now being widely used in Germany, and of which an English edition is in course of preparation. (\$1.50, net.)



Another volume of catechetical instructions, by Dom Lambert Nolle, O.S.B. (Einfache Katechesen für die Unterklasse), published by the same firm, is also adapted to Linden's catechism, but unlike Baumeister's commentary, is intended to accompany only the edition intended for small children. Fr. Nolle is not only an experienced catechist, but professor of the science of catechetics at Oscott, and his work will no doubt command careful attention on the part of experts and all those interested in this important branch of the perennial activity of the *Ecclesia docens*. (95 cts., net.)



"Leaves from the Note-Book of a Missionary," by the Rev. Wm. B. Hannon, is a collection of short sketches from the personal experience of a missionary whose chosen work lies mainly in the sphere of missions to non-Catholics, both in America and England. The sketches are graphic and pointed in application. They may be utilized to adorn sermons, or be put directly into the hands of those who will not read solid books. (B. Herder. 75 cts., net.)



Two more volumes have been added to "Standard-bearers of the Faith," a series of "Lives of the Saints for Children," previously recommended in this REVIEW. The new additions are: "The Life of

Saint Columba, Apostle of Scotland," and "St. Catherine of Siena," both by F. A. Forbes. The series well sustains its reputation and we heartily recommend it, especially for high-school, college, sodality and parish libraries. (B. Herder. 30 cts., net, each.)



Fr. Pustet & Co. have published a "new [newly!] reset edition" of "Manresa, the Spiritual Exercises of St. Ignatius." (\$1, net.)



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

- Burton, G. The Choir Manual for Cathedral and Parish Church, Juvenile or Adult Choirs, in Accordance with the Motu Proprio 445 pp. 16mo. New York: J. Fischer & Bro. 1914. Vocal Part Edition, 80 cts., net.
- Tesnière, Rev. A., S.S.S. Adoration of the Most Blessed Sacrament through the Mysteries of the Holy Rosary. Second English Edition. 262 pp., prayer-book size. New York: The Fathers of the Blessed Sacrament, 185 E. 76th St.
- Tenaillon, Rev. E., S.S.S. Ven. Pierre Julien Eymard, the Priest of the Eucharist, Founder of the Congregation of the Fathers of the Blessed Sacrament. vi & 322 pp. 12mo. New York: The Sentinel Press, 185 E. 76th St.
- Owen-Lewis, Henry. A Layman's Retreats. Ed. by E. Lester, S.J. viii & 260 pp. 16mo. Benziger Bros. 1914. \$1.27, postpaid.
- M. A. From Court to Cloister. A Sketch. 136 pp. 12mo. Benziger Bros. 85 cts., postpaid.
- Villefranche, G., S.J. Tr. by Irene Hernaman. Thanksgiving after Holy Communion. xv & 224 pp., prayer-book size. Benziger Bros. 85 cts., postpaid.
- Sisters of Notre Dame. Doctrine Explanations. Baptism and Extreme Unction. 64 pp. 16mo. Benziger Bros. 1914.
- Hejermann, F., S.J. The Teaching of Sex Hygiene in Our Schools. With Addenda by the Publishers. 20 pp. 12mo. St. Louis, Mo.: Central Bureau of the Central Verein, 307 Temple Bldg. 5 cts.; per 100, \$4.
- Morin, Dom G., O.S.B. (Tr. C. Gunning.) xvi & 200 pp. 12mo. Benziger Bros. 1914. \$1.25, net.
- Tierney, Rev. R. H., S.J. Teacher and Teaching. viii & 178 pp. 12mo. New York: Longmans, Green & Co. 1914. \$1, net.

GERMAN

- Huonder, A., S.J. Die Mission auf der Kanzel und im Verein. Sammlung von Predigten, Vorträgen und Skizzen. Drittes (Schluss-) Bändchen. xiii & 211 pp. 8vo. B. Herder. 1914. \$1, net.
- Heinz, O., O.Cap. Religionsunterricht und Heidenmission. Ein Weckruf zur Jugendmissionsbewegung. 48 pp. 16mo. B. Herder. 1914. 20 cts., net. (Stiff paper covers.)
- Strelt, Robt., O.M.I. Missionspredigten. Zweiter Teil: Der göttliche Wille. 178 pp. 12mo. Dritter Teil: Das apostolische Werk. 140 pp. B. Herder. 1914. 70 cts. and 65 cts., net, respectively.

SPANISH

- Elenita, "de Dios Santo." La Violeta del Santísimo Sacramento. Traducción de la Edición Alemana. Con tres grabados. xvi & 92 pp. 16mo. B. Herder. 1914. 25 cts., net; per dozen, \$2.60.

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Bargains in Second-hand Books

[Cash must accompany all orders.]

- Cox, Chas., O.M.I. Daily Reflections for Christians. London, 1914. Two volumes. \$2.50.
- Bacuez, L. Major Orders. Instructions and Meditations. St. Louis, 1913. \$1.25.
- Field, Michael. Mystic Trees (Poems). London, s. a. 50 cts.
- Officium Hebdomadae Majoris a Dom. in Palmis usque ad Dom. in Albis iuxta Rubricas Pii X. Ratisbon, 1914. Pocket ed., bound in flexible leather, \$1.
- Schell, H. Christus—Das Evangelium und seine weltgeschichtliche Bedeutung. Richly illustrated. Mainz, 1903. Like new. 85 cts.
- Pesch, Chr., S.J. Praelectiones Dogmaticae. 9 vols. Freiburg, 1898 sqq. \$12.
- Rouët de Journal, M.J., S.J. Enchiridion Patristicum. Freiburg, 1911. \$2.
- Rauschen, G. Eucharistie und Bussakrament in den ersten sechs Jahrhunderten der Kirche. 2nd ed. Freiburg. 1910. \$1.
- Biblia Sacra Vulgatae Editionis. Notis, etc. Illustrata. Ed. B. Galura. Innsbruck, 1834. \$1.50.
- La Vérité, of Quebec, ed. by J. P. Tardivel. Vol. 17, July, 1897-8. Bound, in fair condition. \$2.
- Moran, Rev. Wm. The Government of the Church in the First Century. An Essay on the Beginnings of the Christian Ministry. Dublin, 1913. \$1.20.
- Preuss, Edw. Zum Lobe der unbefl. Empfängnis. Freiburg, 1879. 80 cts.
- Jones, H. Altar-Flowers and How to Grow Them. London, 1914. 75 cts.
- Sinthern, P., S.J. Im Dienste der Himmelskönigin. Vorträge u. Skizzen für Marianische Kongregationen. Freiburg, 1914. 85 cts.
- Lasance, Rev. F. X. Prayer-Book for Religious. New Edition. Cincinnati, 1914. \$1.20.
- Kumpfmüller, Rev. Jos. Blüten u. Früchte aus dem Garten des hl. Franziskus. 21 Predigten für Tertiaren. Innsbruck, 1914. 65 cts.
- Nist, Rev. J. Private First Communion Instructions for Little Children. Tr. by Rev. F. Girardey, C.S.S.R. St. Louis, 1914. 45 cts.
- Grisar, Rev. H., S.J. Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$3.50.
- Manresa. The Spiritual Exercises of St. Ignatius for General Use. New Ed. New York, 1914. 80 cts.
- Götz, Joh. B. Die religiöse Bewegung in der Oberpfalz von 1520 bis 1560. Freiburg, 1914. 85 cts. (Paper.)
- Bolanden, K. von. Landesgötter u. Hexen. Deutsches Kulturbild aus dem 16. Jahrh. Ratisbon, 1914. 40 cts.
- Hannon, Rev. Wm. B. Leaves from the Note-Book of a Missionary. London, 1914. 55 cts.
- Lives of the Saints for Children: Two vols. St. Catherine of Siena and St. Columba. London, 1913. Both, 50 cts.
- Taylor, The Cardinal-Democrat, Henry Edw. Manning. London, 1908. 85 cts.
- Vaughan, Rev. B., S.J. Society, Sin and the Saviour. London, 1908. 85 cts.
- Grisar, H., S.J. Luther. (German original ed. in 3 vols.) Freiburg, 1911-13. \$10.
- Wirth, Rev. E. J. Divine Grace. N. Y., 1903. 85 cts.
- Vigouroux, Rev. F., et al. Dictionnaire de la Bible. 5 large illustrated vols., superbly bound, like new. Big bargain. \$20. (Carriage extra.)
- Roosevelt, Th. Hunting Tales of the West. N. Y., 1907. \$1.60. 4 vols.
- Klimke, Rev. Fr., S.J. Der Monismus und seine philos. Grundlagen. Freiburg, 1911. \$2.20.
- Philosophia Lacensis. Complete set, 10 vols. \$13.

BARGAIN BOOK COMPANY, St. Charles, Mo.

THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

The Father of All the Faithful

Benedict XV had scarcely ascended the pontifical throne when the newsgatherers began to mix him up in the war tales.

First, he was represented as threatening the Kaiser with ill-will for not granting to Cardinal Mercier a safe conduct to his episcopal see.

Then it was reported that he had reminded the Emperor of Austria that he is getting to be an old man, and that the roaring of cannon would not be apt to mitigate the rigor of the divine sentence soon to be expected on his un-Christian conduct.

Lately a cable dispatch said that the new Pope, in a letter, had congratulated the King of England on the justice of the war he was waging for Christian culture and civilization, and expressed the hope that the Allies would win.

It is fortunate, under these circumstances, as the Hartford Catholic Transcript observes (Vol. 17, No. 14) that "Benedict XV enters upon his pontificate with a well-earned reputation for diplomacy." And it will be well for Catholics to remind themselves, whenever they read such pseudo-news, that he has taken up his great work as ruler of the Church of God with the promise of special divine protection, which, no doubt, will be vouchsafed to him in all important affairs, not excepting his relations with the heads of the mighty governments now engaged in warfare.

"And so, when strange rumors come, involving the Supreme Pontiff in dubious transactions, we need not be disturbed. He is not a partisan. On the day of his election he deplored the fact that his spiritual

children were arrayed on both sides of the contending nations. He will not and he can not deviate from the course marked out by neutrality and right reason. Malice itself can not place him on either side. He is the father of all the faithful."



The Maine Election

In the recent fall election in the State of Maine the total vote for governor was bigger by about 12,000—or nearly 10 per cent—than the total vote for President two years ago. In round numbers the Progressive vote shows a loss of 30,000, the Republican vote a gain of 32,000 and the Democratic vote a gain of 11,000.

So far as this election affords ground for a forecast of the congressional elections next November, it indicates that the Progressive vote will be small, but yet large enough to enable the Democrats to carry a considerable number of constituencies in which the Republicans and Progressives would be victorious if they were united. Upon this circumstance rests the prospect of the Democratic party continuing to control the House of Representatives by a comfortable majority. Some reaction against them will unquestionably appear. The business depression, quite regardless of all thought as to its causes, weighs inevitably against the party in control. But the Maine election, in the opinion of impartial observers, tends to confirm the impression that this reaction is not likely to prove of formidable dimensions.



The Magic Tesseract

No doubt many of our readers will be interested in a little book by Claude Bragdon, entitled "A Primer of Higher Space (The Fourth Dimension,)" and published by the Manas Press, of Rochester, N. Y. (Price, \$1.00.)

The idea of a fourth dimension is simple enough. One space is generated by a point moving in a straight line. This line, moving at right angles to itself, generates a square. The square, moving at right angles to itself, generates three-space cube, having length, breadth and height. Theoretically it should be possible to move this cube at right angles to itself in some direction, so as to create a fourth dimensional figure, thereby generating a hyper-solid or so-called tesseract. Strictly speak-

ing, therefore, the fourth dimension may be defined as that direction in which we can move a cube at right angles to any of its present dimensions. We can not conceive this with our imagination; nor can we practically construct any geometrical figure which fulfills the requirements. But Mr. Bragdon shows by analogy and illustration just how a fourth dimension might exist and the sort of dimension it might be. He describes a tesseract as possessing sixteen corners, thirty-two edges, twenty-four square faces and eight bounding cubes, and works out an ingenious theory of time.

Mr. Bragdon explains certain psychic phenomena, such as clairvoyance, obsession and possession by means of the fourth dimension. This, of course, is in line with Professor Zöllner's work on "Transcendental Physics," published a number of years ago, on the strength of his researches in spiritism.

If this curious theory has been subjected to competent criticism from the point of view of scholastic philosophy, we are not aware of the fact. It is greatly to be desired that such criticism be undertaken now, as Mr. Bragdon's book is apt to carry "The Magic Tesseract" far and wide among American readers, and incidentally prove a medium for the propagation of spiritistic delusions.



An Official Protest Against a Pious Fraud

The Catholic Advance of Wichita, "The Official Catholic Paper of Kansas and Oklahoma," protests in its Vol. 21, No. 24, against certain abuses connected with the popular devotion to St. Anthony:

"Many bishops have abolished the 'box of St. Anthony's bread,' because it led to abuses. In certain places it had grown to be a pious penny-in-the-slot machine. Good people would drop in their dime or quarter, fully expecting in return some great temporal favor from the Saint, much as the child puts in his penny for the chewing gum of automatic machines. The superstition was fostered, unconsciously no doubt, by pious periodicals that published letters such as the following, which was sent to us and taken from a Catholic publication: 'Please have prayers said for two special favors: First, that I may get money loaned to a friend without trouble; second, that I may get a position with a better salary. If both are granted by October 2nd I will send you \$5.00; if one, I will send \$2.00. A firm believer in St. Anthony.' In cases like this religion becomes a matter of dollars and cents."

Conditions must be pretty bad in Kansas and Oklahoma when the official organ of the local bishops finds it necessary to protest in such vigorous terms against a pious fraud.



Trying to Stop "The Menace"

The company which publishes *The Menace* at Aurora, Mo., has reorganized under the name of The United States Publishing Company, with a capital of \$300,000. It is reported that greater efforts are to be made than ever before to spread this vile sheet broadcast.

Meanwhile previous attempts by the K. of C. and others having failed, Mr. Paul Bakewell, of St. Louis, has addressed an open letter to Postmaster General Burleson, in which he proves, by specific references to laws and precedents, that *The Menace* and its publications are in violation both of the letter and the spirit of the federal statutes, which debar from the privilege of the mails such publications as are apt to debauch or injure private or public morals or reflect injuriously on the conduct or character of others. The Postmaster General is requested to exclude *The Menace* and its books and like publications from the United States mail, and also to bring the matter before the Attorney General, so that proper action may be taken against the publishers for violation of the statutes of the United States.



"The Friendly Feeling" Between the Knights of Columbus and the Masons

The subjoined item recently made the rounds of a portion of the Catholic press (we have clipped it from the "Kentucky Irish-American," Vol. 33, No. 9, p. 1):

"The friendly feeling existing between the Knights of Columbus and the Masons was well illustrated during the recent national convention at St. Paul. At the opening session the Knights received an invitation from the Masonic bodies to make their clubrooms their headquarters during their stay. This was in return for recognition of similar courtesies extended by the Knights to the Masons at meetings of their Grand Lodge."

Such a "friendly feeling" and exchange of courtesies between Catholics and Masons is inexplicable to one who is

familiar, as all Catholics ought to be, with the attitude of the Church towards Freemasonry, as proclaimed in Clement XII's Constitution, "In Eminenti," of April 28, 1738; Benedict XIV's Bull, "Providas," of May 18, 1751; Pius VIII's Encyclical, "Traditi," of May 21, 1829; Gregory XVI's "Mirari," of August 15, 1832; Pius IX's Encyclical, "Qui Pluribus," of November 9, 1846; Leo XIII's Encyclical, "Humanum Genus," of April 20, 1884, and many other pontifical utterances, in which Freemasonry is condemned as a pernicious sect, and Catholics are forbidden, under penalty of excommunication, incurred *ipso facto*, and reserved to the Pope, to enter or in any way to promote or favor (*quomodocunque favere*) Masonic societies. In view of these facts, the Fathers of the Third Plenary Council of Baltimore, in their Pastoral Letter (p. xcvi), solemnly warned the faithful that "The Church forbids her children to have any connection with such [Masonic and kindred] societies, because they are either an open evil to be shunned or a hidden danger to be avoided."

Fraternizing with the Freemasons and allied organizations, using their halls, clubrooms and regalia, exchanging "courtesies" with them is, if not directly opposed to the letter, most assuredly contrary to the spirit of the Church's legislation against Masonry and unworthy of a body of Catholic men who claim to love her and faithfully to obey her mandates.



Socialists and the A. F. of L.

Apropos of a forthcoming English translation of Carl Legien's "Observations on the Labor Movement in America," the Central Bureau of the Catholic Central Society, in one of its current press bulletins, issues a timely warning against the machinations of those who are trying to make the American Federation of Labor a vehicle for Socialistic propaganda. We quote:

"The International Labor Movement, as it has been called, ever since the A. F. of L. affiliated with it has proven nothing more nor less than a vehicle for Socialist propaganda in the latter body. Its news letters violently and falsely attack the Christian Unions, and from Legien's book we learn that its head and principal spokesman attacked the faith of those who make up a not inconsiderable number of the

American trade unionists. How long are American Catholic workingmen going to allow this condition to exist? To split the American Labor Movement, as will have to be done if this policy continues to grow as it has in the past, would be a calamity—to the Church in this country, as well as to the unions here. The fight against these things must be carried on within the labor movement. The Socialists must not obtain control of the A. F. of L. And in order to prevent all these catastrophies American Catholic workingmen, while working diligently with their unions, should organize into Catholic workingmen's associations, where they can study to refute the false attacks of the Socialist agitator and can learn the proper solidarity with which to oppose his tactics."



A Word Regarding the Associated Press

Mr. Melville E. Stone, General Manager of the Associated Press, in a letter addressed to the editor of this REVIEW, protests against a remark made on page 531 of our No. 17, that "The Associated Press has never been at pains to contradict false or damaging statements, even when it was chiefly responsible for the divulcation of them." Mr. Stone denies this and asserts that, "quite on the contrary, we have always been ready to correct any error made by the Associated Press, and if you will point out one error of the Associated Press to which my attention has ever been called and that we have not corrected. I shall be grateful to you."

The denial doesn't quite cover the charge. "Not to be at pains" is by no means synonymous with "to refuse when hard pressed."

Nor are we able, at this moment, to make formal proof of the charge as it stands. Our statement was based on personal experience on the editorial staff of certain daily papers served by the Associated Press, and on many years' of careful and unbiased observation as an outsider. Time and again we have noted, in what were plainly reports of the Associated Press, incorrect statements that were never, so far as we could see, retracted or corrected, though their absurdity must have been patent, even to the careless reader. Despite the notorioussness of the offense, it is most difficult to bring the formal proof that Mr. Stone invariably and triumphantly demands whenever a voice is raised in criticism of his agency. The reasons are these:

1. Many, if not all, the daily papers served by the Asso-

ciated Press also publish news furnished by other agencies, and special telegrams, without, as a rule, giving the source of each. Thus the Associated Press may easily be credited with or blamed for dispatches with which it has had nothing to do.

2. If one makes an effort, as we have repeatedly done, to ascertain whether a certain news item originated with the Associated Press or not, one usually receives no answer at all or a curt note saying that it is impossible, a day or two after the publication of a dispatch, to say where it came from.

3. If one perchance succeeds in tracing the responsibility for a false or damaging statement to the Associated Press, and complains to the management, they will naturally first demand formal proof to the contrary, and by the time such proof has been submitted, any correction the manager may condescend to make will be deemed "ancient history" or "not worth while" by the newspaper offices to which it is sent and promptly "killed." Besides, who is able to tell whether a correction has been made or not, and what is the value of a correction if the newspapers refuse to publish it?

The management of the Associated Press is well aware of this condition of affairs and makes the most of it whenever it is criticised or attacked. We shall keep a doubly vigilant optic on its faults and mistakes in the future, and request our readers to assist us in the matter, if only to demonstrate by actual experiment that it is true that "The Associated Press has never been at pains to contradict false or damaging statements [especially in regard to Catholic affairs], even when it was chiefly responsible for the divulcation of them."



The Catholic Press

Whenever some one (the FORTNIGHTLY REVIEW, for instance) points out that the Catholic press in this country is not receiving the support to which it is entitled, there are loud protests, some of them based on ignorance of the real situation; others inspired by that spirit of exaggerated optimism and boastfulness that is the bane of the Church in America. The Bishop of Columbus is one of the few "who know better" and who do not believe in treating a running sore with talcum

powder. He said in a sermon delivered at the recent convention of Catholic editors and publishers at Detroit :

"Those who are at all familiar with the conditions of the Catholic press know only too well that our Catholic people, as a rule, do not take very much interest in its progress—nor do they sufficiently understand its importance. They like to hear a good sermon when they go to mass on Sunday morning; they receive it with reverence and joy, and it never fails to produce good results. But the Catholic paper, with its crisp and interesting account of Church affairs, its strong and convincing articles on the teachings of faith, its extracts from striking sermons and lectures, its beautiful stories of Catholic faith and piety—hardly ever finds its way to the family fireside; and if it does how often it is thrown aside to give place to sensational literature and the current events of the daily press—a style of reading that never fails to make Catholic people worldly-minded and give them a positive distaste for all Catholic literature."

Commenting on Msgr. Hartley's sermon, the official organ of the Bishop of Hartford, the *Catholic Transcript*, says (Vol. 17, No. 14) :

"It is well for the writers to know that some, at least, of the hierarchy have faith in the mission of the press and are spontaneously and enthusiastically committed to its support. The life of the Catholic journal is not cast in bounteous places. It is precarious at best."

The same journal aptly explains the place of Catholic journalism in the economy of religious life, as follows :

"The Catholic journal has its place in the economy of religious life. It stands with the school and the Sunday school, the pulpit and the platform. When any one of these co-laborers is wanting, the Catholic cause does not enjoy the fullest possible support. The Church is a teacher. She must teach before she can undertake to administer the sacramental system, for without faith the sacraments are null and void. In her capacity of representative of her divine Master she must make use of every vehicle of human knowledge, and no instrument for the spread of enlightenment ought to be foreign to her endeavor. All this makes the Catholic journalist feel the immensity of the task laid upon him and his utter inability to meet its requirements without the sympathy and support of others who should be just as much interested in upholding Catholic ideals and Catholic faith as he is himself. He has need, perpetual and pressing, of the support and co-operation of all such Christians, nor can their assistance be denied without a prodigal waste of the means of well-doing committed by the Almighty to the hands of His servants."



Fact is the unsaid portion of what you think.

A STEP IN THE RIGHT DIRECTION

In our last issue (No. 81) we published a short paper on moving picture shows. It contains a warning which has to some extent been heeded, since the writing of that paper, by Dr. Condé B. Pallen and certain other eminent Catholics, among them Dr. James J. Walsh and Mr. Joseph Frey, President of the Catholic Central Verein, who have established a Catholic Film Association, which has for its object "the education, entertainment, and edification of Catholics throughout the United States," to quote from a circular issued from the company's headquarters, 18 E. Forty-first Street, New York City.

In the same circular Dr. Pallen is quoted as follows :

"Up to the present time the moving picture has been allowed to grow, like mushrooms, at random, without direction or purpose. The result has been that its wonderful influence has failed to be utilized by the religious and educative forces of the country, and left entirely in the hands of the irresponsible speculator. A general and concerted movement . . . is necessary to counteract the evil. . . . In some instances, Catholic pastors . . . have established moving picture exhibitions for their parishes and schools. Wherever this has been done, it has met with remarkable success. There have been, however, difficulties in the way. First of all in getting suitable films, and secondly, in securing Catholic subjects. In order to put the moving picture at the service of the Church everywhere, and provide properly censored films as well as Catholic subjects for our parishes, schools, societies, and institutions, the Catholic Film Association has entered the field, with ample capital and a thoroughly equipped organization, to furnish the entire moving picture outfit to every parish, school, society, and institution in the country."

We hail this as a step in the right direction. If the Catholic Film Association will supply the public with religious themes and secular subjects of good character and dramatic interest, its films will doubtless soon find their way, not only into our Catholic schools and halls, but also into the public theatres, where they can do an immense amount of good.

We note with pleasure that the new company also intends to furnish educational films in complete courses, embracing subjects from the primary grades to the highest

scientific classes. The moving picture has such great educational possibilities that we feel certain that, through the Catholic Film Association, every parish school will soon be equipped with a complete set of apparatus enabling it to utilize this helpful agency for the benefit of our children.

A MUCH-BEPUFFED SENSATIONALIST

Writing to *The Nation* (No. 2546) of the first-fruits of G. K. Chesterton's dramatic muse, the much-discussed, much-bepuffed "Magic," Mr. William Archer, the famous English dramatic critic, says:

"Like so much of Mr. Chesterton's other work, ['Magic'] is a piece of genial, unblushing effrontery. . . . We feel that we have to do with no mere journeyman of the theatre, but a born writer. And a born thinker? Ah, that is the question! It sometimes seems as though 'thought' were a misnomer in relation to Mr. Chesterton's mental processes—as though some new word ought to be invented for his freakish and volatile celebration. . . . Presented at a very small theatre, and by a company innocent of stars, 'Magic' had a fair success and was nearing its hundredth night when its withdrawal was announced. Then, for some appropriate occult reason, a morning paper, *The Daily Chronicle*, was seized with a violent enthusiasm for the play, declared it a burning shame that such a masterpiece should not have a longer run, and devoted itself day by day for two or three weeks to puffing it into popularity. All sorts of advertising devices were adopted—among them an afternoon debate on miracles, held on the stage of the theatre, in which Mr. Chesterton himself figured as protagonist. Mr. Bernard Shaw was present on the occasion, but did not speak: whereupon everyone said that miracles evidently did happen. Then Mr. Shaw came to Mr. Chesterton's aid with a one-act absurdity named 'The Music-Cure,' which was played before 'Magic.' By these means the life of the play was prolonged some fifty nights; but as I write its sands are running out. The moral seems to be that for solid success something more is needed than brilliant improvisation."

Mr. Chesterton is a freak who has obtained his popularity, such as it is, mainly through his "genial, unblushing effrontry." What has won over the Catholic press in favor of this much-bepuffed writer is probably the fact that, in most of his works, as in "Magic," he casts scorn on rationalism and puts in a plea for faith, miracles, etc. But he never

does it effectively. What he actually does in "Magic," for instance, is, in the words of Mr. Archer, "to assert the reality of black magic, and to show how one of its practitioners drives a shallow rationalist mad by performing some puerile tricks with a family portrait and a doctor's red lamp." All of Chesterton's work, or nearly all of it, is little more than this play—"a piece of fine confused thinking, helped out by good writing and some humor." Aren't we Catholics making fools of ourselves in burning incense to this brilliant sophist?

❖

LITERARY CRITICISM

A clever writer in an Eastern newspaper says that the critic "has the same relation to literature that a flea has to a dog—he infests it, lives off it, without either advancing or adorning it."

If the author had read Sir W. Robertson Nicoll's recently published work, "A Bookman's Letters" (George H. Doran Co., \$1.75) before making his invidious comparison, we venture to think he would not have made it. For Dr. Nicoll has not only laid down some sound and kindly principles of literary criticism, but he has lived up to them through the forty-odd chapters of his entertaining book.

Dr. Nicoll mentions seven varieties of reviewing: the "ostentatious essay," which is probably more common in England than in America; the hypercritical review, in which the writer bears hard on a misplaced accent—though the advice given to the reviewer to accept such errors "as misprints if he can" does seem a little hard on the printer!—the man-of-all-work's review—"the miscellaneous reviewer is not such a fool as people think him. He knows his way about through snares and pitfalls, and generally has traveled it for many a mile"; the puff—"This kind of review is ancient and lively. We need not go far to find it; we shall never need to go far"; the review inspired by personal animosity, now happily growing rarer; the honestly enthusiastic review, pleasantest of all to write, and the Right Kind of Review. The author's advice to the young reviewer is: "Leave the bitter word unspoken. . . . There are

occasions which justify stern and severe criticism, but reviewers should stand up to men who can hit back."

As for Catholic book reviewers, in this country at least, the feeling that authors so often display against them as a class, is for the most part unfounded. For while the "Right Kind of Review" may still be somewhat rare in our newspapers and magazines, there is manifested today little bitterness and scarcely any personal animosity. The only complaint that can be made with any sort of justice, is that there is altogether too much "puffing" of worthless or at least inferior books. This fault is perhaps in most instances due to ignorance as much as to excessive indulgence. We need critics who are not only fair-minded and pleasant, but above all capable and experienced—critics who not only never lose sight of the amenities of cultured society and the final purpose of all literary criticism, but who can size up a book correctly when they read it, who know that a poorly wrought book often does more harm than good, and who are aware that severe censure is sometimes a stern if unpleasant duty.

MANNING AND NEWMAN AS VIEWED BY PROTESTANT CONTEMPORARIES

Mr. J. E. C. Bodley, who was closely associated with the late Cardinal Manning on the famous Royal Commission for the Housing of the Poor, has lately published a volume of papers ("Cardinal Manning; The Decay of Idealism in France; etc." Longmans, Green & Co. \$3), in which he discourses interestingly on the great "Cardinal-Democrat." Out of their common work for humanity grew a lifelong friendship. "Whenever you are in London and not dining out, come to me for a talk at half-past eight," Manning used to say to Bodley, and the latter relates:

"So many a night saw me at Archbishop's house, where we talked till nearly eleven, when Newman would arrive to put me out. Newman, it should be explained, was Manning's butler. The malicious said he had been chosen for this name of his because Manning liked to order about a person called Newman—but that was pure legend. . . . The only object of piety discernible in the dim lamp-light was a fine malachite crucifix on the mantel-

piece, which was given to him in Rome soon after his conversion, and had always stood near him for twenty-seven years—so said his executor, Dr. Butler, who sent it to me when the Cardinal died. Facing it, Manning used to sit, in a low armchair. With his faded red skullcap cocked over his eyebrow he looked like an old warrior of the days of his boyhood, when men of war were often as clean shaven as priests. The best nights were those when he fought his old battles again. . . . Of the loneliness of his last years there is no doubt, in spite of the devotion of the kind priests of his household, and in spite of the numerous callers of all types, whom he received perhaps too accessibly.”

Apropos of Newman, Stephen Coleridge, a son of Lord Chief Justice Coleridge, in a volume of “Memories” published not long ago, gives a charming character pastel of the famous Oratorian, in the course of which he says:

“He bore about him the perfect humility of true greatness. His face had a strange wistfulness, and his eyes seemed habitually to be gazing beyond and through the visible things of the world about him to some vision far distant and unsubstantial. There was always a sense of power behind his unruffled gentleness and urbanity. When he entered a room full of people, and these not undistinguished, every one else seemed to become by comparison, insignificant and ordinary: and this before he had spoken a word.”



PROBLEMS OF THE FARM

Frederick Irving Anderson, in an interestingly written volume entitled “Farmers of Tomorrow” (Macmillan), puts his finger on two of the greatest problems of the future of farming in the United States.

The first of these, the increasing of our farming area, is in the course of solution. Our free public lands being now virtually gone, there remains to reclaim those which so far are naturally unfit. We have more than three hundred million acres under actual cultivation, with nearly half as much of pasture land, on existing farms, to be improved. Dry farming has apparently reached its limit (will other authorities agree to this?), but there are a hundred million acres to be cleared, thirty-five million to be added by irrigation, and seventy-seven million to be drained. The total number of acres capable of profitable cultivation, Mr. Anderson reckons at 672,000,000. On these acres must be

supported our future population, which will in time probably equal the density of that of Europe. Yet to sustain our present sparse population on our present acreage is already somewhat of a problem, as indicated by our notably diminished exports of foodstuffs.

Our future difficulties must be met by better farming, the crucial problem of which occupies the second part of Mr. Anderson's book. We are learning what our farms are best fitted for, and the trend towards specialization is very hopeful. But the great question is one of plant food, and here we find Mr. Anderson distinguishing himself among recent writers by his advocacy, remarkably temperate and uncontroversial, of the theory which the United States Bureau of Soils stands almost alone in supporting. "The soil," says Milton Whitney, chief of the Bureau, "is the one indestructible, immutable asset that the nation possesses. It is the one resource that cannot be exhausted, that cannot be used up. It may be impaired by abuse, but never destroyed." The statement applies to mineral constituents alone, and the question is virtually whether we need to apply chemical fertilizers, at least in accordance with present practices. Against the Bureau stand most of the scientists of the world, American as well as foreign.

Here is the germ of a great controversy, affecting every inhabitant of future America, but no to be settled for another generation.

Meanwhile other and minor problems of the future of our farms are discussed by other writers, among them Mr. G. Harold Powell in his "Co-operation in Agriculture" (Macmillan's Rural Science Series). To most of us public co-operation in agriculture means chiefly the self-defense of milk farmers or fruit growers, protecting themselves against the rapacity of the middleman. Such purely commercial enterprises form, of course, a large proportion of agricultural co-operative societies; but more interesting and promising for the development of our farming are associations for cow-testing, cattle-breeding, seed improvement, etc. Even the simple and almost accidental expedient of gathering and marketing a local egg supply through a co-

operative creamery has led to the improvement of breeds, the prevention of much loss, and a fine uniform product; but the deliberate agreement among neighbors to apply co-operative methods to the improvement of stock or seed means much more.

Of great importance are associations for rural credit, which in Europe have relieved farmers of a heavy incubus, and which are slowly entering into our own country districts. Mr. Powell distinguishes between associations for profit and for mutual benefit; his book is valuable in its warnings as to the application and changing of existing laws, as to the methods of operation, and the spirit of membership, so vital to success. Mr. Powell quotes numerous forms of associations and rules of operation, among the dry phrases of which the reader is cheered to find the summarized purpose of the Farmers' Union (Southern): "To garner the tears of the distressed, the blood of martyrs, the laugh of innocent childhood, the sweat of honest labor, and the virtue of a happy home as the brightest jewels known." There is appended to the book an excellent bibliography.



IBID AND HIS BROTHERS

Edward Lester Pearson includes in his latest volume of library sketches ("The Secret Book;" Macmillan) a discussion of the complaint of a member of the New York Public Library staff that the question of the identity of Ibid has never been cleared up. It had been raised by a number of students at a local university who were amazed at the vast number of Ibid's writings and the universality of his mind.

"The old gink," said one of them, "seems to have written a book on every subject in the world. They're all the time quoting him in the Greek grammars, and I've found things by him on psychology, astronomy, calculus, and political economy. My roommate says he was an associate and collaborator of Ovid—they got out a book of poems together, by Ovid and Ibid, or Ibid and Ovid, he's not sure which. I've hunted all through that card index at the library, but

they don't seem to have any of his books—though that doesn't prove much, for I can never find anything in it."

One of the librarian's fellows is moved by his perplexity to hunt up a rare "Dictionary of Authors, Sacred and Profane," in which, according to Mr. Pearson, is found the following:

"Ibid, or Ibidimus, Marcus Alias; Roman poet and rhetorician. Ibid is supposed to have flourished about 240 B. C., though in his own autobiography—a work of doubtful authenticity—he says: 'I was born August 17, 185 B. C.' He is the author of 'De te, Fabula,' 'De et Nox,' and over 300 other books. He invented the ablative absolute, for which he was rewarded by the Senate with the proconsulship of Ultima Verba. His military career seems to have led him also into northern Italy, for it is recorded that on one occasion, after a long siege, 'he took Umbrage, and retired into hither Gaul.' The latter years of his life are clouded in mystery, for he lived mostly in exile. He passed his time in writing the vast number of poems, which were subsequently published under his pen name of 'Anon.' Finally, he seems to have transgressed the laws seriously, for he was hanged in Effigy, a town of lower Egypt, on Christmas Day, 102 B. C."

Further research reveals the fact of Ibid's close literary connection with the Cit. brothers, Op and Loc, the Roman poetess Vide Supra, the nondescript Infra, and the Italian poet Ante. Mr. Pearson's scholars do not mention the other voluminous author, evidently a Persian, named Passim.

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"THE STAMPEDE"

With evident gusto, the Menace reprints the report of various sects concerning defections from our ranks, and the affiliation of former Catholics with Protestant denominations. It calls the process a "stampede."

I, for one, do not believe those "reports" to be truthful, for a Catholic can never become a Protestant at heart. Catholics who leave the Church, do so either because they have lost faith in religion (the number of those who become downright agnostics is comparatively small, and furnishes no recruits to Protestantism); or because they live in sin and are refused absolution—in that case they have not lost the faith and could not consistently join a sect. There is only one class of "Catholics" that might outwardly join a

Protestant community—those living in mixed marriage. The Catholic party might, to please the other party, go to church with him or her, once in a while; but even that is problematical and not within my experience. Yet, should there be a number of such people in any particular place, it is well to remember that many of these ceased to be Catholics when they married. At any rate, there is no “stampede.”

There is a “leakage,” and we all know it, in the Protestant sects and in the Catholic Church, mostly because of the popular trend towards unbelief and loose living.

Much has been written about this “leakage,” without tangible results, probably because no one has offered a practicable remedy.

It has been my privilege to study young people with a view to moulding them for life; and in the twenty-five years of this experience, with probably more than three thousand cases under observation, I have found that there is gross ignorance, especially among the wealthier young people, on all matters of religion. (I have been told, for instance, that Easter was the day when Christ was born, etc.) To the vast majority, especially of boys, religion is a coat which you may wear or not, as you are inclined,—a “fad affected by the old people, who are notoriously behind the times.” These youngsters are not in any way pugnacious or obstinate about it,—they simply “don’t care”; but they usually listen with attention when an attempt is made to inform them.

Our youth needs instruction, hungers for information. They who sneer at this statement think that the motor-idea of youth is to satisfy appetite, that they are not seriously inclined, but bend all their energies on crowding into sixteen or eighteen hours of the day as much “pleasure” as possible. But *why* do the young seek pleasure with the frenzy which characterizes our day? Because their life is empty, without a purpose, not worth living; an empty existence from day to day into which they would fain put some spice. But while they seek the piquant, they are fully aware that spice is not food.

Young men daily go to work *machinalement*, eternally

grumbling and complaining about their superiors. The idea of *duty* never enters their minds. At home they are to a great extent strangers, and many consider home merely as a restaurant and place to sleep. The true relation of parent and child rarely exists. Is it a wonder that the youngsters seek "pleasure"? But even pleasure often harbors a deadly sting; and then there is the financial brake; so that even pleasure often turns to wormwood.

Time was when girls looked to young men to furnish a quantum of diversion and pleasure. But the days of chivalry are past, and the ladies are compelled to shift for themselves. But they find themselves handicapped on all sides. If they seek compensation in dress, dress without admirers is no pleasure. If they go out into the street with exotic apparel, they will soon find that morbid curiosity is not tantamount to attraction and admiration. House pets soon pall, novels accentuate loneliness when the reader awakens from the dream. What, then, have they in life?

I recall an incident of pointed applicability. A wealthy young Protestant lady had a Catholic girl chum. One day the former, out of the slough of her loneliness, thus apostrophized the latter: "When life becomes empty for you, you pray, you become a nun. What have I?" Her friend noticed the breach, and her efforts with the grace of God soon brought lasting interest into that aimless life.

Here is an interesting field for missionary work. The great majority of young men and women, if they could only be made to understand that there is in life a deep interest, of which their defective education has not given them an opportunity to dream, would gladly embrace the faith, if properly presented. Much of that missionary work will, of course, devolve on laymen. But the clergy has the privilege of fitting our youth for such missionary work. Practically, the proposition can be put this way: Let parents inure their children from early youth to the practice of religion. No arguments, but *doing*. Somewhat in line with this is the First Communion idea of our late Holy Father. Let the practice begin early, so that the *habit* of religion is formed before the child is exposed to the dangers of the world. Let us also have more sociability for Catholic

young men and women up through the school years into manhood and womanhood. Then they can no more reiterate *ad nauseam* that they do not "know any Catholics" and hence must marry Protestants.

Our teachers, lay and clerical, should have an armament of timely answers to timely objections, and drill boys and girls in them, so that Catholic youth will not eternally stand abashed before every objection made to their religion.

I shall never forget one noon hour when Mr. Richard Kerens stepped into the Continental National Bank of St. Louis to attend a board meeting. Somebody made an apologetic remark about the Catholic Church. Mr. Kerens, who heard the remark, walked up to the table and, raising himself to his full height, said in an emphatic and convincing voice: "Gentlemen, the Catholic Church is the grand old Church and needs the apologies of no man."

If every Catholic were trained to take such a stand, to give timely information about the Church, about religion, the end and purpose of life, we should shortly enter upon a new era—our Catholic boys and girls would no longer be tempted to hide their faces when others malign religion; on the contrary, they would disseminate the knowledge of which the world stands so sorely in need.

It may be that not every one would be competent, but competent lay missionaries would be the rule, not, as now, the exception.

Public lecture courses by eminent men, well managed and well advertised; frequent missions on timely aspects of society; ably conducted Catholic daily papers; amusements for old and young with that true Catholic spirit which acknowledges the humble and the poor; picture-shows, if you like, and a thousand other activities would further the desired end. The ability of a general is most effectively brought out by harnessing existing circumstances to serve his purpose. We all know that dances are capable of producing abuses; but we also know that young people love them and seek them; why not eliminate the chances of harm as much as possible from this class of amusement and bring the young people together?

Clayton, Mo.

C. E. D'ARNOUX

Fancy's Home.

"Tell me, Fancy, sweetest child,
Of thy parents and thy birth;
Had they silk and had they gold,
And a park to wander forth,
With a castle green and old?"

"In a cottage I was born,
My kind father was Content,
My dear mother Innocence;
On wild fruits of wonderment
I have nourished ever since."

—William Davis.

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NOTES AND GLEANINGS

The late Goldwin Smith was the master of an almost perfect style. From his recently published biography, by Mr. Arnold Haultain, it becomes evident that this apparent ease of utterance was the result of years of painstaking attention to verbal detail. Near the middle of his volume, Mr. Haultain, who was Prof. Smith's private secretary, says: "I wonder if many octogenarian writers take this care in their style. The astonishing thing to me is the extraordinary simplicity of the product! The Chief will think out an article, a little short article, for a newspaper; will then write it out in his own hand at eight o'clock in the morning; will dictate it to me at 9:15; will carefully, most carefully, go over my MS., correcting, altering, adding, and excising; will demand proofs and revises to be sent to him (by a special messenger often—at ten cents per special messenger); will then go down to the newspaper office and see another revise; will correct this; and, if he does not demand yet another revise, it is simply because he relies upon my seeing to it that his ultimate revision is faithfully carried out by the printers in the composing room; and not until I come downstairs and report that 'everything is all right' does he slowly rise and totter out of the office. This at eighty! What would I not give to have seen him at work at thirty!"

Mr. Yeats has lately been talking to us about the art of poetry, and his message seems to be that rhetoric must be eschewed. But rhetoric, as the Dial justly insists, is simply the fine art of expression, nothing more nor less than that. There is splendid rhetoric and there is tawdry rhetoric; there is the rhetoric of exalted emotion and the rhetoric of conceit and fancy, but both species pay homage to some guiding principle of expression. To condemn all rhetoric off-hand is to condemn nearly all great poetry, to condemn, for example,

"Oh, here

Will I set up my everlasting rest
And shake the yoke of inauspicious stars
From this world-wearied flesh,"

which is simply rhetoric of the most magnificent sort, for Shakespeare was the most consummate rhetorician of the modern world. The thing to do is, not to deny to rhetoric its valid claims, but to learn to distinguish its nobler from its baser forms.



The four stages of a banquet are wittily described in a medieval four-liner as follows:

Strictum silentium
Stridor dentium
Fluctus dicentium
Perturbatio mentium.



Bishop Stubbs was witty, even when he grumbled. He was not willing to be moved from Chester to Oxford; and he said, as he left the chapter house: "I am like Homer; I suffer from translations."



The difficulty of explaining denominational differences to Protestant converts in missionary lands is well illustrated by Bishop Williams of Michigan, who says that in "translating our denominational names into the Chinese language, the Baptist Church becomes the Big Wash Church, the Presbyterian Church the Church of the Ruling Old Men, while the Protestant Episcopal Church is rendered into the Church of the Kicking Overseers."

President Wilson's work, "A History of the American People," is to be printed in braille for the use of the blind. Braille, invented in 1829, is the most widely used of the three styles of characters adopted for sightless readers. Unfortunately, the cost of producing braille books, with the means at present employed, makes them very expensive. One small volume of "Ivanhoe," for instance, which sells for about twenty cents, when reproduced in braille, fills six large volumes, costing nearly \$5 to manufacture. Mr. Wilson's History will be one of the longest books ever printed for the blind.



Dr. James H. Hyslop summarizes his views on communication with the spirits of the departed in a volume entitled "Psychical Research and Survival" (MacMillan), which *The Dial* (No. 665) calls a "mixture of unconvincing philosophy and unphilosophical conviction." Speaking of the whole class of books to which that of Dr. Hyslop belongs, our Chicago contemporary justly observes:

. . . Extravagant books like Dr. Hyslop's, that misrepresent scientific interests and philosophical aims, have a fog-like efficiency in obscuring the plainest truths and the most familiar landmarks of the mind. Fortunately, the recognition is becoming common that the vapors thus diffused are not the sign of inspiration, but of intoxication; and that the interest in the revelations which they induce, is swinging back after a long aberration to the normal equilibrium characteristic of the Anglo-Saxon sturdiness of mind."



An Edinburgh cabman was driving an American around the city. In High Street he stopped, and with a wave of his whip announced: "That is John Knox's house." "John Knox!" exclaimed the pork packer from Chicago, "who was he?" This was too much for the cabby. "Good heavens, man," he exclaimed, "did you never read your Bible?"



To avoid the evil influences sometimes exerted upon children by motion pictures of violence and vice, the Independent suggests special theatres for children, or programmes suited to them at certain hours of the day. The suggestion is worth considering. To prohibit all plays and pictures of current events unsuited to children, would be to condemn the motion picture to perpetual childishness.

A flirt is a rose from which everybody takes a petal; the thorns remain for the future husband.



An authorized translation of the pastoral letter of the archbishops and bishops of Mexico, to which we referred and from which we quoted in our last issue, can be had in pamphlet form from the Passing Show Printing Company, San Antonio, Tex.



The Rev. Fr. Albert Muntsch, S.J., has contributed to the August number of *La Nouvelle France*, of Quebec, an interesting paper on "La Presse Catholique aux États-Unis." He deals mainly with the weekly papers. The magazines are to be considered later. Fr. Muntsch expresses the confident hope that by the cordial co-operation of clergy and laity the Catholic press will eventually attain in America that high degree of efficiency by which it is distinguished in some other countries. Eventually, perhaps; but not for a good long time to come.



A Toledo correspondent of the New York "America," in Vol. XI, No. 22, of that journal, gives some circulation figures for Catholic American papers that are apt to mislead. From our knowledge of the situation we feel certain that not one of the journals mentioned has anywhere near the number of subscribers ascribed to it by Mr. Kirschner, who is evidently unfamiliar with the tricks of the professional circulation manager. "The Catholic press is supported," as Mr. K. claims; no doubt about that; but it is far from being adequately or effectively supported.



In a recent number of *The Animal's Friend* a city mayor is held up to obloquy as teaching cruelty to animals because, in the interests of public health, he offered a prize to the child who would destroy the most flies. Which leads *The Month* (No. 603) to observe that the good cause of kindness to animals suffers much from the sentimentality, or rather, the irrationality, of some of its adherents. The Catholic Church through all her history has sanctioned the use of animals as "things," not "persons"—things to be lawfully subordinated to the various needs of men, and she denounces cruelty towards animals,

not because they are akin to us as potentially human, but because cruelty is an offense against God, and kind treatment of them for God's sake is a virtue.



Bellevue Hospital, New York, is trying out the much-discussed "twilight sleep" method of childbirth, known since 1902, but perfected recently by Drs. Kroenig and Gauss of Freiburg. The preponderance of American opinion has hitherto regarded with distrust the use of scopolamine, mainly on the score of safety. (Cfr. this REVIEW, No. 17, p. 532.) There have been, however, counterbalancing expressions of enthusiasm also in this country, notably from the New York Jewish Maternity Hospital, with 120 cases. If the perfected method accomplishes the blessing claimed it can not be too rapidly diffused over the country. But hasty newspapers should realize the mischief and cruelty possible through the breeding of false hopes and the stimulation of rash action.



The official "Acta Apostolicae Sedis," in its edition of August 20, announced the death of Pope Pius X in five brief lines:

Sanctissimus Dominus Noster
Pius PP. X.
In Pace Christi Obiit
Die 20 Augusti Hora 1:15 A. M.
R. I. P.



The same number of the Acta (Vol. VI, No. 12) contains a new decision of the Biblical Commission, approved by the late Pontiff, "De Auctore et Modo Compositionis Epistolae ad Hebraeos." Like all previous decisions of the Commission, this one is soundly conservative. Since the accession of Benedict XV, by the way, there has been a rumor that the Biblical Commission will be discontinued. Probably "the wish is father to the thought."



The New York Evening Post (September 14) estimates the number of children attending the public State schools of this country at 18,000,000, and notes an increasing "dissatisfac

tion with a school machinery built for rural conditions and outgrown when America became largely urban." The public school system suffers from more radical effects than an antiquated ruralism. If the spirit of innovation that is latterly taking hold of the educational world were to strike at these radical evils instead of advocating ruthless changes inspired by the false notion that the basic ideas of education have been made antiquated by a mere increase in population, it might accomplish some real good. As it is, we don't expect much of it except more kindergartens and Montessori schools.



The Evening Post (September 15) says that one of the extraordinary effects of the European war is that it has, from a journalistic point of view, detached New York City from the rest of the United States. "The enormous cost of furnishing the detailed news of what is going on in Europe," says our contemporary, "has compelled the [New York] newspapers practically to cut off all domestic news." A similar condition exists in other big cities. The papers publish little domestic news, and what they publish is largely boiled down. There is only one news field which the war has not affected—the baseball games are reported with their usual fullness.



It is plain that the middleman—some sort of a middleman—is indispensable; but need there be four or five of them to conduct a head of cabbage from the farm to the "ultimate consumer," so that it starts at three cents a head and reaches the purchaser at thirteen, as one statistician has figured out?



Americans who have emigrated to Canada are now beginning to realize that they belong to the British Empire.



Whoever desires to study Great Britain's side of the war controversy will find the full text of the famous "White Paper" of the Foreign Office reprinted in the New York Times of Sunday, August 23rd.



The day after Pope Benedict XV held his first consistory some of our daily papers published a dispatch saying that he

had created two new cardinals; others reported that he had created one, *in petto*; still others that he had created no cardinals at all, but simply imposed the red hat on four prelates who had been elevated to the cardinalate by his lamented predecessor. We have no means of knowing which one of these reports was sent by the Associated Press, but the last-mentioned one alone turns out to be correct. No new cardinals were created. The Catholic Press Association now announces that a new consistory will probably be held in October, at which Msgr. Boggiano and Msgr. Scapinelli will be elevated to the Sacred College.



We do not know whether The Outlook, in expressing itself on the Mexican situation as it did in its Vol. 108, No. 3 (September 16), had in mind the persecution of the Catholic Church in that unfortunate country; very likely not; but our contemporary's utterance is all the more significant and timely in view of that persecution. We quote:

"It is right that the United States should insist on the observing of every legal requirement in the establishing of a new government in Mexico. It is also right that it should look not only to the letter but to the spirit of the law. We should not abandon our watch over Mexico's affairs until it is clear that the new government is not only legal, technically speaking, but that it stands for fair dealing and is not a mere dictatorship under another name. Otherwise the whole question may have to be taken up afresh."



The newspapers recently printed a dispatch saying that the French were impressed by the coolness of the British soldiers under fire because they went into battle smoking their pipes. Which moves "A West Point Graduate" to observe in The Outlook (Vol. 108, No. 3):

"This is no uncommon occurrence in both the British and American armies. In hard service of any kind parade-ground discipline is largely laid aside, and especially in battle a soldier is allowed to do almost anything that will keep up his nerve, keep him going towards the enemy and keep his rifle popping. He can smoke, swear, or even take a drink if he can get it, so long as he keeps going in the right direction. It is a common thing to see American soldiers smoking under fire. In the fight at El Caney, Santiago, Cuba, in 1898, the story was told that

General Chaffee had half of his cigar shot away by a Spanish sharpshooter, at which discourtesy the General expressed his opinion of that Spaniard in no uncertain terms."



Not all of the news is dolorous. On or about November 1st through sleeping-car service, via the Colorado Southern R. R., will begin between Galveston, Tex., and Seattle, Wash., signaling the establishment of a new transcontinental railroad route which will link the Gulf of Mexico with the Pacific Ocean by direct train service and provide a new tie between the cotton-growing South and the cotton-spinning Orient. This evidence of national growth deserves modest notice among the lurid columns reporting the war's destruction and the chatter of the politicians.



The popular amusement of eavesdropping on rural telephone lines may be seriously interfered with if a device described in "Popular Mechanics" for September becomes generally available. This attachment immediately heralds the fact that a third person is listening to a conversation, and also informs the person using the line whose instrument has "plugged in."



"Everybody's Magazine" offered a prize of \$500 for the best article on the liquor evil. It received 9,000 letters, and in the September number prints the winning article, by Isaac Fisher, of Vicksburg, Miss. As the "Best Remedies for the Liquor Traffic" Mr. Fisher suggests: "1. Stop denouncing anybody about the liquor traffic. 2. Get the truth about the liquor question in all of its aspects. 3. Get the truth about the whole liquor question *to* the people."



Some of our American Catholic papers are as disrespectful in their references to Pius X as the opponent of Modernism, as they were in their criticism of Leo XIII because of his condemnation of "Americanism." Both errors, they allege, never existed except in the respective Pope's brain. Thus the "official organ" of the Archbishop

of Chicago, the *New World* (Vol. 33, No. 3), is not ashamed to say:

"The death of Pius X resurrects what really never amounted to a very grave matter inside the Church, the question of Modernism. It may not be very gracious to say, but it must have occurred to many ecclesiastics, that the amount of attention given to the movement seemed out of all proportion to its importance. . . . Now, no one is the less loyal, who really thinks that, whilst there may have been such a league, it never did, nor never could have amounted to anything. We remember a similar scare about so-called 'Americanism,' a thing about which American Catholics were as innocent as they were ignorant."



The following remark from a little article in the *Christian Cynosure* (Vol. 47, No. 4), though inspired by hostility to the Catholic Church, contains a grain of truth that deserves to be pondered by those who are intent on "making America Catholic":

"The reason Catholic domination is feared in civil matters is not simply such object lessons as are before us of Catholic Italy, Spain, and Mexico, but the influence of Catholics in positions of civil service here in our own land."

"Catholic politicians" are one of the greatest dangers to the Church in America.



The English Church Council is being urged to admit women to orders. The champions of this movement claim that "the priesthood is a human office, not a sexual one, and since women are human beings, it is unreasonable to refuse them an opportunity of holding it merely because they are women." If these ladies become aggressive, the English Church will find it hard to refuse their demand, and if they are successful, facetiously observes the *Hartford Catholic Transcript* (Vol. 17, No. 8), "the old calumny of the Popess Joan may lose its point."



No classic quotation is more often misapplied as "One touch of nature makes the whole world kin." The phrase, taken from Shakespeare's bitterly ironical "Troilus and

Cressida," is not complimentary to humanity. The "one touch of nature" Ulysses describes in his cruel speech to sulky Achilles is the common habit of human beings to forget past favors, neglect old heroes, and worship new idols.

"One touch of nature makes the whole world kin,
That all with one consent praise new-born gawds,
Though they are made and moulded of things past,
And give to dust that is a little gilt
More laud than gilt o'er-dusted." (Act III, Scene 3)

Ulysses might have discovered that another "touch of nature" is the common tendency to misapply quotations.

♦ ♦ ♦

Sir Gilbert Parker declares that although civilization has greatly increased the things we can do and the places to which we can go, our powers of observation, and, therefore, our enjoyment, have been lessened. As proof he compares a wilderness guide with a city chauffeur.

♦ ♦ ♦

Again and again the hue and cry is raised in our literary reviews after clearness in writing. Clearness is an essential of every good style. But clearness is not the be-all and end-all. If it were, an electric motto flaming against a dark sky would be the masterpiece of art. Richness, flexibility, and variety of style are much; imagination, thought, and truth are still more. Without these, the literature of clearness becomes nothing more than sounding brass and tinkling cymbal.

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"The first sign of nervous disorder," says the editor of the Ladies' Home Journal, "is that our notion of the size of things is turned topsy-turvy. We see the big things as though they were small, and the small things loom up mountainously. It is like looking through the wrong end of a telescope. To see things in their true size, in their true relations, to keep a vigorous sense of proportion—this is half the battle of life." Unfortunately, our newspapers are doing much to destroy the sense of proportion ordinarily inherent in the American mind. Largely through the agency of a crazy press we are getting to be a nervous and unbalanced nation.

LITERARY MISCELLANY

There has been an increase of interest in sodalities of the Blessed Virgin during the last few years. As proof of this we may consider several recent manuals explaining the purpose and advantages of these congregations. Still many of the faithful need further instruction regarding the nature and spiritual blessings resulting from membership in a sodality. These will find all needed information in a booklet just issued by Rev. James A. Dowling, S.J. It is entitled "Practical Questions on the Sodality." It comes from the Loyola University Press, Chicago, and may also be obtained at B. Herder's, St. Louis, Mo. Price, 5 cents; \$2 per 100, net.—A. M.



The surest road to social reform is that of self-reformation. One of the most helpful, because practical and kindly-spirited, books that will aid to do this, is Father Edward F. Garesche's (S.J.) "Your Neighbor and You." It is a handsomely illustrated little volume, brimful of persuasive, appealing thought, and written in a style that can not fail to attract and charm the reader. (New York: Apostleship of Prayer.)—JAMES PREUSS, S.J.



A neat little pocket volume that should prove instructive and serviceable to seminarians is Christian Kunz's "*Die Tonsur und die kirchlichen Weihen.*" (Pustet, 100 pp., 30 cents.) It comprises the liturgical text, together with apposite instructions, of the tonsure, the four minor orders, and the subdeaconate. A German translation accompanies the Latin text, while interesting historical data concerning the origin and development of each order are prefixed to the single chapters.



Herder's "Jahrbuch der Naturwissenschaften," for the year 1913-1914, gives, as usual, a succinct survey of the progress of the different physical sciences, including anthropology, ethnology, and primitive history. The most interesting department this time is perhaps that on Medicine, edited by Dr. H. Moeser, of Cologne, who, *inter alia*, reports on the Friedmann cure for tuberculosis (not without some merit, but still rather uncertain), the latest experiments with salvarsan, and similar timely subjects. (B. Herder, \$2.20, net.)



Father Thomas J. Gerrard has collected a series of essays previously published by him in the Dublin Review and the Catholic World into a volume under the title "A Challenge to the Time-Spirit." He defines the time-spirit as "a general tendency to exaggerate subjective claims at the expense of objective evidence." Its aspirations are not all bad. Like the human passions, they must not be destroyed, but their due claims must be recognized and their rights allowed. "Limits must be set to them," and "they must be adjusted to the higher claims of the Spirit of God." It is this Fr. Gerrard attempts to do. His chapters deal with

such subjects as Monism, decadence, eugenics, the revolt against marriage, futurism in art, economic reforms, etc., and he discusses them in the clear, white light of truth, with the admirable scholarship and keen acumen to which we have become accustomed in his writings. The book can be cordially recommended to all educated and thinking students. (Benziger Bros.)

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Messrs. B. Herder have recently published the third and concluding volume of Fr. A. Huonder's (S.J.) "Die Mission auf der Kanzel und im Verein"; Volumes II and III of "Missionspredigten," by Fr. R. Streit, O.M.I., and a brochure, "Religionsunterricht und Heidenmission," by Fr. Odoric Heinz, O.Cap. It is a pity that the war has interrupted the good work for the foreign missions in Europe. As has already been pointed out in this REVIEW, the work ought now to be taken up with redoubled zeal in this country, and in pushing it forward among German-speaking Catholics the books just mentioned will prove very serviceable.

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Bargains in Second-hand Books

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- Cox, Chas., O.M.I. Daily Reflections for Christians. London, 1914. Two volumes. \$2.50.
- Bacuez, L. Major Orders. Instructions and Meditations. St. Louis, 1913. \$1.25.
- Pesch, Chr., S.J. Praelectiones Dogmaticae. 9 vols. Freiburg, 1898 sqq. \$12.
- Rouët de Journal, M.J., S.J. Enchiridion Patristicum. Freiburg, 1911. \$2.
- Rauschen, G. Eucharistie und Bussakrament in den ersten sechs Jahrhunderten der Kirche. 2nd ed. Freiburg, 1910. \$1.
- Biblia Sacra Vulgatae Editionis. Notis, etc. Illustrata. Ed. B. Galura. Innsbruck, 1834. \$1.50.
- La Vérité, of Quebec, ed. by J. P. Tardivel. Vol. 17, July, 1897-8. Bound, in fair condition. \$2.
- Moran, Rev. Wm. The Government of the Church in the First Century. An Essay on the Beginnings of the Christian Ministry. Dublin, 1913. \$1.20.
- Preuss, Edw. Zum Lobe der unbefl. Empfängnis. Freiburg, 1879. 80 cts.
- Grisar, Rev. H., S.J. Rom beim Ausgang der antiken Welt. Superbly illustrated. Freiburg, 1901. \$3.50.
- Manresa. The Spiritual Exercises of St. Ignatius for General Use. New Ed. New York, 1914. 80 cts.
- Götz, Joh. B. Die religiöse Bewegung in der Oberpfalz von 1520 bis 1560. Freiburg, 1914. 85 cts. (Paper.)
- Bolanden, K. von. Landesgötter u. Hexen. Deutsches Kulturbild aus dem 16. Jahrh. Ratisbon, 1914. 40 cts.
- Hannon, Rev. Wm. B. Leaves from the Note-Book of a Missionary. London, 1914. 55 cts.
- Taylor, The Cardinal-Democrat, Henry Edw. Manning. London, 1908. 85 cts.
- Vaughan, Rev. B., S.J. Society, Sin and the Saviour. London, 1908. 85 cts.
- Grisar, H., S.J. Luther. (German original ed. in 3 vols.) Freiburg, 1911-13. \$10.
- Wirth, Rev. E. J. Divine Grace. N. Y., 1903. 85 cts.
- Klimke, Rev. Fr., S.J. Der Monismus und seine philos. Grundlagen. Freiburg, 1911. \$2.20.
- McGinnis, Rev. Chas. F. The Communion of Saints. St. Louis, 1912. \$1.10.
- Weiser, Dr. L., and Merz, Dr. H. Bilderatlas zur Weltgeschichte nach Kunstwerken alter und neuer Zeit. 147 Tafeln mit über 5,000 Darstellungen. 3rd ed. Stuttgart, 1884. (A magnificent work, in good condition.) \$7.
- Berthe, Rev. A., C.S.S.R. Life of St. Alphonsus de' Liguori. Tr. by Harold Castle. 2 vols. Rome, 1906. \$2.75.
- Jungmann, Rev. Jos., S.J. Aesthetik. 3rd ed. 2 vols., bound in one. Freiburg, 1886. \$2.
- Manning, Card. The Internal Mission of the Holy Ghost. 5th N. Y. ed. 40 cts.
- Manning, Card. The Temporal Mission of the Holy Ghost. New York, 1905. 40 cts.
- Kneller, Rev. Al., S.J. Christianity and the Leaders of Modern Science. Tr. by T. M. Kettle. St. Louis, 1910. \$1.10.
- Dwight, Dr. Thos. Thoughts of a Catholic Anatomist. New York, 1911. 85 cts.

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CHRONICLE AND COMMENT

The Protestant Churches and the People

The editors of the Homiletic Review not long ago communicated with many Protestant leaders in America and Europe concerning "the present indifference of the masses towards the Church" and also as to "the basis and direction for a fundamental theology for the present age." One hundred and five replies were received. They are now accessible in book form under the title, "The Church, the People, and the Age" (Funk & Wagnalls Co. \$3). They cover, as The Outlook points out (Vol. 108, No. 5), "the entire field of Protestantism, domestic and foreign, with competent testimony."

The statements of these 105 Protestant authorities are distributed into three groups, and each is prefaced with a sketch of the writer. The salient features are summarized by Dr. Clarence A. Beckwith, of Chicago Theological Seminary, in an admirable analysis as follows:

(1) Agreement only as to the fact of wide indifference to the Church, but disagreement as to its cause. (2) Great diversity as to the requirement of a creed and the extent of creed required for church membership. (3) The same diversity as to the relation of theology to metaphysics and the development of theology. (4) An irreconcilable disagreement as to what the Church stands for.

The book furnishes valuable material for Catholic apologists. Its gist is, in the words of The Outlook, a periodical assuredly not prejudiced against the Protestant churches, that "the [Protestant] Church is still in the woods."



Our Growing Population

Since the census of 1910 was taken the population of all the territory embraced by the United States has increased more than 7,000,000, according to a bulletin containing estimates of

population for the years since 1910, which was prepared by experts of the Department of Commerce for use by the Census Bureau in calculating death rates and per capita averages for the last four years. The estimates, which are believed to be fairly accurate, were made according to what is known as the arithmetical method, which assumes that the increase in population each year since the census year of 1910 has been equal to the average annual increase from 1900 to 1910.

According to this bulletin the population of all the territory of the United States is now 109,021,992. In 1910 it was 101,748,269. There are now believed to be 98,781,324 persons in the forty-eight States and the District of Columbia, as against 91,972,266 in 1910. According to the bulletin, every State is gaining in population, and the gain seems to be distributed pretty evenly over the entire country. The largest sheer gain is credited to Massachusetts, which is believed to have jumped from 2,366,416 to 3,605,522—an increase of more than a million.

As regards the cities, it is believed that the increase is pretty well distributed among them also, except that the Pacific coast towns have had more than their share.



A Useful War Guide

Mr. Simeon Strunsky has compiled a handy little war guide, based on the most authoritative sources, namely, the headlines in the final editions of the afternoon papers. ("I took the final editions because there are no later editions to contradict them.")

It is a useful little book. The author has called it "500 Lies, Classified, Summarized, and Arranged According to Nationality," with a complete index and an introduction on the relation of truth to righteousness. From this list we select half a dozen examples, including Lies Proper, Innuendoes, and Plain Idiocies, which every newspaper reader would do well to carry with him all the time.

"(1) The following victorious armies are received with joy by the conquered population: the Russian army when it enters Austrian Poland; the Austrian army when it enters Russian Poland; the Servian army when it enters Bosnia; the Bosnian troops of Austria when they enter Servia; the Germans when they enter Russia; the Russians when

they cross into Germany; the French when they enter Alsace; the Germans when they enter Belgium. Since the subjects of every nation are anxious to be conquered by some other nation, it is plain that the present war could have been avoided by a peaceful interchange of sovereigns.

"(2) According to Paris, Berlin, Antwerp, Vienna, Petrograd, London, popular discontent is rife in Germany, France, Germany again, Russia, Austria, and Germany again; and the danger of a Socialist uprising according to every name in our first list is looming up ominously in every corresponding name in our second list.

"(3) Paris reports that the Germans are exhausted from chasing the allies, whose physical condition keeps on improving because of the much needed exercise. Berlin reports that if the allies pursue the Germans much farther they will run themselves completely out of breath, and so fall easy victims to the Kaiser's seasoned sprinters.

"(4) The heavy rains retard the enemy's flight, because of the difficulty of dragging heavy guns through the mire. Thus marooned the enemy's batteries will be overtaken and destroyed by our own guns, which are presumably carried across country in light-draught barges.

"(5) By retreating to a narrower front we threaten to pierce the enemy's lines; which are greatly overextended. By compelling the enemy to draw up on a narrow front, while extending our own line, we threaten to envelop him and destroy him."



Immense Land Holdings in the United States

The Bureau of Corporations has recently published its long-expected report on the timber barons and their immense land holdings. This report, according to the New York Evening Post, reveals a condition that must seem serious to all friends of equitable national development. We have within our own borders estates which the most opulent Mexican landholders would regard with envy; they were in some cases acquired unfairly, if not illegally; and they are in many cases administered without regard for the common good.

Briefly, the report shows that "1,694 timber owners hold in fee over one-twentieth of the land area of the United States"—105,600,000 acres, or an area two and one-half times the size of New England. Sixteen owners hold 47,800,000 acres; three railways have enough to give fifteen acres to every adult male in the nine Western States where their holdings lie; while in the Upper Peninsula of Michigan 45 per cent of the land is held by thirty-two, and in Florida one-third of the entire State by fifty-two timber owners. The

cause of all this is lavish land grants and loose, ill-enforced land laws. Lands that in the early days of the republic were granted in expectation of quick redistribution to small holders are still intact. Of 82,500,000 acres granted to three Western railroads in the sixties, the roads still retained 40 per cent in 1910.

These figures should give the country a new interest in government suits like that instituted last year to recover millions of acres from the Southern Pacific Company, the Southern Oregon Company, and others. They should also stimulate the belated movement to revise the public-land laws.



A Revolutionary Change in Turkey

Turkey has taken advantage of the preoccupation imposed upon the powers by the Great War to do what she would not have dared to do in times of peace. She is trying to rid herself of all her treaty obligations in regard to foreigners residing within her territory and in regard to foreign trade.

The so-called capitulations affect the United States mainly as to the protection given to mission schools in Turkey, for our commercial relations are inconsiderable.

It is from the same point of view—that of religion—that the recent decree is causing grave concern at the Vatican, since it not only sweeps away the French protectorate over Christian affairs, but also destroys the liberty of public worship and the rights of semi-religious instruction, which Christianity, in virtue of a portion of the capitulations, has enjoyed throughout the Ottoman Empire. The Holy See is entering an earnest protest because it foresees that so revolutionary a change must mean serious damage to the Christian religion throughout Turkey.

It is to be hoped that the United States government will take the matter up energetically, in default of the warring powers, who under present circumstances can hardly be expected to do more than protest. The *New York Independent* (No. 3433) puts the matter thus:

“The capitulations with Turkey ought to be kept in force only so long as the interests of foreigners in the country need such a safeguard. The principle of extra-territoriality is not one which one civi-

lized country should insist upon applying in the case of another civilized country. It is just because Turkey has not shown herself civilized in her treatment of foreigners within her borders that it has been justifiable for the powers to maintain the capitulations till now. It is doubtless humiliating for Turkey. But it is a humiliation brought upon her by her own incapacity and lack of the self-restraint of civilization. . . . It is perfectly safe to say that so far as the United States is concerned the capitulations will not remain in force with Turkey a day after American citizens have become as safe there as they are in Japan. It is equally safe to say that we shall not allow Turkey to rid herself prematurely of her capitulatory obligations by sharp practice."



The Campaign for Health

Some persons are born healthy, some achieve health, and some have health thrust upon them. These last are the school children, for whom the coming of autumn means a detailed examination of eyes, ears, and noses, besides which the examination of their intellectual processes is the merest incident. To their parents, who grew up in laxer days, the system already seems elaborate and even formidable, but the medical authorities are concerned over its incompleteness. One of them, writing in the *Journal of the American Medical Association*, contends that our knowledge of the principles of social hygiene is greatly in excess of their application. Another utters in the *Popular Science Monthly* the same idea, and places the responsibility for this condition less upon the public than upon his own profession. This writer, Prof. Benjamin Moore, of Liverpool, speaking as the president of the Physiological Section of the British Association for the Advancement of Science at its last meeting, is severe upon the "aloofness" of his colleagues who confine themselves to research in their laboratories and to the teaching of the principles of physiology to medical students, but leave the community as a whole uninstructed as to the objects of this research and its practical value to everybody. He urges the necessity of allowing as small a gap as possible "between the making of discoveries and the application of their results by organized national effort for the well-being of the whole community."

This is all well enough; but on how many discoveries is

medical science agreed, and how many are rejected as useless and even detrimental after being carefully tried out?

The physical health of our school children is an important matter; but are we not making too much of it, in comparison with the intellectual and moral health of these same children, which is so sadly neglected in the public schools?



Labor Legislation in the United States

The Bureau of Labor Statistics has just published as its Bulletin No. 148 a compilation of the labor laws of the United States with brief notes on court decisions. This is the fifth such compilation which has been issued by the Commissioner of Labor Statistics since the organization of the Bureau in 1884, the last preceding compilation having ended with the legislation of the year 1907. The present work is in two parts and includes the laws of all the States and of the United States up to the close of the year 1913.

A large part of the laws relate to the two subjects of the regulation and inspection of factories and mines. Another important subject is that of the regulation of the conditions of employment of women, closely connected with which is the employment of children. New classes of laws relating to women and children have recently claimed attention, one looking toward the fixing of minimum wages for women and children, and another providing for the so-called mothers' or widows' pension, which is in fact an undertaking to care for needy families until the children reach the age when they can aid in the support of the family. The Bulletin shows minimum wage laws in nine States (California, Colorado, Massachusetts, Minnesota, Nebraska, Oregon, Utah, Washington and Wisconsin), besides the provision of the Ohio constitution which authorizes such law, though none has been enacted, and twenty-one laws providing for the support of the mothers of dependent children.

On an examination of the carefully prepared index it cannot be overlooked that railroads have received a very considerable degree of attention within recent years, train-crew laws, hours-of-service laws, laws requiring shelters for workmen,

regulating the height of bridges, etc., over the tracks or the distance of structures from tracks, and numerous laws requiring safety appliances being in evidence.

The compilation includes also the orders of the industrial commissions of New York and Wisconsin, which have the force of laws.

The notes of the decisions are necessarily brief in a work of this kind, and are confined chiefly to decisions by the supreme courts of the various States and of the United States.

The two parts of this bulletin, containing approximately 1,200 pages each, furnish a mine of information for any one interested in labor legislation, the work being practically indispensable to any student in this field, owing to the wide distribution of the material in the various State codes and session laws, which have been searched page by page to locate the desired material.



A QUESTION OF DRESS

In the original state of paradise no need for clothes was experienced; and when after the fall a need was felt, it was satisfied with fig-leaves. Several archaic peoples have kept up the tradition of scanty dress to this day, and find it sufficient to answer all their psychological requirements; but every advance in civilization has led to an increase of costume. This seems to have arisen sometimes from the needs of climate, sometimes from the desire to use more material and more ornament. But in any case total or almost total covering became the convention among civilized peoples; and it was this convention that Christianity adopted and made its own. Any tendencies to diminish the amount of costume which has arisen since, have been, if not always the effect, at least always the accompaniment of a growing laxity in the direction of the natural as against the supernatural, the sensuous and self-indulgent as against the ascetical; and this is the case even where defended by

some high and cultured plea, such as the beauty and perfection of "the human form divine," and the like.

The point of interest is that when once a convention has been established, any departure from it in the way of reducing the costume becomes always objectionable from a psychological point of view, because it always seems to suggest and therefore to provoke a sensuous tendency. If the present denudation process continues and prevails, we shall certainly in course of time get used to it, and begin to think nothing of it, merely because it will then become the convention. But the transition-stage from the more to the less is always awkward for the reason already given.

Now it is quite possible that Catholics and others of the traditional school may be unable to stop the movement; but at least they ought to do all they can to retard it, and ought not to throw themselves into it and help it on. It is true that the ladies—especially those whose pretensions to being real ladies are dubious or non-existent—are at the mercy of the fashion, which is imposed upon them by a clique of unscrupulous designers in Paris. Still there is a certain amount of elasticity in their bondage; and if they cannot resist the tide of fashion altogether, they might at least be content to float with it, and not begin swimming vigorously with it. They might, in other words, without making themselves a byword in their social circle, be as reserved and backward in adopting the fashion as possible.

Similarly with theatrical exhibitions and the like. We should advise Catholics to keep up as far as possible that reserve and strictness of principle which is traditional among us, and thus do what they can to maintain a standard which is certainly conducive to greater integrity of life. Even those "hardy annuals" who say they "get no harm" from such things, might consider that, if this be so in their own case, there are around them numbers of Catholics who are "not hardy annuals," and who would come into mischief if they followed such an example. Hence on every ground it would be advisable for Catholics not to patronize such exhibitions, even by way of experiment, and even supposing that the extreme elements were eliminated from them.

MARIOLATRY IN ABYSSINIA?

The Christians of Abyssinia seem to be pre-eminently members of the Church militant. Dr. Adrian Fortescue says of them in his recently published work, "The Lesser Eastern Churches" (pp. 321 sq., n.):

The proud mark of an Abyssinian Christian is the blue cord he wears always round his neck; on it are strung crosses, amulets, tooth-picks, scratchers, and so on. He also carries in his belt two or three pistols, and perhaps five daggers. At his side hang a broadsword and a rapier; a gun is slung across his back, and he carries one in his hand. A gentleman of quality is followed by his servants, who carry the rest of his weapons—several more guns and swords, a bayonet or two, pistols and daggers.

It may seem superfluous to say anything in defense of a gentleman so well able to take care of himself; but we are tempted to question some of Dr. Fortescue's statements about the Abyssinian's alleged excesses in devotion to Mary. "Among Abyssinians," he says, "there is a real exaggeration of honor paid to her, culminating in adoration, in the idea that she too died for our sins, is our redeemer; that all grace can only come through (or even from) her" (p. 319). It is true that on a later page some doubt is thrown on the charges made by Protestant travelers, and we are rightly reminded that the same charges are also made against ourselves. But what we have just quoted seems to be stated as a fact. Now it would be rash to hazard a contradiction *in toto*. For we know that erroneous notions and superstitious practices have arisen from time to time among Catholic clients of Mary, and have been vigorously condemned by the Roman authorities. And Abyssinians are at least as likely to err in this matter, and when they go wrong they have not the same advantages in the way of correction. But one who has read many Ethiopic prayers to Mary in liturgical manuscripts says that he has never come across anything therein open to theological objection and as long as Dr. Fortescue gives no authority for the statement quoted, we must refuse to credit the charge of Mariolatry made against our Abyssinian brethren.

A QUEER STORY ABOUT PIUS IX

One cannot help wondering what authority Mrs. Hugh Fraser (sister of the late Francis Marion Crawford) has for such stories as the following about Pius IX, quoted by the "New York Times Book Review" from her recently published work "Italian Yesterdays" (2 vols. Dodd, Mead & Co.):

The secret societies, following their usual programme, had decided to "remove" Mgr. Mastai [later Pius IX] without delay. He was sitting in his study one morning when his faithful old servant, Baladelli, who had accompanied him everywhere, entered to say that a lady, who seemed in a great hurry, begged him to grant her a few minutes' conversation.

"Ask her to wait a little," said the Archbishop, as he rose and went into his private chapel. Some time passed and the servant came and found his master on his knees.

"Monsignor, will you speak to that lady now?" he asked.

"Tell her to wait a little longer," was the reply.

The man retreated, to return more than once; Monsignor, still on his knees, always gave the same message, and at last Baladelli, after the manner of old servants, lost his temper and exclaimed: "For goodness' sake, come and speak with that poor woman! She has been waiting for hours."

Then the Archbishop looked around at him and said, very quietly, "I speak with the living, not with the dead."

The frightened domestic rushed into the anteroom, where the petitioner had been left, and beheld a tumbled heap on the floor. Calling his fellow-servants to help him, he raised it up. The heavy veil had slipped from the face. The "lady" was a man with a great sharp knife concealed in his feminine garments. He was stone dead.

MOTHER TONGUES IN AMERICA

Up to the present time the information concerning the racial distribution of our foreign born population has referred only to country of birth. In 1910 a question was asked of all our white population of foreign birth or parentage concerning mother tongue. These figures, therefore, possess a peculiar significance in that they offer us for the first time a fairly accurate picture of the ethnic composition of our foreign white stock.

Of the total population of this country in 1910, 32,243,382, or a trifle more than one-third, were whites of foreign parentage. According to Prof. Wm. B. Bailey, of Yale,

the eight major mother tongue stocks amounting to 87.5 per cent of the total are as follows:

Mother Tongue.	Number.	Per Cent Distribution.
English.....	10,037,420	31.1
German.....	8,817,271	27.3
Italian.....	2,151,422	6.7
Polish.....	1,707,640	5.3
Yiddish and Hebrew.....	1,676,762	5.2
Swedish.....	1,445,869	4.5
French.....	1,357,169	4.2
Norwegian.....	1,009,854	3.1
<hr/>		
Total, eight mother tongues.....	28,203,407	87.5
Other mother tongues.....	4,039,975	12.5
<hr/>		
All mother tongues.....	32,243,382	100.0

It is interesting to note that English or German was the ancestral language of nearly three-fifths of the foreign white stock of this country. The proportion of our foreign stock who claim English as the mother tongue is very much larger than the proportion of those who came from England, since many from Ireland, Scotland, Wales, Canada, and other countries spoke English before coming to this country. Thus, of the foreign born white population in this country 25.2 per cent claim English as the mother tongue and yet only 6.6 per cent came from England.

There are about 375,000 more persons claiming Germany as their home than German as their mother tongue.

There are, of course, some from Austria, Switzerland and Hungary whose language was German, but these were more than offset by the large number of Poles from Germany. Those claiming Polish and Yiddish or Hebrew for mother tongue occupy an anomalous position. Although constituting perhaps an ethnic group, they are without a national existence.

The most remarkable case is furnished by Russia. Of the immigrants to this country from Russia 52.3 per cent were Hebrew and only 2.5 per cent Russian. The remainder are largely Polish, Ruthenian, and Lettish. The number reporting their mother tongue as Yiddish or Hebrew is probably somewhat too small, as many whose ancestral

language is Hebrew have reported German, English, Polish or some other language as their mother tongue. From Canada about two-thirds report English and one-third French as the mother tongue. It is rather remarkable that while over 4 per cent of the foreign white stock in this country report French as the mother tongue, less than 1 per cent came from France. The large number from Canada, Switzerland and Belgium who reported French as the mother tongue accounts for this.



ECONOMIC WASTE AND THE RESPONSIBILITY OF THE RICH

Mr. Hartley Withers, in his recently published work "Poverty and Waste" (E. P. Dutton & Co.), to which we have already adverted in a previous issue of this REVIEW, gives some specifications of expenditures which he would like to see applied towards the increase of capital and the reduction of the cost of production of goods.

One of them is familiar on this side of the ocean, although cited in a British book regarding British railways. The British railroads, according to Mr. Withers, have expended \$450,000,000 in promoting or opposing laws. Necessarily that waste reduces the amounts applicable to the reduction of rates or the increase of wages.

Whatever the production of goods in any year, the share of the poor has been reduced by the amount squandered upon lawyers engaged in supporting or opposing laws. Legislation lies at the foundation, and is one of the things society as a whole is responsible for. Society ought to make its laws better, giving good laws for nothing and rejecting bad laws without cost to those who suffer by them, the railroads in the first place, and everybody else in the next place.

Another specification is within the power of anybody and everybody to correct. It is advertising waste. In England \$500,000,000 is spent annually on advertising, *i. e.*, in telling people what they ought to know best for and of themselves—what they want to buy. Mr. Withers does

not regard this as entire waste. There are novelties which it is economy to be told of and to buy. What he complains of is that producers apply their capital toward mere shouting their wares rather than toward cheapening them and commending them to discriminating buyers by their excellence. Introduction of novelties is not the use mainly made of advertising. It is the glory and the boast of the modern advertiser that he makes people buy what they do not really want, and would not know that they wanted until and unless they were told so by those who wish only to sell.

This exploitation of the unintelligence of the consumer is part of the cost of production and lessens the supply of capital.

Still another specification of how the well-to-do take the bread out of the mouths of the poor is expenditure of excessive sums upon what is unnecessary for maintenance of body and mind in good condition. Twenty years ago there was as much pleasure and health in England as now, although a statute forbade speed exceeding four miles an hour by mechanically propelled vehicles. Now England spends \$365,000,000 annually upon automobiles of all classes. Bicycling is more healthful than driving a motor cycle. Rising in the scale nobody would keep a car if he thought about the depreciation cost. Yet thousands motor who never would have dreamed of indulging in the luxury of a horse and carriage. If the money spent upon useless automobiles—not including the many strictly economic applications of the invention—were applied to industrial production, it is beyond argument that there would be more and cheaper things to divide among those who have not enough, and who are prevented from having them by the thoughtless expenditures of the rich.

These are merely examples of a principle as broad as the philosophy of the expenditure of all income. In this manner those whose incomes are not enough to give them their reasonable wants, and those who spend too much for their own good, would both benefit. The poor would perceive that they were the wards of society, and the wealthy would act as though they were—as indeed they are—the trustees for society of what they could neither have nor enjoy but

for society. The big earners, the big spenders of money they did not earn, would do well to reflect that as things are going their earnings and their spendings, which they are accustomed to think is nobody else's business, may be made everybody's business.

It is true that conditions are not so bad as some reformers describe them, but in proportion as they are improved by reduction of the grievances of those who have them, our system may be prolonged indefinitely instead of being overturned in search of something better than the world has ever known. If the rich would retain their riches they would do well to reflect that they should not consume without regard to the welfare of those who produce. Money should be earned and spent with a greater sense of responsibility. This is not a panacea, but it has greater possibilities of benevolence than some nostrums advertised as panaceas.

❖

PROTESTANTISM AND PROHIBITION

It is commonly supposed, upon what grounds no one has yet discovered, that Protestantism and sweet liberty go hand in hand. This may have been some ultimate rosy vision which the early Protestants saw—with the eye of faith evidently—through the smoke of burning religious houses, the dust of ruined sanctuaries, the steaming blood of slaughtered priests. It may have been; for it is good to have an ideal, even if one finds it unattainable. The Pilgrim fathers, fleeing from the tyranny of a papistically-minded king, first brought liberty to these shores and shared it with all who were not of their way of thinking. Thus did liberty flourish in the great American continent until Rome (a Protestant generic term for Catholics all and sundry) got a look in at the political situation; since which time the country has gone to the dogs, or has been brought under the domination of Rome, which is pretty much the same sort of thing! This is popular opinion, and on the hypothesis that *vox populi est vox Dei* (sheer pantheism), it must be true. That is to say, Protestantism and Liberty are synonymous. But the American idea of liberty is democracy or the right of every man to choose;

and that is a plain Catholic doctrine called Free Will.

One of the commonest ways in which man may exercise his free will is in his choice of what he shall eat and what he shall drink. He may drink to excess; whereby he becomes intoxicated, abuses the gifts of God and defiles the temple of the Holy Ghost. On the other hand, he may drink to satisfy his bodily needs; thereby practicing the virtue of temperance. Or again, he may, with St. Paul, deny himself altogether, and thus practice total abstinence. But in any case, it is open to him to make a perfectly free choice for himself; this is liberty.

But this, so it would appear, is not the ideal of Protestant liberty, in whose train marches a heresy and a tyranny called Prohibition. A heresy in that it maintains the material gifts of God to be in themselves evil; a tyranny in that it would force a man's free choice by means of a repressive law. The principle of Prohibition is a direct assault upon the liberty of free choice, inherent in every rational being. A dipsomaniac, like any other maniac, is not a rational being; and restrictive legislation designed for maniacs of one sort or another is a horrible menace when forced upon all without distinction.

The connection between drinking and dancing is what philosophers call the association of ideas; and, incidentally, it also happens to be an occasion in which both the Catholic Church and Protestantism have taken a hand. Acting on the principle that it is better to enter the Kingdom of Heaven a social failure than to tango on two feet into hell fire, the Church warned her children that certain modern dances were lascivious; in fact, that Christian modesty and the modern dance were incompatible; that if Catholics would persist in following the fashion of the children of this world, they must not complain if they should find themselves shut out of the company of the children of light. Which is a plain doctrine, for as the proverb says: "You can't eat your cake and have it!"

Protestantism, or a section of it, came along, and discovered much the same thing, and at Paterson, N. J., they sought to obtain legislative measures for the regulation

of dance halls; a perfectly sound proceeding. But certain aldermen voted against the measure, which, too, was their right, but not to the liking of the Paterson Ministerial Association. The ministers set to work and appointed a committee to investigate the public and private lives of those aldermen who had voted against dance-hall legislation, and the committee has been instructed to prepare its findings *for publication*. The ministers expect, so they say, to discover sufficient facts to gain public support for their campaign!

Two things may be noticed about this move. First, the ministerial body is obviously self-constituted, and, secondly, it intends placing before the public, to gain its own ends, information acquired by an impertinent interference with the private lives of other men. This is the so-called liberty which Protestantism, or a section of it, would set before the eyes of American citizens as a thing to be desired. On Thanksgiving day a solemn mass will be celebrated in St. Matthew's Church, Washington, and it will be followed by an outcry from Protestants of every shade of belief that the Catholic Church is trying to enslave the American people and bring them under the yoke of Rome. The real fact is that Protestantism is the foe of liberty, for it would deny to man the very foundation of his rationality, the right to choose, the exercise of the faculty of free will. Segregation has its function—for lunatics; and coercion may serve very well for slaves—and beasts. But the average citizen is neither the one nor the other, however much Puritanism may treat him as such.

New York City

H. CHRISTOPHER WATTS

AD UNIVERSOS ORBIS CATHOLICOS

Benedictus PP. XV

Ubi primum in beati Petri cathedra constituti sumus, equidem probe conscii quam impares tanto essemus muneri, arcanum reverentissime adoravimus consilium Dei providentis, qui Nostrae humilitatem, personae ad hanc sublimitatem gradus evexisset. Quod si, non idoneis ornati laudibus meritum, tamen fidenter administrationem summi Pontificatus

suscepisse videmur, dumtaxat divinae benignitatis fiducia suscepimus, minime dubitantes, quin is Nobis opportunam collaturus esset et virtutem et opem, qui maximum imposuisset onus dignitatis. — Iam ex hoc Apostolico fastigio ut omnem dominicum gregem, Nostrae demandatum curae, circumspeximus, continuo percussit Nos horrore atque aegritudine inenarrabili immane totius huius belli spectaculum, cum tantam Europae partem, igni ferroque vastatam, rubescere videremus sanguine christianorum. Scilicet a Pastore bono, Iesu Christo, cuius obtinemus locum in gubernanda Ecclesia, hoc ipsum habemus, ut omnes, quotquot sunt, eius agnos et oves visceribus paternae caritatis complectamur. Quoniam igitur pro eorum salute, ipsius exemplo Domini, debemus esse, ut sumus, parati vel animam ponere, certum ac deliberatum Nobis est, quantum in Nostra erit potestate, nihil facere reliqui, quod ad celerandum huius calamitatis finem pertineat. In praesens autem, — antequam, more institutoque Romanorum Pontificum sub initium Apostolatus universos sacrorum Antistites encyclicis appellemus litteris — non possumus quin Decessoris Nostri sanctissimi et immortalis memoria digni, Pii X, extremam illam decedentis excipiamus vocem, quam, in primo huius belli frangore, apostolica ei sollicitudo atque amor humani generis quodammodo expressit. Itaque dum Nosmet ipsi, oculis manibusque ad caelum sublatis, erimus Deo supplices, omnes Ecclesiae filios, praesertim qui sunt sacri ordinis, ut ille perstudiose hortatus est, ita Nos hortamur atque adeo obsecramus pergant, insistant, contendant, privatim humili prece, publice supplicationum frequentia, arbitrum ac dominatorem rerum implorare Deum, quoad suae misericordiae memor, hoc *flagellum iracundiae*, quo quidem a populis poenas peccatorum repetit, deponat. Adsit vero et faveat precamur, communibus votis Virgo Deipara, cuius beatissimus ortus, hoc ipso concelebratus die, hominum generi laboranti, tamquam aurora pacis, illuxit, cum eum esset paritura, in quo voluit Pater aeternus reconciliare omnia, *pacificans per sanguinem crucis eius sive quae in terris sive quae in coelis sunt*.*

Eos autem, qui res temperant populorum, oramus vehementer atque obtestamur, ut iam inducant animum sua omnia

* Coloss. 1, 20.

dissidia salutis societatis humanae remittere; considerent iam nimis miseriarum et luctuum huic mortali vitae comitari, ut non eam oporteat longe miseriorem ac luctuosiores reddere; satis esse velint quod iam editum est ruinarum, satis quod effusum est humani cruoris; properent igitur pacis inire consilia et miscere dextras; praeclara enimvero tum sibi tum suae quisque genti ferent a Deo praemia; optime de civili hominum consortione merebuntur; Nobis autem, qui ex hac eadem tanta perturbatione rerum non mediocres difficultates in ipso auspiciando Apostolico munere experimur, sane gratissimum se facturos atque optatissimum.

Datum ex aedibus Vaticanis, die VIII Septembris, in festo Mariae Sanctissimae nascentis, anno MCMXIV.

BENEDICTVS PP. XV.

The eminent German philosopher, Rudolf Eucken, has written a book, "Can We Still Be Christians?" (Macmillan & Co.), and he says we can, even though we throw over the incarnation and the resurrection and the conception of a God become man. The book is very profound and learned. Its argument is impressive. But after one has pursued the dialectic to the last page, one wonders how we are to be Christians after we have reasoned Christ away to nothingness. Eucken twists and distorts Christ's message to the world into something profoundly unintelligible. He makes elaborately vague every definite promise of the Saviour to man. How one can be a Christian and yet have not Christ, is not apparent. Eucken denies everything about Christ that makes him the Christ of Christianity.

THOUGHTS

The dead stars in the sky
 Are still beheld,
 Though centuries gone by
 Their fires were quelled,
 From such unreckoned height
 Doth fall their light.

So thoughts that barren seem
 And without bourne,
 May like a dead star beam
 In souls forlorn,
 When those that writ them sleep
 Unfathomably deep.

WILFRID THORLEY

NOTES AND GLEANINGS

In reply to a remark in the *Wichita Catholic Advance* (Vol. 21, No. 26), we wish to say that it is of no particular concern what this or that individual may or may not have done for the cause of Catholic Church Extension, but it is of very great and general interest to know just what percentage of the total income of the Extension Society goes for running expenses and advertising.



“Critics, pestilential or otherwise,” observes the *London (Ont.) Catholic Record* (Vol. 36, No. 1874), “are not wont to level attacks at things that are dead. So why be wrathful” when you are criticised? “If we cannot see eye to eye with our critics we should go on our way serenely, not stopping to waste time on acrimonious and ineffective discussion.” That is a recipe the *FORTNIGHTLY REVIEW* has followed for a number of years and intends to follow for the remainder of its career, how long or short that career may prove to be.



A European contemporary contrasts the brief stature of Benedict XV with the length of his title in the Italian form. His Holiness’ style and title make him, in fact, less “acclamable” than any of his predecessors for many a day. “Viva Pio Decimo” went off like musketry, and “Viva Pio Nono” sounded an even sharper shot. But “Viva Benedetto Decimoquinto” makes a polysyllabic shout. It is even longer than the cry for “Leone Decimoterzo” which surged through the spaces of St. Peter’s when that great Pontiff held his jubilee.



The senate of Cambridge University has invited the Catholic University of Louvain to move to Cambridge, there to continue its own separate studies, to grant degrees, and generally to pursue its activities.



Vol. VI, No. 13, of the official *Acta Apostolicae Sedis*, of August 21, is entirely devoted to the “*extrema infirmitas*.”

obitus. funebria" of the late lamented Pope Pius X. The official account for the most part merely confirms the facts already known through the newspapers. The "Moeroris Testimonia" take up sixteen pages. Among them is this one from the President of the United States:

"The President desires . . . to express his sense of the great loss which the Christian world has sustained in the death of His Holiness Pius X. By his pure and gentle character, his unaffected piety, and his broad and thoughtful sympathy with his fellow-men, he adorned his exalted station and attracted to himself the affectionate regard of all who felt his world-wide influence."

We understand that the *Acta Apostolicae Sedis* will continue to serve as the official organ of the Roman Curia under Benedict XV.



The Rome correspondent of the Catholic Press Association, too, warns the Catholics of America against giving credence to reports which attribute to the Holy Father personal expressions of opinion in reference to the great European war and its incidents.

"Pope Benedict is much too wise and experienced a diplomat to express either in private or in public any opinion upon such matters, or to indicate in any way preferences for one or other of the nations that are engaged in the terrible conflict. The Holy See remains what Pope Pius X officially announced it to be—absolutely neutral."

This example of the Holy See is a good one for the Catholic press in neutral countries to follow.



Mr. Geo. W. O'Toole suggests in a communication to the Jesuit "America" (No. 285), that the Catholic newspapers of this country are themselves at fault if they have not the circulation they ought to have. If they "want an increase of circulation," he says, "they should be a little more liberal in distributing their copies in the news depots of the land." There is hardly a Catholic newspaper in America that has not tried this plan and done what Mr. O'Toole suggests, viz.: "sacrifice a few thousand copies," only to find that the public will not buy. It may be true, as Mr. O'Toole says, that "the mass of the people are too busy to be look-

ing for papers; they make their choice from what they see;" but why do they so rarely choose Catholic papers?



In the September issue of the Salford Catholic Federationist, Mr. Hilaire Belloc declares that a daily Catholic paper, to be viable in England, would have to be directly and liberally subsidized. The London Catholic Universe, discussing this suggestion, says (we quote from the Milwaukee Catholic Citizen, Vol. 43, No. 46):

"The whole difficulty, in our opinion, resides in Catholic apathy towards the press—an apathy which is evinced in two ways: failure on the part of the great majority of Catholics to buy Catholic papers, and failure on the part of those who have means to provide adequate funds to conduct them. When Catholics begin to shake off this apathy—when they rally to the support of their weekly papers, then it will be time to consider the possibility of producing a daily paper, although there are many difficulties which, we think, would militate against its chances of success."

Why does this apathy exist only in English-speaking countries? Almost everywhere else Catholics have a vigorous, flourishing daily press.



Pray that you may live for twenty or thirty years, so that you may find out the truth about what really happened in this war.



Being an editor, observes the Hon. Hiram Hayfield, of Grass Valley, Mo., is much like being a justice of the peace. Both try to be just to all and are usually held in contempt for doing it.



A Catholic gentleman who complained to the Post Office Department about *The Menace* was told in a letter signed by the Assistant Attorney General of the United States, that "under the United States laws the admissibility to the mails of a newspaper is not affected by the insertion of articles of a 'scurrilous character,' or that may be abusive, derogatory, libelous or defamatory, unless the language used in such articles is obscene, lewd, lascivious or filthy in violation of section 211 of the Criminal Code of the United States, or unless there 'appears upon the outside cover or wrapper' con-

taining them, 'libelous, scurrilous, or defamatory' written or printed matter, in violation of section 212 of the Criminal Code." "Must we stand idly by while all that is dearest, holiest, and best in our Catholic faith is being derided and reviled?" queries the recipient of this information in a letter to "America." Not necessarily; we can try to have the laws changed so as to make them cover the case of *The Menace* and similar publications.



During William Marion Reedy's absence in Europe last summer, the *St. Louis Mirror* was edited by Louis Albert Lamb, who acquitted himself of the difficult job so well that there have been many inquiries as to his identity. Mr. Reedy now tells us that "Lamb is a painter, poet, statistician, engineer, astronomer, chemist, musician, and all around genius," and that the only reason why his name does not appear in "Who's Who" is that "he's too busy with things of the mind and spirit to have time to write his own biography and remit it with \$4.85 to the editor of that valuable publication."



The *New York Times* has republished the English "White Paper," together with the German "White Paper," and other important documents bearing on the Great War, in pamphlet form. It is having a much larger sale than any of the most popular novels.



The Germanistic Society of Chicago has begun to issue a series of pamphlets dealing with the war and its underlying causes from the German point of view. We have so far received four numbers: "Germany and the Peace of Europe," "The Causes of the European Conflict," "How Germany Was Forced Into the War," and "The Session of the German Reichstag on Aug. 4, 1914." Copies of these pamphlets are for sale at the office of the Society, 332 South Michigan Ave., Chicago, Ill., at the following prices: Single copies, 5 cts.; 10 copies, 25 cts.; 100 copies, \$1.50; 1000 copies, \$10. Also at B. Herder's, St. Louis.



The *New York Times* Book Review calls attention to the curious fact that, while in the Franco-Prussian war of

1870-1871 the French muse vigorously stimulated heroic deeds on the battlefield (we need only to recall the patriotic verses of Victor Hugo, Leconte de Lisle, Victor Laprade, Sully-Prudhomme, and Alphonse Daudet), in the present war the poets of France remain silent, whereas those of England have already produced enough verse to move the publishers to announce the immediate appearance of several volumes of war poems. "Why is it," queries our contemporary, "that, after a lapse of forty-four years, the English and the French writers of verse have exchanged rôles?"



Francis Thompson's fame (see this REVIEW, Vol. XXI, No. 18, pp. 572 sq.) is so uncertain in America that even such a well-informed periodical as *The Outlook* refers editorially (Vol. 108, No. 5, p. 250) to "*Maurice Thompson's 'Hound of Heaven.'*"



The people of Virginia have adopted prohibition by a majority of some 35,000. This brings the roll of "dry States" up to ten: Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, Virginia and West Virginia, placing a population of over 17,000,000 under a prohibitory regime, so far as intoxicating liquor is concerned. The Virginia law will take effect November 1, 1916, and will do away with over 100 distilleries. The danger of national prohibition, which we signalized some time ago, is growing more imminent.



Mr. George Harvey, in the current *North American Review*, lets out the secret reason why Congress was opposed to additional war tax burdens on whisky. Congress, he says, believes whisky is already bearing all the tax burdens it can pay without being driven out of existence as a revenue producer, and any further levy would make it so expensive that even the prohibitionists would quit drinking it!



The *New York Evening Post* (Oct. 3) quotes the interesting estimate of Benedict XV and his presumptive policies given by "an eminent Roman prelate" in the *Milan Corriere*

della Sera of September 4. According to this authority, the new Pope will be found to belong to the school of Leo XIII rather than that of Pius X, and there is no reason to believe that he will be "excessively unyielding." Our New York contemporary gives the opinion of the unnamed prelate "for what it is worth," merely remarking that "a liberal Pope is not necessarily a contradiction in terms." A Liberal Pope is; not so, however, a *liberal* Pope. Benedict XV is liberal, but he is no Liberal in the technical sense of the term.



Harry Doyle, claim agent of the Illinois Central Railroad at Vicksburg, recently received the following from a Franklin County (Mississippi) farmer whose hog was killed by an Illinois Central train:

My razorback strolled on your track
 A week ago today.
 Your twenty-nine came down the line
 And snuffed his life away.
 You can't blame me—the hog, you see,
 Slipped through a cattle gate,
 So kindly pen a check for ten,
 This debt to liquidate.

This is the reply received by the farmer:

Old twenty-nine came down the line
 And killed your hog, we know,
 But razorbacks on railroad tracks
 Quite often meet with woe.
 Therefore, my friend, we cannot send
 The check for which you pine.
 Just plant the dead; place o'er his head—
 "Here lies a foolish swine."



The war is toppling over at least one new-found cult, Eugenics. Before and since Galton, we have had it dinned into us that the world must look to the methods of human breeding; that the best stocks should be cherished and propagated; that only the physically fit should be allowed to marry. But we now see five nations sending their most physically fit young men to the slaughter. By the hundred thousand they will be killed off, leaving parentage in the immediate future to the weaker and defective. What this means of family

misery everybody can see. What it will mean of race impairment, time alone can tell.



Winona, Minn., we learn from the Sacred Heart Review, has a Catholic Press Club, organized for the purpose of making the Catholic publications of the United States better known to local Catholics. The club keeps copies of the principal Catholic papers on hand, secures subscriptions for them, and makes a special effort to interest Catholic readers in Catholic literature.



We learn from the Milwaukee Catholic Citizen that the Knights of Luther have established a daily newspaper in Waterloo, Ia. It is known as "The Free Press," and the notorious Spurgeon is associate editor. We note this news item merely to show once again how the children of darkness are more wide awake than the children of light when it comes to utilizing the powerful agency of the press. We Catholics can't have a daily newspaper, it seems.



The American Magazine has been taking a vote as to who is the greatest man in the United States? The results are published in the October issue. Curiously enough Theodore Roosevelt heads the list, with Thomas A. Edison second, and Woodrow Wilson third. The only clergyman named is Bishop Vincent of Chautauqua fame.



It is said that the music of "It's a Long, Long Way to Tipperary," the song now so popular in the British army, is a good deal better than the words. "It would not have to be very good to be that," curtly observes the Sacred Heart Review (Vol. 52, No. 16). "The words are about as silly as the words of present-day popular songs usually are."



The Denver Catholic Register (Vol. 10, No. 9) publishes a commendatory letter written by a priest to the "Rev." Billy Sunday and the latter's answer thereto. The priest in question regards Billy Sunday "as an advance agent for the Cath-

olic Church." Sunday has some sane ideas, and he tries to be fair to the Church. But we fear such letters as that published by the Register will mislead the Catholic public.



Mr. John A. Kuster, of Denver, Colo., formerly publisher of the Catholic Columbian, says in a letter addressed to the Catholic Register (Vol. 10, No. 9):

"If our Catholic people once realized their intolerable position in this country without a Catholic press to champion their interests, there would be less splitting of pennies in our support of it and no splitting of hairs in our criticisms. For, it must be confessed, we are more or less 'touchy' when the editor has the effrontery to express views not in accord with our own. I venture to say if St. Paul were to come down from heaven and edit The Register for a spell, lots of us could tell him where his epistles were lame and the counting room would be keen to 'fire' the new editor because his course was displeasing to many of our best Catholic families in Ephesus!"



The *Acta Apostolicae Sedis* for Sept. 3d (Vol. VI, No. 14) contains a new decree of the S. Congregation of the Propaganda "On the Spiritual Administration of the Greek-Ruthenian Church in the United States of North America." The decree confirms the independent status of that church and transfers the see of the Greek-Ruthenian Bishop to New York. His vicar-general is to reside at Philadelphia, where there is also to be erected a seminary for the training of a native Ruthenian clergy. The previous strict prescriptions regarding the transfer of Ruthenians to the Latin rite are reinforced. No one belonging to the Greek-Ruthenian rite can adopt the Latin rite except for grave and just reasons, and with the special permission of the Propaganda, which will in each case first hear the Greek-Ruthenian Bishop of the United States.



"The Easiest Way" and other similar plays are merely heart-to-heart talks with vice.



Mrs. Putton-Ayres had picked up a few French phrases which she worked into her talk on every possible occasion. Entering the butcher's shop one day she inquired if he had any "bon-vivant." "Boned what, ma'am?" asked the butcher, puzzled. "Bon-vivant," she repeated. "That's the French for good liver, you know."

LITERARY MISCELLANY

The Rev. Frederick Beuckman, assisted by many collaborators, is compiling a History of the Diocese of Belleville from 1700 to 1914, of which the first section, dealing with St. Clair County, has just appeared. (Buechler Publishing Company, Belleville, Ill.) The work was undertaken at the request of the late Bishop Janssen and opens with a commendatory preface by his successor, the Rt. Rev. Henry Althoff, who encouragingly remarks that "the portrayal in word and illustration of the labor, sacrifices, and achievements of past generations, who have bequeathed to us the precious inheritance of faith, will prove an incentive to the present and future generations to likewise champion the cause of our holy faith." Most of the data that make up this section of the history have been contributed by the respective pastors. Not a few of the parish and institutional sketches are illustrated. The general history of the diocese is to appear later as a special section. The present part was written and printed in considerable haste to get it ready in time for the centennial celebration of St. Clair County. It is to be hoped that the later sections will be prepared with more leisure, because a work that embodies so much valuable information, so painstakingly gathered, deserves to be presented to the reading public in as accurate a form as possible and with the literary finish that only the "labor limae" can give. The "Necrology of Deceased Priests," at the end of the volume, will be particularly welcome to those who, like ourselves, have had the privilege of knowing personally a number of the zealous and able clergymen whose lives are here sketched. The list contains the names of at least three former contributors to the FORTNIGHTLY REVIEW. (Price 50 cts., in paper covers.)



The V. Rev. Henry Cafferata, Canon Penitentiary of the Cathedral of Southwark, has translated into English the meditations from Canon Schmitt's famous "Manna Quotidianum Sacerdotum," thereby reducing the size of the work to one volume. The long prayers which take up over 1,000 pages of the original, are omitted for reasons given in the translator's preface. In the meditations, which cover every day of the year, Canon Cafferata has rearranged the points and subdivisions somewhat, to suit the taste and needs of English readers. "The Priest's Daily Manna" is handsomely gotten out by B. Herder, on thin paper, in pocket format, bound in flexible leather, with gilt edges. (Price \$1.80, net.)



C. Gunning presents an excellent translation from the French of Dom Germain Morin's work, "The Ideal of the Monastic Life Found in the Apostolic Age." It is a series of retreat conferences delivered by the famous Benedictine savant about twenty years ago. "We find here no parade of erudition, no affectation of research," says Dom Bede Camm in his brief preface. "We have the humble and devout

monk speaking simply and earnestly, to his brethren of the cloister, of the eternal truths and of those special obligations which the monastic life imposes. The whole work breathes the simple piety of the ages of faith, and is impregnated with that peace of heart and liberty of spirit which are characteristic of the true son of St. Benedict." (Benziger Bros. \$1.25, net.)



The Central Bureau of the Catholic Central Verein reprints in pamphlet form Father Francis Heiermann's paper on "The Teaching of Sex Hygiene in Our Schools," which, on its first appearance in a medical journal, we recommended heartily to those who must be prepared to defend sound teaching on this important theme. The publishers have increased its timeliness and value by the addition of some "Further Comment and Authorities" (pp. 12-20). The brochure is published by the Central Bureau, 307 Temple Building, St. Louis, Mo., at five cents the copy, \$1 per 100.



"Thanksgiving after Holy Communion," translated from the French of the Rev. G. Villefranche, S.J., by Irene Hernaman, contains much that is new and of interest. While serving principally as a guide for suitably employing the time of thanksgiving after Holy Communion, it is also admirably adapted both as a book of meditations and for spiritual reading. The devotion to the Sacred Heart has a prominent part in this manual. (Benziger Bros. 85 cts., net.)



Vol. X of "The Catholic Library" contains "The Religious Poems of Richard Crashaw," with an introductory study by R. A. Eric Shepherd. Crashaw (1613-1649) was both a poet and a saint. Mr. Shepherd's biographical sketch deals mainly with his religious development. He rightly says: "Most poets are for a mood, and Crashaw is for our moments of religious ecstasy" (p. 15). It is pleasant to have the best of his productions in such a neat and cheap form. (B. Herder. 30 cts., net.)

BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

- Kenny, Rev. M., S.J. *Freemasonry and Catholicism in America.* 24 pp. 16mo. (The Catholic Mind, No. 15.) New York: The America Press. 5 cts. (Wrapper.)
- Schmitt, James, Canon. Tr. by H. Cafferata. *The Priest's Daily Manna. Short Points for Meditation for Every Day in the Year.* xx and 569 pp. 16mo. B. Herder. 1914. \$1.80, net.
- Sanders, E. K. *Some Counsels of S. Vincent de Paul, to Which Is Ap-*

- pended *The Thoughts of Mademoiselle le Gras, First Superior of the Sisters of Charity.* 144 pp. 16mo. B. Herder. 1914. 40 cts., net.
- Phillimore, J. S. *Commentary on the Seven Penitential Psalms by John Fischer, Bishop of Rochester.* (First Published in A. D. 1509.) Vol. I. (The Catholic Library). xvi and 118 pp. 12mo. B. Herder. 30 cts., net.
- Von Oer, Sebastian, O.S.B. Tr. by the Countess Alfred von Bothmer. *Our Failings.* x and 271 pp. 12 mo. B. Herder. 1914. \$1.10, net.
- Wright, Rev. Thos. *Christian Citizenship.* (Catholic Studies in Social Reform. VI.) 80 pp. 8vo. B. Herder. 1914. 20 cts., net. (Paper.)
- Keating, Rev. Jos., S.J. *The Drink Question.* (Catholic Studies in Social Reform. VII.) 106 pp. 8vo. B. Herder. 1914. 20 cts., net. (Paper.)
- The Spiritual Classics of English Devotional Literature.—The Spirit of Cardinal Newman.* With a Preface by C. C. Martindale, S.J. xi and 208 pp. 16mo. Benziger Bros. 1914.—*The Spirit of Father Faber, Apostle of London.* With a Preface by Wilfrid Meynell. ix and 201 pp. 16mo. Same publishers. 50 cts. each; postage extra.
- Beuckman, Rev. Fred. *History [of the] Diocese of Belleville. 1700-1914.* Section One: St. Clair County. viii and 94 and 14* pp. 8vo. Belleville, Ill.: Buechler Publishing Co. 1914. 50 cts. (Paper.)
- Schwager, Rev. Fred., S.V.D. *The World Missions of the Catholic Church.* 117 pp. 8vo. Techny, Ill.: The Mission Press of the Society of the Divine Word. 40 cts. (Wrapper.)
- Our Negro Missions. A Short Historical Sketch—Present Conditions—Prospects.* Dedicated to the Friends and Benefactors of the Missions by the Fathers of the Divine Word. 55 pp. 16mo. Techny, Ill.: Mission Press S.V.D. 10 cts. (Wrapper.)
- Ellerker, Marie St. S. *The Story of St. Dominic for Little People.* 108 pp. 16mo. Benziger Bros. 1914. 35 cts., net.
- Brother of the Little Oratory. A. Meditations on the Rosary.* 61 pp. 16mo. Benziger Bros. 1914. 35 cts., net.
- Goodier, Rev. Alban, S.J. *The Meaning of Life and Other Essays.* vii and 142 pp. 16mo. Benziger Bros. 1914. 35 cts., net.
- Grafton, Frances M. *The Crucifix or Pious Meditations.* Translated from the French. Second Edition. 164 pp. Benziger Bros. 1914. 35 cts., net.
- Musser, Benj. F. *Outside the Walls. Tributes to the Principle and Practice of Roman Catholicism from our Friends Fuori le Mura.* ix and 362 pp. 8vo. B. Herder. 1914. \$1.25, net.
- O'Connor, Rev. Jos. V. *Hints on Preaching.* 69 pp. 16mo. Philadelphia: John Joseph McVey. 1915. 25 cts. (Wrapper.)
- Van Tricht, Rev. V., S.J. (Adapted by Rev. Paul R. Coniff, S.J.) *Vocation.* 70 pp. 32mo. Benziger Bros. 1914. 10 cts. (Pamphlet.)
- Schlachter, Rev. G., C.P.P.S. *The Forbidden Fruit, or Mixed Marriages.* New and Revised Edition. 32 pp. 32mo. Colledgeville, Ind.: St. Joseph's Printing Office. 1914. 5 cts. per copy; special rate per hundred to priests and booksellers. (Wrapper.)

FICTION AND POETRY

- Daniel, Mary S. *Choice.* ix and 186 pp. 12mo. B. Herder. 75 cts., net.
- Pember, Mrs. E. G. *A Vision of St. Bride and Other Poems.* 27 pp. 16mo. Boston: Angel Guardian Press. 1914.

GERMAN

- Regensburger Marien-Kalender für das Jahr 1915. 207 pp. Large 8vo. Illustrated. Fr. Pustet & Co. 25 cts.; \$1.75 per dozen; \$12 per 100.
- Der Wanderer-Kalender für das Jahr 1915. 100 pp. Large 8vo. Illustrated. St. Paul, Minn.: Wanderer Printing Co. 25 cts.
- Lucens. *Im Kampf um Lourdes. Ein deutscher Roman.* 336 pp. 12mo. Benziger Bros. 1914. \$1.25.

FRENCH

- Bainvel, J. V. *La Vie Intime du Catholique.* xii and 116 pp. 16mo. Paris: Gabriel Beauchesne, Rue de Rennes, 117. 1914. 1 fr. 25. (Wrapper.)

LATIN

- Bainvel, J. V. *De Vera Religione et Apologetica.* viii and 270 pp. 8vo. Paris: G. Beauchesne. 1914. 3 fr. (Wrapper.)
- D'Herbigny, M., S.J. *Prudens Sexdecim Linguarum Confessarius. Etiam sine ulla scientia linguarum.* 102 pp. 16mo. Paris: G. Beauchesne. 1914. 2 fr. (Wrapper.)

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- Stöhr, Dr. Aug.** Handbuch der Pastoralmedizin. 4th ed. by Dr. Kannamüller. Bound in morocco. \$1.50.
- Gutberlet, Dr. K.** Gott und die Schöpfung. Begründung und Apologie der christl. Weltauffassung. Ratisbon, 1910. \$1.50.
- Oswald, F. H.** Die Schöpfungslehre. 2nd ed. Paderborn, 1893. 75 cts.
- Deimel, Dr. Th.** Kirchengeschichtliche Apologie. Sammlung kirchengeschichtl. Kritiken, Quellen u. Texte auf apolog. Grundlage. Freiburg, 1910. \$1.
- Walsh, Dr. James J.** Catholic Churchmen in Science. Philadelphia, 1906. 80 cts.
- Cathrein, Rev. V., S.J.** Die kath. Weltanschauung in ihren Grundlinien, mit bes. Berücksichtigung der Moral. 2nd ed. Freiburg, 1909. \$1.10.
- Ullathorne, Archbishop.** The Immaculate Conception. Revised by Canon Iles. London, 1905. 90 cts.
- Petrocchi, Nuovo Dizionario della Lingua Italiana.** Milano, 1894. 2 large vols. \$3. (Carriage extra.)
- Mann, H. K.** Nicholas Breakspear, The Only English Pope. Illustrated. London, 1914. 80 cts.
- Hamann, E. M.** Emilie Ringseis. Freiburg, 1913. 60 cts.
- Klarman, A.** Die Fürstin von GanSar. Regensburg, 1914. 60 cts.
- Bach-Borgas.** Studien u. Lesefrüchte aus dem Buche der Natur. I. 14th Ed. Cologne, 1907. 50 cts.
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- Missale Romanum.** 8vo. Ratisbon, 1910. \$1.25.
- Gilmartin, T.** Manual of Church History. Vols. 1 and 2. Dublin, 1909. \$2.50.
- Knöpfler, A.** Lehrbuch der Kirchengeschichte. 3rd ed. Freiburg, 1902. \$1.50.
- Fell, G., S.J.** Immortality of the Human Soul. London, 1906. 90 cts.
- Mallock, W. H.** A Critical Examination of Socialism. London, 1907. \$1.
- Windle, B. C. A.** What is Life? London, 1908. 70 cts.
- Reiffenstuel, A., O.F.M.** Jus Canonicum Universum. Ed. 2a. 5 vols., bound in 4. Ingolstadt, 1728 sqq. \$12. (Carriage extra.)
- Schmöger, K. E., C.S.S.R.** Life of Anne Catherine Emmerich. 2nd ed. 2 vols. New York s. a. \$1.50.
- Durand, A., S.J.** The Childhood of Christ according to the Canonical Gospels. Phila., 1910. \$1.
- Riedel, A. F.** Geschichte des preussischen Königshauses. 2 vols. Berlin, 1861. \$2.
- Weiss, A. M.** Soziale Frage und soziale Ordnung. 4th ed. Freiburg, 1904. 2 vols. \$2.
- Wasmann, E., S.J.** Die Moderne Biologie u. die Entwicklungslehre. 3rd ed. Freiburg, 1906. \$1.50.
- Robert, V. P., Aurifodina Universalis Scientiarum ex Fontibus SS. Patrum, Conciliorum, et Paganorum.** (A valuable encyclopedia of quotations.) 3rd ed. Paris, 1875. 4 vols., 4to. \$4. (Carriage extra.)
- Stöckl, Alb.** Lehrbuch der Philosophie. 6th ed. 3 vols. Mainz, 1887. \$2.75.
- Schwane, Jos.** Dogmengeschichte. 2nd ed. 4 vols., superbly bound. Freiburg, 1892. \$6. (Carriage extra.)
- Weiss, A. M., O.P.** Apologie des Christentums. 5 vols. Freiburg, 1878. (Binding damaged.) \$3.50.
- Rock, D.** The Church of Our Fathers. New ed. London, 1905. 4 vols. \$3. (Carriage extra.)
- Scheeben, J. M.** Handbuch der Kath. Dogmatik. 4 vols., superbly bound. Freiburg, 1873. \$6.50. (Carriage extra.)
- St. Augustine.** (The Notre Dame Series.) London, 1912. 60 cts.

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- Pruner, J. E. Lehrbuch der Moralthologie. 2nd ed. Freiburg, 1883. \$1.50.
- Cox, Chas., O.M.I. Daily Reflections for Christians. London, 1914. Two volumes. \$2.50.
- Bacuez, L. Major Orders. Instructions and Meditations. St. Louis, 1913. \$1.25.
- Pesch, Chr., S.J. Praelectiones Dogmaticae. 9 vols. Freiburg, 1898 sqq. \$12.
- Rouët de Journel, M. J., S.J. Enchiridion Patristicum. Freiburg, 1911. \$2.
- Biblia Sacra Vulgatae Editionis. Notis, etc. Illustrata. Ed. B. Galura, Innsbruck, 1834. \$1.50.
- La Vérité, of Quebec, ed. by J. P. Tardivel. Vol 17, July, 1897-8. Bound, in fair condition. \$2.
- Moran, Rev. Wm. The Government of the Church in the First Century. An Essay on the Beginnings of the Christian Ministry. Dublin, 1913. \$1.20.
- Preuss, Edw. Zum Lobe der unbefl. Empfängnis. Freiburg, 1879. 80 cts.
- Manresa. The Spiritual Exercises of St. Ignatius for General Use. New Ed. New York, 1914. 80 cts.
- Götz, Joh. B. Die religiöse Bewegung in der Oberpfalz von 1520 bis 1560. Freiburg, 1914. 85 cts. (Paper.)
- Bolanden, K. von. Landesgötter u. Hexen. Deutsches Kulturbild aus dem 16. Jahrh. Ratisbon, 1914. 40 cts.
- Hannon, Rev. Wm. B. Leaves from the Note-Book of a Missionary. London, 1914. 55 cts.
- Wirth, Rev. E. J. Divine Grace. N. Y., 1903. 85 cts.
- Kilmke, Rev. Fr., S.J. Der Monismus und seine philos. Grundlagen. Freiburg, 1911. \$2.20.
- McGinnis, Rev. Chas. F. The Communion of Saints. St. Louis, 1912. \$1.10.
- Weiser, Dr. L., and Merz, Dr. H. Bilderatlas zur Weltgeschichte nach Kunstwerken alter und neuer Zeit. 147 Tafeln mit über 5,000 Darstellungen. 3rd ed. Stuttgart, 1884. (A magnificent work, in good condition.) \$7.
- The Catholic Library: Allen's Defense of English Catholics; S. Antonino and Medieval Economics; Campion's Ten Reasons; Southwell's Triumphs over Death; Parish Life under Queen Elizabeth; Crashaw's Religious Poems; S. Bernardino, the People's Preacher. 8 vols. altogether, \$1.80.
- Eaton, R. Sing Ye to The Lord. Expositions of 50 Psalms. Second Series. London, 1912. \$1.
- Berthe, P., C.S.S.R. Jesus Christus. Sein Leben, sein Leiden, seine Verherrlichung. Regensburg, 1912. \$1.10.
- Roosevelt, Theo. The Winning of the West. 6 vols. New York, Current Lit. Ed., 1906. \$2.
- Germanus of St. Stanislaus, C.P. The Life of Gemma Galgani, an Italian Maiden of Lucca. London, 1914. \$1.25.
- Schulte, J. C., O.M.Cap. Unsre Lebensideale und die Kultur der Gegenwart. (Vorträge für gebildete Männer.) Freiburg, 1914. 75 cts.
- Straub, Ant., S.J. De Ecclesia Christi. 2 vols., unbound. Innsbruck, 1912. \$1.50.
- Mayrhofer, Joh. Zauber des Südens, Reisebilder. Illustrated. Regensburg, 1913. 40 cts.
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THE FORTNIGHTLY REVIEW

VOL. XXI, No. 21. NOVEMBER 1, 1914.

CHRONICLE AND COMMENT

A Valiant Catholic Daily

From the daily newspapers an item has crept into the Catholic weekly press of this country (see, *e. g.*, the Cincinnati Catholic Telegraph, Vol. 83, No. 41) that "the Berlin Kölnische Volkszeitung, the leading Catholic newspaper in Germany, has been suspended by the censor."

The Kölnische Volkszeitung is not, of course, published at Berlin, but, as its name indicates, at Cologne, and it has *not* suspended publication. For defending the clergy against unjust criticism, it was ordered to stop publication for one day. As it is ordinarily issued three times daily (morning, noon, and evening), this meant the suspension of three numbers. But on the following day the Volkszeitung reappeared as usual. All this might have been known to the editors of our Catholic weeklies from the Volkszeitung itself if they took the trouble of reading that important newspaper,—the largest, most ably edited, and most influential Catholic daily in the world.

The Volkszeitung, by the way, has a weekly edition, which the publishers are at present widely distributing in order to bring Germany's side of the war before foreign readers.



Public Duty Before Party Leadership

President Wilson's decision to make no political speeches before the November election has met with the universal approbation of all right-thinking Americans. Public duty comes before party leadership. At a time when a world crisis puts unusually heavy responsibilities upon the Chief Magistrate of this nation, and when Mr. Wilson is asking his fellow-citizens, without distinction of party, to do what they can in helping

him to meet these responsibilities, it is but fair and right that he should abstain from active campaigning. If he were to "go on the stump," he would necessarily expose himself to reply and attack, and that, as *The Nation* aptly remarks, would be unfortunate at a juncture when the authority of his office ought to be preserved whole for possible use in ways far transcending party conflicts, or even the interests of our own country alone. Asking the support of all his countrymen as vigilant upholder of our neutrality in a devastating war, and as mediator between the combatants, should the opportunity offer, President Wilson acts prudently in refraining from doing anything that might cause political controversy to rage divisively about him.



The Personality of Pope Benedict XV

Writing familiarly to Archbishop Roy, Cardinal Bégin of Quebec thus describes the new Pope:

"The Pope is thin and small of stature; eyes very bright; alert, amiable in conversation, very intelligent; shows astonishing vivacity of spirits, is an indefatigable worker, and well posted on church affairs. He was adored by his people in Bologna. They say he is a first-class orator. The little speech I heard at his coronation in reply to the splendid address of old Cardinal Agliardi, was justly admired. Benedict XV is at home in Latin and also in French."

This is the best pen picture yet given of the new Pontiff.

Cardinal Gibbons, by the way, in an interview printed by the daily papers, adds the interesting information that Pope Benedict XV is able to converse a little in English.



The "Christian Science Monitor"

We have repeatedly called the attention of our readers to the great daily organ of the sect of Christian Scientists, "The Christian Science Monitor." The "International Edition" of this well printed and ably edited newspaper is for sale in every large city of the land for two cents a copy. We buy it occasionally, and invariably find that the Monitor is improving. Its financial prosperity, after six years of continuous publication, is self-evident.

The Monitor does not carry the Associated Press service, but it covers the news of the world fully by means of the

United Press dispatches and special telegrams from its own correspondents, both in this country and in Europe. Its war news is more intelligently edited and displayed than that of the average American daily. The telegraphic reports are supplemented by "special correspondence." There is an evident desire to be fair and just to all parties concerned. Ordinarily the religious bias of the editors is scarcely in evidence, even on the editorial page, but when "Christian Science" is attacked the Monitor does not hesitate to rush to the defense. There is a considerable amount of advertising, most of it from Boston, but also a good deal from other cities. In the number before us (Vol. VI, No. 258), *e. g.*, Siegel, Cooper & Co. of Chicago advertise automobile supplies, Eaton, Crane & Pike Co., of Pittsfield, Mass., writing paper, and so forth. Merchants as far away as Oakland, Cal., find it profitable, or advisable for some reason, to advertise in this daily paper published at Boston, Mass.

What a lesson in this successful venture for us Catholics, and what an encouragement! It proves that a "national Catholic daily" is no impossibility, for are we not far more numerous and financially stronger than the comparatively small flock of Christian Scientists? Would to God we had half of their keen perception of the need of a powerful daily press and one-tenth of their enterprise and their willingness to make sacrifices for the cause of religion!



A Rickety Institution

While the Christian Scientists are building up a powerful daily press (for the Boston Monitor will no doubt, in course of time, be followed by other daily papers in other large cities), the Catholic press of this country seems to be gradually dying from inanition, and a veteran journalist is quoted in the Catholic Columbian (Vol. 39, No. 14) as referring to it as "that rickety institution called by courtesy Catholic American journalism." The arraignment, the Columbian admits, is unfortunately but too true.

"Too many pages of our Catholic papers, no matter whether East or West, North or South, are given over to the recording of purely social affairs of Catholic societies, big, little, and fraternal, the euchre and the dance and the festive festival to draw the coin,

all, of course, for the glory of the Church, until it has become absolutely an evil that will drag and has already to some extent dragged Catholic papers to the level of mere advertising sheets, to advertise societies and particular persons, yea, often to boost some one into prominence and financial ease. There are a brave few who still stem the tide, as of old, but they are growing less in number every year and the hope that others of the same calibre may rise to take their places is not a very bright one."

All this in spite of the fact that there is no lack of journalistic talent in our ranks. As the writer whom we have just quoted points out (*ibid.*), there are about fifty Catholic college and academy monthlies published in this country, of which not a few display considerable journalistic talent, and the secular press is served by many Catholic young men and women in various capacities. Nor can the decline of the Catholic press be owing to lack of means. Our people are more prosperous than they ever were before. The only agency of religious uplift and propaganda that they are egregiously neglecting is the press, the most necessary and most powerful of all, under present conditions, as Leo XIII, Pius X, and other eminent leaders have time and again pointed out. Why this discreditable apathy? Let there be a national examination of conscience on this point, followed by some good resolutions!



A Psychological Problem

Under this caption a correspondent of the New York "America" (Vol. XII, No. 1) discusses "a peculiar attitude of mind of many Catholics toward Catholic enterprises," which has a good deal to do with the non-support of the Catholic press. He says:

"Many a man will withdraw his support from a Catholic undertaking the first moment it diverges from his personal views, though he will not do so in regard to non-Catholic undertakings. One of the most estimable men I know wrote a sharp note and stopped his twenty-year-old subscription to a prominent Catholic magazine, because there appeared in it an editorial of which he did not approve, but he kept on reading and paying for his daily paper, with whose editorial column he seldom agreed and of whose news columns he could seldom entirely approve. Never in his life did he write a letter to any other editor. He could not be made to see how unreasonable he was. You yourself [the correspondent is addressing the editor of the "America"] must certainly have

found how prevalent is this attitude of mind. If the psychology of it could be studied, and proper remedies administered from our pulpits and in our schools, would not one great obstacle to a strong Catholic press be removed?"

No doubt a good deal could be done to recall our Catholic people to a sense of their duty towards the Catholic press by the two agencies mentioned.



The Catholic Press Hour

We note with pleasure that some Catholic schools are adopting an effective method of getting the young people acquainted with and interested in the Catholic press. They are introducing "the Catholic Press Hour" into their study halls each week. The idea is to encourage the pupils to read Catholic papers attentively, to discuss their news items, editorial articles, and other features, to show in what they are superior to and a necessary corrective of the daily newspapers, and to instruct the young in the urgent need of a well-conducted Catholic press in these parlous days of rampant infidelity and immorality, when newspapers and magazines form almost the only intellectual pabulum of the masses. The Sacred Heart Review (Vol. 52, No. 18) quotes from another Catholic weekly as follows:

"Catholic young men and women should be up-to-date on current Catholic news. It is well that they should be made acquainted with the growth of the Church at home and abroad, and receiving instructions in school is the proper place to begin this good work. It is instructive for Catholic pupils to make a thorough study of non-Catholic authors, but these girls and boys should be thoroughly conversant with Catholic writers also. Again, if mature pupils know nothing of Catholic news, they will give all of their reading hour to the sensationalism of the day as gleaned from the secular press, and this is to be deplored. How much more interesting for Catholic boys and girls to converse on the latest Catholic news from Rome, Lisbon, Paris or London than to be compelled to hang their heads in shame when the subjects of sex hygiene, eugenics, murder, and divorce are referred to. And the latest crime is always published in the secular journals—especially those of the sensational class."

The "Catholic Press Hour" should be adopted in every parish school, high school, college, academy, seminary, and university throughout the land.

The Administration and the "Kulturkampf" in Mexico

The Southern Messenger (Vol. 23, No. 35) reports that among the Mexican refugees who recently passed through San Antonio, Tex., was the Rev. Andres Rongier, S.J., with a number of Jesuit scholastics, from the City of Mexico, where they had been deprived of house and home by the "Carranzistas." From these refugees our esteemed contemporary learned that of the three Jesuit churches in Mexico City, that of Los Angeles has been turned into a barracks for the Constitutionalist soldiery, while that of St. Brigid has been given to the Socialists. There can be no doubt, from all accounts, that a veritable Kulturkampf is raging in Mexico. Can the Wilson administration do nothing towards recalling its friends, the Carranzistas, to a sense of their duty?

It is said that both the President and his Secretary of State manifested genuine sympathy in the plight of the priests and religious of Mexico, when the committee appointed by the American Federation of Catholic Societies called on them the other day to present their resolutions of protest. Mr. Bryan asked the committee to draft a definite proposal on the subject for the information of the State Department. "It will require time to attend to these preliminaries," remarks the St. Paul Catholic Bulletin (Vol. 4, No. 42), "and meanwhile the Catholic Church in Mexico must continue to suffer." It was the United States government that removed Huerta, who seems to have been the only man capable of giving Mexico a stable rule. Is not this same government responsible for the outrages perpetrated by its protegés, the Carranzistas? We Catholics of the United States are plainly justified in looking to President Wilson to protect the lives and rights of our brethren in Mexico, and if he fails to do this, we shall most assuredly hold him responsible.



Stick to Facts and Logic!

In regard to both the origin and the conduct of the war an immense mass of contradictory reports and assertions is constantly put before the public. These reports and as-

sertions should be subjected to tests of evidential values. Scraps torn from their context should be put back in their rightful place. Gossip should not be taken as the equivalent of testimony under oath and subject to cross-examination. Evidence at second or third hand should not be put on the level of affidavits by eye-witnesses. Yet we all know how far these merely ordinary rules of caution in coming to a verdict have been disregarded. Nor is it simply the unthinking newspaper-reading public that has shown itself credulous in the extreme. Public men, clergymen, university professors have gulped down incredible stories. In fact, a large part of the controversy provoked by the war has been on the basis of unproved allegations or statements which could easily be shown to be false—on matter, that is, which in a court of justice would speedily be ruled out as irrelevant or unsupported. With the great war debate raging all over the world, there is nobody to hold the disputants to facts and logic, or to tell them that they will not be heard unless they confine themselves to the law and the testimony.

The New York Evening Post (Oct. 18) is quite right in insisting that "against all this, it is necessary to maintain a resolutely skeptical attitude. Keeping the mind open does not mean that we must permit our brains to be swept clear of reason by every idle surmise that blows. The war has brought a great rush of many kinds of human weaknesses; but we ought to do our best to prevent it from causing fresh inroads of credulity and superstition."

◆ ◆ ◆ "Religio Depopulata"

"The Month" fears that the Pseudo-Malachian epithet, "*Religio depopulata*" (in the sense of "religion devastated") will really become the distinguishing mark of the pontificate of our new Pope.

"The burden of responsibility which Benedict XV is now constrained to assume," says our distinguished contemporary (No. 604), "is appalling to think of. However one may judge of the famous prophecy of St. Malachy, one cannot but feel that *Religio depopulata* ('religion devas-

tated') is likely to be a fitting description of the situation that lies before him. This war is not directly a religious war, but its devastations can hardly fail to end in a widespread overturning of ancient landmarks, a widespread uprooting of that fabric of European civilization which, since the peace of 1815, has been laboriously built up. When so much else perishes in the general conflagration, the religious institutions that have grown up during the same period must needs suffer in corresponding measure, whilst the racial animosities, so hostile to the spirit of Catholicism and to the reorganization of its salutary works, have been lashed into a fury which it will take years and decades of years to subdue."



The Alleged Prophecy of St. Malachy

In an article in the same number of *The Month*, Father Herbert Thurston, S.J., briefly restates the arguments that prove the spuriousness of the supposed prophecy of St. Malachy.

"First, not the slightest trace of it is to be found until the end of the sixteenth century, 350 years after the death of St. Malachy. Secondly, down to the year 1595 the mottoes are puerile, but easy of interpretation, having reference either to the Pope's coat of arms or to the events which occurred before his election to the pontificate. After 1595 interpretation becomes an almost hopeless task, and those who attempt it are compelled to find the justification of the mottoes in the events of the pontificate itself. Lastly and most conclusively we have in the 'Epitome Pontificum Romanorum' of Onofrio Panvinio, first printed at Venice in 1557, the very work which the forger down to that date employed in his fabrication. Panvinio, as later researches have shown, not infrequently makes mistakes with regard to the arms of the different Popes and other details. Several of these mistakes are reproduced in the supposed prophecy, thus proving, one would think, beyond the possibility of doubt, that the mottoes are of human, not of celestial, origin."

In a footnote the learned English Jesuit expresses regret that the article "Prophecy" in Vol. XII of the *Catholic Encyclopedia* (by the Rev. Arthur Devine, C.P.) treats the alleged prophecy of St. Malachy as if a very good case could be made out in its favor and gives a most inadequate indication of the arguments which show it to be spurious.

NIETZSCHE AND TREITSCHKE

Nietzsche and Treitschke are names now frequently mentioned in the American press in connection with the spirit animating, or supposed to animate, Germany in the present war.

Mr. Abraham Solomon points out in a letter to the *New York Evening Post* (Oct. 14) that it is ludicrous to hold Nietzsche responsible for German militarism. Militarism, in Germany as elsewhere, is a political and economic product. Nietzsche was essentially a lyric poet who wrote psychology when he began to suffer from paresis. What he knew of history he used for an analysis of values, not for state polity. He shrank from the irritations of reality and had little patience with the national spirit cultivated after Sedan, warning his countrymen that their victory was not that of a superior culture, that Germany had no style but a barbaric mixture of many styles, etc. His unfinished work, "The Will to Power," shows that he was really engaged in building a tower of Babel. He touched real life at the circumference, not at the center, and his philosophical valuations are too bizarre to have obtained any wide popularity.

As Mr. Solomon rightly observes, it is superficial to make Treitschke and Bernhardi disciples of Nietzsche. Bernhardi's much-read book is based on the fundamental idea that if Germany desires a just proportion of over-sea territories, she will have to gain it by force of arms. In the development of this idea he makes many generalizations calculated to dazzle the multitude. Yet it is a fact that his book would have rested in obscurity but for the war.

As for Treitschke, he was lauded as early as 1886 by that eminent English historian, Lord Acton, and his work is rated high by Mr. J. W. Headlam in the *Encyclopædia Britannica*. The *London Nation*, and its New York namesake, have repeatedly called for an English translation of Treitschke's "History of Germany in the Nineteenth Century," of which Mr.

G. P. Gooch says in his "History and Historians in the Nineteenth Century," that it is "one of the greatest historical works of the century." In Germany, Treitschke has by no means been universally praised. Thus Herder's *Konversationslexikon*, which reflects the mature opinions of German Catholic scholarship, says of him: "Treitschke was first of all and above all a politician . . . and often changed his political opinions. For instance, he was first in favor of the *Kulturkampf* and later condemned it. As a historian no less than as a politician he was much too subjective." His extreme spirit of partisanship and numerous faults of taste neutralized the effect of his historical writings, and they have never become really popular. It is not true that Treitschke "raised the axiom of self-preservation into a philosophy of force," and if it were, the teaching of one single writer of such limited influence could not possibly account for the marvelous effects our newspaper and magazine writers attribute to it. S.



YELLOW JOURNALISM IN LITERATURE

Among other suggestions for the reform of literature, Mr. A. J. Eddy, in his recently published book, "Cubism and Post-Impressionism," gives the following:

"Revolution in typographical appearance. . . . Employ on the same page three or four inks of different colors, and twenty different characters, if necessary; for example, italics to express rapid sensations; capitals for violent, etc., etc."

Commenting on this suggestion, a Yale University professor says in a letter addressed to the *New York Nation*:

How poetry gains by this device! Cleopatra speaks as follows in Shakespeare's famous play—small caps mean sharp commands, large caps a cry or shriek, diamond type a whisper, very large caps a climax, black letter a pleasing reminiscence—italics indicate "rapid sensations" and sensibility generally; the printer (who is a standpatter) will not allow us the red, purple, and blue ink that might suggest still more effectively

the sensuality, aspiration, and other pèrfervid emotions of the text :

GIVE ME my robe, PUT ON my crown; I have
Immortal longings in me. Now no more
The juice of Egypt's grape shall moist this lip.
 YARE, YARE, good IRAS; QUICK. *Methinks I hear*
Anthony call; I see him rouse himself
 To praise my noble act. . . . HUSBAND, I COME!
 Now to that name my courage prove my title!
 I am FIRE and AIR; my other elements
 I give to baser life; so; have you DONE?
 COME THEN, *and take the last warmth of my lips.*
 FAREWELL, KIND CHARMIAN, IRAS, long farewell.

Now all this is simply and solely the logical development of journalism; the exquisite result of the pressure of exaggeration upon words. And how stupid of the journalists to lag so far behind their programme! They have debauched the adverb and the adjective, it is true, but they have not yet had the courage to throw the battered bodies overboard. They have snubbed the good old punctuation marks, but still meanly depend upon them in a pinch. Two colors and several types have appeared in their pages, but with what crudity. A yellow article full of scarlet lies dripping with purple sentimentalism, and with a black motive at the bottom of it, is printed in 8-point, with only a scattering of italics, or a black and red headline, to indicate its vivid and emotional mendacity.

A high-school psychologist knows that it takes a stronger and then a stronger stimulus to keep up excitement in a jaded nerve. Either the journalists and the advertisement writers must give up their struggle to divert us from dull truth, or devise a more compelling diction.

HENRY SEIDEL CANBY

MYTH-MAKING IN WAR TIME

A correspondent of the New York Evening Post writes from London, under date of September 30:

That we have slipped back from the twentieth century into the Dark Ages is the natural conclusion to be drawn from a study of the daily war dispatches. The return to

medievalism is confirmed by the amazing growth and vogue of a legend fit to be bracketed with the story of the Flying Dutchman. Within living memory there has been no popular superstition comparable to the belief in the mysterious host of Russian soldiers, alleged to have been transported in troopships from Archangel to Scotland, thence secretly by train to the seacoast of England, and once more by vessel across to France or Belgium.

Weeks and weeks ago everybody in England had heard of this remarkable piece of strategy. The newspapers were absolutely silent about it, but there could be no doubt about the facts. The Russians had actually been seen at Newcastle, at Norwich, at Peterborough, at St. Albans, at Willesden Junction—everywhere almost. Somehow, direct and precise evidence of name and date was difficult to get, but everybody knew somebody who knew somebody else who had seen them. My own case is probably typical. I have seen no Russians, nor have I met any one who professes to have seen them. But I have (1) a friend who knows a member of a shipping firm who declares that he had a contract with the government to provide some of the transports, and (2) another friend who has had a letter from a friend in Aberdeen on whom some of the Russians were billeted, and (3) another friend who knows a nurse who tended a wounded Russian soldier in a hospital at Ostend. The individual stories were quite circumstantial—in some cases rather too circumstantial, as, for instance, that told by a railway porter at a country station, where a troop train with whitewashed windows suddenly drew up, and there stepped out onto the platform a tall, booted, bearded foreigner, with snow on his boots!

There were, of course, obvious difficulties in the way of accepting these tales. There was the initial improbability of the Russians being able to mobilize at Archangel so early in the war any force of the size reported, which numbered, according to some accounts, as many as 250,000 men. There was the further question why they should not be taken by sea all the way to their final landing-place. There seemed no reason for disembarking them in Scotland, and carrying them by train through the country to a second

place of embarkation, with the risk that the move might be reported by German spies. But these were mere *a priori* considerations, and could avail little against a story of which every one seemed to have some private confirmation.

The Press Bureau, it was true, scouted all mention of it. But one remembered how all the operations connected with the dispatch of the British Expeditionary Force across the Channel had been carried out without a single word in the press until at last an official signal was given for publication. No doubt the newspaper silence about the Russians could be explained in the same way. Besides, the newspapers evidently had some private information of importance which they were not yet at liberty to make public. A Daily Chronicle editorial on the progress of the war had ended with these significant words: "There is also, no doubt, present in Lord Kitchener's calculations another formidable factor which for military reasons we forbear to mention, but which, when its existence is disclosed, may, we venture to think, stagger Europe."

Then, too, the story seemed to fit in precisely with the published news. It was admitted that on certain railroads ordinary freight traffic was suspended for certain days. What more reasonable explanation than that this was to assist the movement of the Russian troops? There was, again, the naval battle in the Heligoland Bight. Was this a mere fight for fighting's sake, or was it not rather a scheme to distract the attention of the German fleet from the transportation of the Russians? Finally, there came the sudden retirement of the Germans when they were almost within gunfire of Paris. The appearance of a Russian army somewhere in Belgium would amply account for this check to their advance.

It was just after this that there was published a telegram from Rome endorsing the rumor and giving it at last a recognition in the English press. The telegram came early one afternoon, and consequently all the evening papers had it. "I told you so," said everybody to everybody else. The next day, however, when people turned eagerly to their morning papers in the hope of reading full details, they found simply yesterday's telegram relegated to an ob-

scure corner with a notice that the news was not confirmed. Those who have taken the advice given by Mr. Asquith, in another connection, to "wait and see," are by this time pretty sure that the whole thing is a myth. The official Press Bureau puts, too, its quietus on the story. If there had been any substance in it, the Russian contingent would long before now have made itself visible in the actual theatre of war.

Some day a candidate for a doctorate in psychology may set himself to the task of tracing out the history of this popular delusion, as material for his thesis. Possibly its foundation was the journey across England, from Greenock or Liverpool, of Russian reservists on their way from America to the front. Early in the war the Russian government announced that Russians living abroad, who were liable to military service, need not return to Russia, but might join the allied forces at any point. This would explain not only this movement of reservists from America, but also the presence of a few Russian soldiers in Belgian hospitals.

Some other personal narratives can be disposed of quite as easily. There is the American art student from Paris, who declared, on arriving at New York, that while passing through London he had actually seen Russian soldiers marching along the Thames embankment. What he really saw, any Londoner could tell him. A detachment of the Guards marches every evening along the embankment to take up guard at the Bank of England during the night. It returns by the same route the next morning. These Guards wear the old-fashioned bearskins.—

Many a marvelous tale, says John Stuart Mill, owes its origin to an incapacity to discriminate between one's inferences and the perceptions on which they were grounded. "The narrator relates, not what he saw or heard, but the impression which he derived from what he saw or heard, and of which, perhaps, the greater part consisted of inference, though the whole is related, not as inference, but as matter of fact." These fallacies of observation are especially likely to flourish in such a period of popular excitement and heated imagination as the present. Instances are con-

stantly accumulating. The other day all Brighton was distressed to learn that the Argyll regiment had been surrounded and had surrendered *en bloc*. In this case the origin of the story could be traced. A girl staying at the Argyll Hotel, in this town, had hung out from her window, to dry, a white skirt that had been soaked by the sea. This caught the eye of two visitors passing along the front. "That looks like a white flag," said one of them. "Yes," replied his friend, "the Argyll has surrendered." The last phrase was overheard by another visitor, and within a few hours the news of a disaster had spread through the town.

H. W. H.

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CHRISTIANITY AND WAR

The Archbishop of St. Paul, in a recent pastoral letter on the ethical aspects of war, reminds his people of some ancient truths which some of us have almost forgotten in our horror over the needless bloodshed and the atrocities, real or fictitious, with which the papers have recently been filled. Says Msgr. Ireland:

"We deplore war: deplore it we ever must. Still in this regard we should be on our guard not to go too far, and form judgments which neither reason nor religion authorizes.

"It is not true that war is to be condemned as always unnecessary and always unjust, that on whatever side the combatants may be, they do wrong when they engage in conflict. So long as men remain men, and nations are composed of men, controversies will arise, and at times no other mode of pacification is possible save the arbitrament of the battle-field. The terrible ordeal is necessary that supreme rights be saved, that supreme righteousness be made to triumph. Fearful, indeed, the sacrifice then exacted from the individual member of the nation. But the individual member is only a unit in the general body: the salvation of the general body never must prime over that of the lower unit. And so, where the consciousness of justice commands, and redress is not possible outside the battle-field, war is honorable, and the soldier, in obeying the call of country, is obeying the supreme law of justice and of

patriotism, meriting to himself the approval of earth and of Heaven.

"It is not true that the occurrence of war among Christian peoples is an indication that the Christian religion has failed in its preachings, that in the high heavens there reigns not an almighty and all-loving power, caring for men and for nations. The Christian religion puts before us the ideal condition, universal peace—peace made secure when all men and all nations know where justice lies, and seek it to the forgetfulness of private or public interest. Towards that ideal the Christian religion labors and encourages humanity to labor. But it has not set forth the guarantee that, whatever its own efforts, the human vision shall never be blinded nor restricted in its gaze, that the human heart shall never be enslaved by the passion of wrong-doing. The mission of Christianity is never a failure. It accomplishes its purposes with men of good will. The failure is with humanity itself, in its lack of response and co-operation. Freedom of will remains; it is the inalienable endowment of the human soul, which the Almighty Himself respects, which His religion is not authorized to impair or destroy. A blame to Christianity for discord and wars is a misconception of the mission it has received from its Founder."



REVOLUTION AND RELIGION IN MEXICO

In a previous article in the FORTNIGHTLY REVIEW, I have endeavored to show that, since Comonfort, religion has officially ceased to exist in Mexico, but continued its activities *sub rosa*, by the tolerance of Porfirio Diaz, at the instigation of his wife, Madame Romero, a fervent Catholic.

In judging religious conditions in our sister "republic," therefore, we are dealing with an agency not at its best, but barely tolerated. One might almost compare the condition and influence of the Church in Mexico with that of the early Church, while still in the catacombs. It would be obviously slanderous to attribute the decrepitude of the late Roman Empire to the catacombed Christians. Church bells have not rung throughout Mexico for fifty-odd years. The religious orders have not been allowed to emerge from

their cloisters; if they did, they were subject to arrest and their convents were sequestered. Do not the Dominicans of Coyocan dress their young alumni with gingham aprons over their habits when they work in the fields adjacent to the convent—simply to prevent their habits being seen? Have not all the religious schools in Mexico been compelled to remove their religious signs and symbols? Secular priests have sporadically and locally been permitted to wear their mantellas, and, in rarer instances, cassocks; but they have always been made to feel that this was purely on tolerance.

After the Conquistadores had gotten a free hand to Christianize the natives, and after they had, at least partially, succeeded in disabusing the Aztecs and Toltecs of the deep suspicion caused by their treachery towards Motecuzuma and the natives generally by the civil arm of the invasion, the Indians accepted Christianity *en masse*. It was the Church that caused Spain to adopt the most humane policy towards the Indians that has been practiced anywhere. They were not herded into reservations but treated like equals, and have continued and still continue to live side by side with their conquerors, much as our negroes live among their liberators.

Mexico City has only about 50,000 white inhabitants; the other 450,000 are Indians and half-breeds.

The Church has always stood between the conqueror and the conquered, and has not only restrained the mailed hand of the former, but taught the latter submission to the inevitable. Both groups of the population, therefore, owe her a large debt of gratitude.

Diaz had uppermost in his mind the education of the Indian, and for that purpose erected Indian schools all over the land. In 1904 I had the pleasure of an hour's conversation with the old gentleman on that very subject; and I was amazed at the mass of information he had at his fingers' ends and at the earnestness with which he pressed me for further details. He had grasped the knot of the puzzle, he had solved the national Mexican enigma. His endeavors in this direction were made solely from a political and perhaps social view-point. The Church, for as

long as she was given a free hand, had anticipated him. In every hamlet where there was a church, there was also a school. It was only after the Church was shorn of her liberties that the schools had to be hidden so that even the natives could no longer find them. Why then blame the Church for the ignorance of the Mexican peons?

Why was the Church suppressed in Mexico, and by whom?

The Conquistadores appreciated the fact that the Church opened the doors for them to the heart of the people. But their successors did not appreciate the value of her help. When Freemasonry became rampant among the whites, the clergy opposed its progress by all legitimate means, as they well foresaw what it meant. They felt that church and school were needed to raise the Indian to the level of the white man; that such equalization would sooner or later become imperative; that the rule of two or three millions of civilized people over ten or twelve millions of Indians and half-breeds could not continue indefinitely. One of the means adopted was the formation of a strong Catholic political party, to vote down the insensate policies of the "new thought." Here, probably, the clergy made a mistake. For the downfall of that political party involved their own downfall. Masonry took the Mexican gentleman by his pride or vanity. It told him to be manly, not to be priest-ridden, not to believe all the priests said. Many were induced to desert the cause from such motives.

The churchmen of Mexico made a further mistake:— they always upheld the existing authority. Now it happened that the first authority so upheld was Spain. But the people wanted to become independent from their mother-country. The impetus of republicanism or democracy was too powerful; and when the clerical party went under, Mexican churchmen lost nearly all their prestige.

Later on the clergy (the bulk of them) supported the unfortunate Maximilian, and again went under with him.

Similarly, they supported Porfirio Diaz against Madero, and once more were "on the wrong side."

This was not done, as maligners say, because the clergy meddled in politics. They always preached: "Give to

Caesar what is Caesar's," and upheld the existing authority; they did not "electioneer," as it is called here, but taught the people to remain loyal to the *de facto* government.

Finally the Clericals (as the party was called, though its members were all laymen, priests being prohibited from joining) were utterly routed, and the ascendant party at once wreaked its vengeance on the Church, which *per se* had had nothing to do with the resistance to modern ideas. I can say from personal knowledge that the hierarchy (with perhaps two exceptions, the Bishop of San Luis Potosi and the Bishop of Puebla) never even propagated the Clerical party, and insisted solely on the Biblical law of obedience to the existing authorities.

A word about the Mexican priest. All of us know that the Mexican priesthood, in many of its members, is below par compared with the American. This is largely due to the catacomb-life of the entire Church for about a half-century. Largely also to the dearth of candidates for the priesthood, necessitating the ordination of inferior men (peons) without adequate training, etc. That fact drove many of the high-class Mexicans from the Church, as the scorn those classes have for the peon in any garb cannot adequately be pictured. Characters already weakened by outside influences are easily confirmed in animosity by such a deep-seated scorn. Peon priests have caused much scandal, there can be no doubt, and have never harmonized with the higher classes. But even the peons themselves regard them with doubtful loyalty; for while they hate the overbearing white man, yet they look up to him; and they would rather look up to their priests. They scorn their own lowly class and will never forgive a priest for belonging to it.

There are individual priests who are unworthy, as I know personally; but to say that the Mexican Church should suffer for that is not sound logic. The present crisis is due to the fact that Mexican clergymen upheld Diaz against the revolution of Madero and Huerta against the revolution of Carranza. Both Madero and Carranza have been successful, and vented and vent their spleen against

the Church as such. In this the revolutionists make an egregious blunder, for only religion will be able to check the flood that threatens to submerge the *gente decente* of Mexico. We shall soon hear these very opponents of the Church appeal to her for help.

Clayton, Mo.

C. E. D'ARNOUX

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NOTES AND GLEANINGS

The War Tax Bill has been altered in many points by the Senate Democrats, and of the changes one stands out as so obviously commendable that it calls for special notice. It is the putting of an added war tax on whisky, for the omission of which subject of taxation from the House measure Col. Harvey of the North American Review found the curious explanation adverted to in our last issue (p. 631). The emergency tax on spirits is expected to yield \$5,000,000, and there is certainly no good reason why whisky should not contribute to the required revenue as well as beer.

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George Fleming Moore, of Montgomery, Ala., was elected Sovereign Grand Commander of the Ancient and Accepted Scottish Rite Masons for the Southern Jurisdiction of the United States by the Supreme Council at Washington, D. C., October 7. He succeeds the late James D. Richardson, who, in an "allocution" delivered shortly before his death, reiterated his anti-Catholic sentiments. No doubt Moore is a man of the same stamp.

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A writer in the New York Times Review of Books (Oct. 4, p. 1) says: "It is, unfortunately, not to be denied that discussion of the questions of the hour in the American daily press tends to be hasty, on the surface, and without just perspective." This radical defect is well exemplified in the comments of the major portion of our newspapers on the great European war.

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Msgr. R. H. Benson, the famous priest-novelist, has been calling upon Americans to take the side of England in the present war. He is quoted as saying: "I suppose in sheer self-defense Americans would join us if the allies should be

beaten." "Let not Msgr. Benson nor any other Englishman lay that flattering unction to their souls," remarks the New York Freeman's Journal. "The first attempt to drag the United States into the present war would cause a popular upheaval such as has not been witnessed since the close of our own Civil War. Washington's warning against interference in Europe's quarrels has as much weight today as it had when it was first sounded by the Father of his Country."

Msgr. Benson died while the above paragraph was put into type.



One of the tall new office buildings near the Grand Central Terminal in New York, according to the Evening Post of that city (Oct. 7), has a suite of five rooms on its roof. They are called a bungalow apartment and rented for private residence. With this aerial home goes a miniature garden. This is a new feature, and as it suggests a way of utilizing roof space, it is probable, in the opinion of our contemporary, that "in time New York may have many dwellings in the clouds."



The Chicago Post thinks that one result of the European war will probably be armored cathedrals.



In the list of casualties of this war, facetiously observes the Albany Journal, Truth occupies a conspicuous place.



The "white list" of plays does not mean, as some good people seem to think, that the Catholic Church is formally committed to it, much less that she urges Catholics to see all or any of the pieces so listed. It means simply this, that certain estimable Catholics have selected a list of plays, from the many now given on the American stage, which, in their opinion, may be safely witnessed by Catholics. The people who made this list are not infallible, and there may be a difference of opinion as to the "safeness" of some of the plays they mention. Nevertheless, the aim of the Catholic Theater Movement is commendable and we hope it will succeed.



The Social Service Commission of the A. F. C. S., in a recent number of its "Weekly Press Service," deplors the lack of uniform and complete birth records in this country.

Such records, the Commission points out, will prove indispensable in the eradication of three great evils which now affect the children of America, viz.: infant mortality, illiteracy, and child labor.

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The Rockefeller Foundation, which was endowed with \$100,000,000 by Mr. John D. Rockefeller some years ago for just such purposes, is about to undertake a world-wide investigation of the relations of labor and capital. One of the declared purposes of this inquiry is to "search out the causes of the bitter enmities" to which labor troubles give rise, and, if possible, to find a remedy. The scope of the inquiry, it is announced, will have no limit. The investigators are expected to consider all proposed remedies for the existing social evils—Socialism, single tax, religion, profit-sharing, free trade, protection, etc. We trust the Catholic solution, based on the idea of "Christian Solidarity," will receive due attention.

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The methods of our Catholic Prohibitionists are as odd as some of their ideas. Thus, in a report on the "Conference of Catholics Favoring Prohibition," recently held at Niagara Falls, N. Y., we read in Father Zurcher's little journal, "Catholics and Prohibition" (Marilla, N. Y., No. 28, Sept., 1914):

"Mr. J. F. Judge said he would reveal a secret: 'During the entire convention of the C. T. A. U. at Scranton, Pa., Father Zurcher and I, under noms-de-plume, occupied a large space in the leading daily papers. We were supposedly antagonistic and argued against each other and in this way gave out a lot of condensed temperance matter which attracted the attention, not only of our own people, but of the public at large.'"

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The Conference referred to was attended by about one hundred delegates and adopted a platform which demands, *inter alia*: that the traffic in alcoholic liquor, except for medicinal, sacramental, and industrial purposes, be abolished; that liquor advertisements be made unmailable; that it be made a misdemeanor to ship intoxicating beverages into prohibition territory; that liquor dealers be disqualified for jury service; that all persons convicted of drunkenness be disfranchised for five years; that all taxes on liquor dealers be abolished but that in lieu thereof distilleries and liquor houses be assessed for an

amount sufficient for the care and disposal of all criminals, disorderlies, orphans, patients, and paupers produced by intoxicants; and that the appeal of the Third Plenary Council of Baltimore urging "all Catholics engaged in the sale of alcoholic liquors to quit that dangerous traffic as soon as possible and to make their living in some more honorable way," be made more widely known throughout the country.



Against most of our Catholic societies the Catholic press might easily bring an action for non-support.—Sacred Heart Review, Vol. 52, No. 18.



We have only to change our ideas to change our friends. Our friends are only a more or less imperfect embodiment of our ideas.



Concern is felt by observers in the South over the increase in the number of tenant farmers as compared with those who own their land. In North Carolina, thirty years ago, 33 farmers in every 100 were tenants; the number is now 42. In South Carolina, the increase has been from 50 in 1880 to 63 in 1910. In Georgia, the number has risen from 44 to 65; in Alabama, from 46 to 60; in Mississippi, from 43 to 66; in Tennessee, from 34 to 41; in Arkansas, from 30 to 50; in Louisiana, from 35 to 55; and in Texas, from 37 to 52. Since leases are on the one-year plan, it is to the tenant's interest to "skin" the land. No method is provided by which a good tenant may receive any reward for the improvement he makes in soil fertility or in the appearance and value of the farm. Students of the matter are convinced that it is only a question of time when the South must adopt the British plan of long leases, with credit to the tenant for improvements, and with penalty for any permanent injury which he does the land he hires.



"The Catholic American who believes and grows indignant over every tale of 'atrocities' that comes across the water or is cooked up in American newspaper offices," says the Sacred Heart Review (Vol. 52, No. 18), "is the same who is serenely apathetic about the real atrocities committed in Mexico by the

men now in power in that country—through the grace and favor of the United States.”



When one reads of General Rennenkampf leading the Slavs against a Teutonic force headed by General Boevericz, one is tempted to lose faith in the maxim that blood is thicker than water.



The *Osservatore Romano*, the semi-official organ of the Vatican, editorially emphasizes the fact that the Holy See is absolutely neutral in the present war and urges Catholics, especially priests, to refrain from the use of intemperate language in regard to those of other nations engaged in the conflict. The Church, the *Osservatore* reminds us, is the house of God and the home of peace, and from its pulpit nothing should be preached but the Gospel and the things it stands for.



A new and noble use has been found for the aeroplane. The London correspondent of one of our Catholic weeklies relates:

“At a German field hospital, some distance behind the entrenched lines, a young Catholic German officer, dying of his wounds, implored those about him to bring him a priest. There was no priest in the vicinity, but a Taube aviator who had been resting near by, offered to obtain one. He flew a considerable distance and brought back in his aeroplane a priest who spoke German and who bore with him the Blessed Sacrament. Thus through the air came the holy Viaticum to the wounded soldier.”



Let everyone thinking to be an author read the unpublished letters of Carlyle—first printed in the *London Times* lately—to Charles Augustus Ward:

“If you resolve to devote yourself to literature, and the questionable enterprise of unfolding whatever gifts may be in you in the shape of more spoken or written *words*—which, for a young man in earnest with his life, and possessed of real capabilities and opportunities for *work* in this world, I consider a very questionable enterprise indeed—it is clearly necessary, in the first place, that you instruct *yourself*, acquire knowledge far and wide, amass experiences, and digest the same into definite results—in short, that you should have attained to some conquest of what at least seems to yourself Wisdom and beautiful Insight, before you at-

tempt uttering yourself with the whole world for audience. You are otherwise in the condition of a man 'speaking' without having anything to say."



Mr. Scannell O'Neill, associate editor of the Milwaukee Catholic Citizen, writes to us:

"Referring to Mary Crawford Frazer's story of Pio Nono (see No. 20, p. 618 of your REVIEW), I remember my mother telling me that this story originally appeared in the Pilot during the lifetime of Pius the Ninth."



Col. Roosevelt says he has English, Irish, Scotch, Welsh, French and German blood in his veins. Were he "hyphenated" his designation would look like the name of some antediluvian vertebrate.



At the Congress of the British Association for the Advancement of Science, recently held in Australia, Sir Oliver Lodge, the retiring president, delivered several addresses, "but nothing that he did," says a correspondent of the New York Evening Post (Oct. 13), "caused more comment than his affirmation, in a Sunday afternoon speech here in Sydney, of his belief in the Christian religion."



At the same congress Professor Bateson lectured on "Heredity." The chief conclusion drawn by him was "the negative one that, although one must hold to one's faith in the evolution of species, there is little evidence to show how that evolution came about and no clear proof that the process is continuing in any considerable degree at the present time."



In discussing the subject of defectives, Professor Bateson said: "I may, perhaps, be allowed to say that the remedies proposed in America, in so far as they aim at the eugenic regulation of marriage on a comprehensive scale, strike me as devised without regard to the needs either of individuals or of a modern state."



Another "inside story" of Mexican affairs is given in Edward Bell's "The Political Shame of Mexico," of which

we find a notice in No. 3436 of the New York Independent. Mr. Bell has little hope of Carranza and Villa, and concludes with some regret that since the failure of Madero, Mexico has lost its last chance for self-government and that at least a temporary occupation of the country by the United States will be inevitable. We hope not.



We note that a new scientific work on "The Nervous System of Vertebrates" puts emphasis in declaring that "There is no such thing as a pars superaneuroporica of the lamina terminals," and having made careful search of our previous statements we can with all assurance reply that we never said there was.



The Chicago New World (Vol. 23, No. 9) quotes "a man in the front rank" as saying that there is but one serious obstacle in the way of our having a great Catholic daily paper in this country, and that is the lack of a great Catholic editor. "The man that could feed such a paper with thoughtful comment on serious important events, is the man who is wanting." This view is manifestly based on a survey of the existing Catholic weekly press, which, with few exceptions, shows little or no editorial genius. A Catholic daily edited after the fashion of most of our weeklies, and with the unmitigated stupidity that characterizes, *e. g.*, the New World itself, could never succeed. But we venture to think that from the available forces a staff of editors could be recruited that would make a Catholic daily superior to most American daily newspapers and equal to the best. The managing editor would have to be "a genius" in a way, but he would not necessarily have to write much himself. Great editors now-a-days show their genius by surrounding themselves with able collaborators, inspiring them and supervising their work.



The coat of arms of Benedict XV is an escutcheon surmounted by an eagle with spread wings, whilst the field is divided into two parts, the lower containing the figure of a small church, typifying the family name, Della Chiesa.

LITERARY MISCELLANY

"Some Counsels of S. Vincent de Paul," translated and selected by E. K. Sanders, are taken from the Saint's addresses to the Mission Priests and Sisters of Charity founded in France for the teaching and assistance of the poor. They deal with such subjects as humility, the spirit of service, confidence in God, prayer, etc., and are characterized by the simplicity and directness which distinguished St. Vincent de Paul himself. The compiler has added "The Thoughts of Mlle. le Gras," the first superior of the Sisters of Charity, for whose use these thoughts were set down. The tastefully printed and bound booklet makes an appropriate present for nuns. (B. Herder; 40 cts. net.)

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"The Spiritual Classics of English Devotional Literature" is a new series of books for spiritual reading, of which the first is entitled "The Spirit of Cardinal Newman" and the second "The Spirit of Father Faber, Apostle of London." The selections (prose and poetry) from the writings of these eminent authors have been made, in the former case by the Rev. C. C. Martindale, S.J., and in the latter by Mr. Wilfrid Meynell. We take pleasure in quoting a beautiful passage from Fr. Martindale's preface: "Happiness, doubtless, we may learn from him [Newman]. Still, we shall not forget that, with his seership, came a call to martyrdom. Solitary in spirit, supremely aware of two only realities, of God, and of self elect and yet rebellious, he from the beginning was on the rack of his own soul, and in moments even of most expansive gaiety, never ceased to 'shudder at himself.' Later, sensitive beyond words not only to the unkindness or unawareness of those who should have loved him, but (more often than they themselves) to the intellectual agonies, spiritual griefs, or loneliness, or inexplicable aching need, or impulse, or paralysis, of individuals and of multitudes he passed to the end in such stress of soul that often it grew hard for him to communicate a 'comfort' of which he stood in such sore need himself. Yet the Prophet and the Martyr would fain be an Apostle, too; and across the barriers of style (for to many the very rhetoric, the archaisms, the modernisms of his style are a barrier), of taste (for he loved, defiantly, Oxford; and much Victorianism of culture and of tradition is irremediably his), and even of religious temperature (for to the end he feared 'lest sights of earth to sin give birth, and bring the tempter near,' and could not joy whole-heartedly even in the sunlit hours of May), we feel the yearning, wistful, strong and tempestuous human heart speaking to our own, and our own responds, and we yield to its seduction." The only suggestion we have to make for the improvement of this welcome new series is

that the source of each selection be indicated. (Benziger Bros.; 50 cts. net per volume.)



Professor W. P. M. Kennedy's "Parish Life under Queen Elizabeth," which forms Vol. IX of "The Catholic Library," is a historical monograph of more than ordinary value. The author writes from a direct knowledge of the sources. He shows in broad outline how the Elizabethan Reformation affected the every-day life of the English people. The picture on the whole is a gloomy one. There was little or no genuine religion. Education was in the widest sense neglected. A general irresponsibility characterized the various grades of society. (B. Herder; 30 cts. net.)



In Vol. XI of "The Catholic Library," Maisie Ward draws a vivid and sympathetic picture of "S. Bernardino, the People's Preacher." Bernardino, the wandering preacher, simple son of St. Francis, going "through Italy carrying Jesus," has been long widely forgotten; but now he is gradually coming into his own again. "He was a reforming saint, reforming his Order and his country, but not as Savonarola thundering from above—rather he entered into the people as though feeling himself below the simplest and the sinner, and so lifted them up to God. . . . His sermons were not simple because of any lack, but only because perfect simplicity is the highest order of oratory, and of sanctity." The author gives three of these sermons in Ch. X. It is to be hoped that a more complete selection will soon be published in English. (B. Herder; 30 cts. net.)



The Rev. Dr. Joseph Pohle has overhauled the first volume of his "Lehrbuch der Dogmatik," of which the sixth edition has lately reached our desk. The most important addition is the chapter on Modernism, pp. 30-36; but there are many other minor improvements. Pohle's text-book is no doubt the best of its kind. Six editions within twelve years represent a unique success in the domain of theological literature. It is to be hoped that the English adaptation, which is so generally praised by competent scholars, will have an equally large sale. Volume VII, "Grace, Actual and Habitual," will appear shortly. The German edition of the work is published by Ferd. Schoeningh, of Paderborn; the English, by B. Herder, St. Louis, Mo.



In its review of the autumn book market the New York Evening Post (Oct. 10) says: "The quality of the output of the autumn publishing season seems to differ in no remarkable degree from that of other seasons. The European war has, of course, affected the publishing business, as it has affected every other business, from haberdashery to pork, but so far as the actual output of books is concerned, the most noticeable effect has been a vast outpouring of volumes dealing with old wars and modern instances. There has been a flood

of books, too, on the subject of international relationships. Out of this enterprise, permanent good may come, for unquestionably the interest of the reading public in this country has been stimulated as never heretofore in the affairs and inter-relationships of the Powers of Europe. Through the impetus given by the war to this branch of study, it is possible that a reproach which has been laid to us in the past, with some degree of justice—that we were abysmally ignorant of the affairs of any country save our own—may in part at least be removed. Apart from this aspect of the matter, however, we have some doubts as to the expediency of loading the shelves with warlike literature. In the daily papers is all the martial reading that the average man finds it comfortable to digest, and it would not be surprising if before long the public turned with relief for private reading to the less strenuous forms of literature.”



Though undoubtedly exceptional in literary quality and elevated in tone and purpose, “A White-Handed Saint,” by O. K. Parr, contains a passage which is objectionable because too sensually suggestive. And why spin out the same unsavory description for a second time in full detail? (Benziger Bros., \$1.25.)—JAMES PREUSS, S.J.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

- Wirz, P. D. Corbinian, O.S.B. (Tr. by T. J. Kennedy). *The Holy Eucharist in Art.* 97 illustrations. New York: P. J. Kenedy & Sons. 1914. 80 pp. royal 8vo. \$1; postpaid, \$1.10.
- Gibergues, Msgr. De. *Simplicity according to the Gospel.* From the French. 151 pp. 16mo. New York: P. J. Kenedy & Sons. 1914. 60 cts.; postpaid, 65 cts.
- Meagher, Rev. J. L. *The Protestant Churches: Their Founders, Histories, and Developments.* 653 pp. 12mo. New York: Christian Press Association. 1914. \$1.25 net.
- Neill, Esther W. *The Red Ascent.* vi & 261 pp. 12mo. New York: P. J. Kenedy & Sons. 1914. \$1 net.

GERMAN

- Pohle, Dr. Joseph. *Lehrbuch der Dogmatik in sieben Büchern. Für akademische Vorlesungen und zum Selbstunterricht. Zweiter Band. Sechste, vermehrte und verbesserte Auflage.* xiii & 648 pp. 8vo. Paderborn: Ferd. Schoeningh. 1914.
- Goebel, Julius. *Deutsch-Amerikanische Geschichtsblätter. Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois. Jahrgang 1913.* (Vol. XIII.) 359 pp. 8vo. Chicago, Ill.: D.-A. Hist. Gesellschaft von Illinois, 1608 Mallers Bdg., 5 S. Wabash Ave.
- Cahusac, Fr. H. E. *What Think You of Christ? Is the Christ of the Catholic Church the Christ of the Gospels?* v & 104 pp. 12mo. Benziger Bros. 1914. 35 cts., net.
- Official Year Book and Seminary Report of the Diocese of Toledo for the Year Ending October 1, 1914. 156 pp. 12mo. Toledo, O.: Diocesan Chancery, 1914.
- A Protest and a Plea. Issued under the Auspices of the Knights of Columbus of the State of Iowa. 32 pp. 8vo. No publisher, no place of publication, and no price given. (Wrapper.)

The Holy Bible. Translated from the Latin Vulgate, etc. With a Preface by the Cardinal Archbishop of Westminster. lxxxii & 1435 & 399 pp. 16mo. With indices and maps. Benziger Bros. 1914. Price, in cloth, red edges, \$1; finer bindings range from \$1.50 to \$5.00.

FICTION

- Home, C. M. The Worst Boy in the School. 90 pp. 12mo. Benziger Bros. 1914. 45 cts., net.
- Christina, S. M. Lord Clandonnell. 166 pp. 12mo. Benziger Bros. 1914. 60 cts., net.
- Finn, Mary Agnes. The Broken Rosary and Other Stories. 243 pp. 12mo. Benziger Bros. 1914. \$1.15, net.
- Browne, Anna C. The Prophet's Wife. 248 pp. 12mo. Benziger Bros. 1914. \$1.25.
- Clarke, Isabel C. Fine Clay. A Novel. 446 pp. 8vo. Benziger Bros. 1914. \$1.35, net.

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- Bock, Rev. P., S.J. Die Brodbrutte des Vaterunser. Ein Beitrag zum Verständnis dieses Universalgebetes. Paderborn, 1911. \$1.25.
- Bacuez, Rev. L. Minor Orders. Instructions and Meditations. St. Louis, 1912. 95 cts.
- Stöhr, Dr. Aug. Handbuch der Pastoralmedizin. 4th ed. by Dr. Kannamüller. Bound in morocco. \$1.50.
- Gutberlet, Dr. K. Gott und die Schöpfung. Begründung und Apologie der christl. Weltauffassung. Ratisbon, 1910. \$1.50.
- Deimel, Dr. Th. Kirchengeschichtliche Apologie. Sammlung kirchengeschichtl. Kritiken, Quellen u. Texte auf apolog. Grundlage. Freiburg, 1910. \$1.
- Cathrein, Rev. V., S.J. Die kath. Weltanschauung in ihren Grundlinien, mit bes. Berücksichtigung der Moral. 2nd ed. Freiburg, 1909. \$1.10.
- Petrocchi, Nuovo Dizionario della Lingua Italiana. Milano, 1894. 2 large vols. \$3. (Carriage extra.)
- Klarman, A. Die Fürstin von GanSar. Regensburg, 1914. 60 cts.
- S. Augustini Opera Omnia. Ed. 3a Veneta. 18 vols. Bassani. 1807 sqq. \$25. (Carriage extra.)
- Gilmartin, T. Manual of Church History. Vols. 1 and 2. Dublin, 1909. \$2.50.
- Mallock, W. H. A Critical Examination of Socialism. London, 1907. \$1.
- Reiffenstuel, A., O.F.M. Jus Canonicum Universum. Ed. 2a. 5 vols., bound in 4. Ingolstadt, 1728 sqq. \$12. (Carriage extra.)
- Durand, A., S.J. The Childhood of Christ according to the Canonical Gospels. Phila., 1910. \$1.
- Riedel, A. F. Geschichte des preussischen Königshauses. 2 vols. Berlin, 1861. \$2.
- Weiss, A. M. Soziale Frage und soziale Ordnung. 4th ed. Freiburg, 1904. 2 vols. \$2.
- Schwane, Jos. Dogmengeschichte. 2nd ed. 4 vols., superbly bound. Freiburg, 1892. \$6. (Carriage extra.)
- St. Augustine. (The Notre Dame Series.) London, 1912. 60 cts.
- Gerrard, Rev. Thos. J. The Cult of Mary. London, 1912. 30 cts.
- Seitz, Rev. Jos. Die Verehrung des hl. Joseph in ihrer geschichtlichen Entwicklung dargestellt bis zum Konzil von Trient. Mit 80 Abbildungen. Freiburg, 1908. \$1.50.
- Schell, Rev. Dr. H. Religion und Offenbarung. 2nd ed. Paderborn, 1902. \$1.35.
- Schaefer, Bishop Al. (Tr. by Rev. Brossaert.) The Mother of Jesus in Holy Scripture. New York, 1913. \$1.50.
- Gigot, Rev. Fr. E., S.S. Special Introduction to the Old Testament. Part 1. The Historical Books. New York, 1901. \$1.
- Hitchcock, Rev. Geo. S. The Epistle to the Ephesians, Translated from the Greek and Explained for English Readers. London, 1913. \$1.50.
- Lauterer, Jos. Japan, das Land der aufgehenden Sonne. Nach Reisen und Studien geschildert. Leipzig, 1902. \$1.75.
- Bryce, James. The American Commonwealth. 2 vols. 3rd ed. New York, 1901. \$2.25.
- Howitt-Binder. Friedrich Overbeck. Sein Leben u. sein Schaffen. Freiburg, 1886. 2 vols. \$1.50.
- Keppler, Bishop P. W. von. Aus Kunst und Leben. Neue Folge. (Containing the famous essay "Von der Freude.") Freiburg, 1906. \$1.50. Illustrated.
- Duhr, Rev. B., S.J. Die Studienordnung der Gesellschaft Jesu. Freiburg, 1896. \$1.
- Kirsch, J. P. Die Lehre von der Gemeinschaft der Heiligen. Mainz, 1900. 90 cts.
- Mausbach, Jos., et al. Moralprobleme. Freiburg, 1911. \$1.
- Pruner, J. E. Lehrbuch der Moraltheologie. 2nd ed. Freiburg, 1883. \$1.50.
- Cox, Chas., O.M.I. Daily Reflections for Christians. London, 1914. Two volumes. \$2.50.
- Preuss, Edw. Zum Lobe der unbef. Empfängnis. Freiburg, 1879. 80 cts.

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- Pesch, Chr., S.J. Praelectiones Dogmaticae. 9 vols. Freiburg, 1898 sqq. \$12.
- Rouët de Journel, M. J., S.J. Enchiridion Patristicum. Freiburg, 1911. \$2.
- Biblia Sacra Vulgatae Editionis. Notis, etc. Illustrata. Ed. B. Galura, Innsbruck, 1834. \$1.50.
- La Vérité, of Quebec, ed. by J. P. Tardivel. Vol 17, July, 1897-8. Bound, in fair condition. \$2.
- Moran, Rev. Wm. The Government of the Church in the First Century. An Essay on the Beginnings of the Christian Ministry. Dublin, 1913. \$1.20.
- Manresa. The Spiritual Exercises of St. Ignatius for General Use. New Ed. New York, 1914. 80 cts.
- Götz, Joh. B. Die religiöse Bewegung in der Oberpfalz von 1520 bis 1560. Freiburg, 1914. 85 cts. (Paper.)
- Hannon, Rev. Wm. B. Leaves from the Note-Book of a Missionary. London, 1914. 55 cts.
- Wirth, Rev. E. J. Divine Grace. N. Y., 1903. 85 cts.
- Klimke, Rev. Fr., S.J. Der Monismus und seine philos. Grundlagen. Freiburg, 1911. \$2.20.
- McGinnis, Rev. Chas. F. The Communion of Saints. St. Louis, 1912. \$1.10.
- Mayrhofer, Joh. Nordische Wanderfahrt. Regensburg, 1913. 50 cts. (Illustrated.)
- Bastien, Rev. P., O.S.B. Kirchenrechtliches Handbuch für die religiösen [Frauen]genossenschaften mit einfachen Gelübden. (Tr. by K. Elfner, O.S.B.) Freiburg, 1911. \$1.
- Lanslots, D. I., O.S.B. Handbook of Canon Law for Congregations of Women under Simple Vows. 5th ed. New York, 1911. \$1.
- München, Nic. Das kanonische Gerichtsverfahren und Strafrecht. 2 vols. Köln u. Neuss, 1874. \$3.
- Cappello, F. M. De Curia Romana iuxta Reformationem a Pio X Inductam. 2 vols. Rome, 1911. \$2.35.
- Brogile, Em. de. (Tr. by M. Partridge.) Saint Vincent de Paul. London, 1898. 75 cts.
- Niessen, Joh. Panagia-Kapuli, das neuentdeckte Wohn- und Sterbehaus der hl. Jungfrau Maria bei Ephesus. Illustrated. Dülmen i. W., 1906. \$1.25.
- Schell, Rev. Dr. H. Jahwe und Christus. Paderborn, 1905. \$1.55.
- Pohle, Dr. Jos. Lehrbuch der Dogmatik. Vol. I. 6th ed. Paderborn, 1914. (Paper covers.) \$1.50.
- Rivière, J. Doctrine of the Atonement. 2 vols. London, 1909. (Tr. by L. Cappadelta.) \$2.
- Jackson, F. Memoirs of Baron Hyde de Neuville, Outlaw, Exile, Ambassador. 2 vols. Illustrated. London, 1913. \$2.50.
- Hillquit-Ryan. Socialism: Promise or Menace? A Debate. New York, 1914. \$1.
- Maxims from the Writings of Msgr. Benson. (The Angelus Series.) London, 1914. 35 cts.
- Kellner, Dr. K. A. H. Heortologie oder die geschichtliche Entwicklung des Kirchenjahres und der Heiligfesten. 2nd ed. Freiburg, 1906. \$1.50.
- Meigs, Wm. M. The Life of Thomas Hart Benton. Phila., 1904. \$1.50.
- Curtis, Wm. E. The True Thomas Jefferson. 2nd ed. Phila., 1901. \$1.50.
- Ford, P. L. The True George Washington. Phila., 1902. \$1. Illustrated. (Slightly damaged.) \$1.
- Roothan, J., S.J. Exercitia Spiritualia S. Ignatii de Loyola. Versio litteralis, Notis Illustrata. Ratisbon, 1911. (Prayer-book form.) 60 cts.
- Pohle-Preuss. Christology. A Dogmatic Treatise on the Incarnation. St. Louis, 1913. (Unbound copy.) 75 cts.
- Feasey, H. J. Monasticism: What Is It? London, 1898. 75 cts.

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THE FORTNIGHTLY REVIEW

VOL. XXI, No. 22. NOVEMBER 15, 1914.

CHRONICLE AND COMMENT

War in the Sacred Liturgy

Among the so-called Votive Masses in the Roman Missal is one *in tempore belli*. The three prayers of this Mass, like the greater number of prayers in our ancient liturgy, are remarkable both as regards their form and the ideas which they express.

The Abbot of Farnborough, in a very interesting paper in the Tablet (No. 3883), analyzes these prayers from both points of view.

As regards their form, he shows that the different members into which each prayer is divided are balanced one against the other in a kind of parallelism and in conformity with tonic rules, forming a sort of rhythmic and measured prose that gives the impression almost of poetry.

An analysis of the ideas contained in these prayers brings out the following as their salient points:

(1) God is the Sovereign Lord of all things; the lot of kingdoms and of kings is in His hands; it is He that puts an end to war, and it is He that gives the victory.

(2) War is a terrible scourge, and in it man should recognize the punishment of his sins.

(3) Consequently, if we really desire to profit by this punishment, a war, great calamity as it always is, may prove of real utility, and be a means of correcting our vices.

(4) Hence it is that we pray to God to turn a favorable ear to these prayers offered in union with the Sacrifice of the Body and Blood of His Son, to bring the war to an end, and to protect His people against its innumerable perils.

Here we have, in a few short phrases, the teaching of the Church with regard to war.

Benedict XV's Part in the Near Future

The editor of the *British Review* devotes a short article in the October issue of that distinguished magazine to the new Pope and the part he is destined to play in the near future of the civilized world.

Whilst the responsibility placed upon Benedict XV is hardly equaled in history, his opportunity is such as has been granted to few even among popes. "This war, at its close, will call for the execution, on no stinted scale, of retributive justice; it will call also for calm restraint and for such measure of mercy as the circumstances rightly warrant. It is for the Head of Christ's Church on earth to see that in matters such as these the collective Christendom of Europe remain true to the traditions of civilization and of faith. . . . It is not for nothing that on the Throne of the Fisherman, at a moment when the whole world stands in need, above all things, of the best diplomacy and of the best statesmanship, God the Holy Ghost has set a diplomat and a statesman. Splendidly and with most signal effect Pope Pius X supplied the needs of his generation. That generation has passed, and with it Pope Pius has passed, though he lives and will live forever in the grateful memory of Christendom. To minister to our needs a new Pope has come to us."

On another page the editor offers, amongst his "Obiter Dicta," the following happily turned epigram:

BENEDICTIO PIETATIS

Succedis, Benedicte, Pio; benedictus at ille
Semper erit, semper tu, velut ante, pius.



More "Scraps of Paper"

A correspondent of the *New York Evening Post*, in a satirical letter to that newspaper (November 3), calls attention to the fact that we Americans, too, have "scraps of paper," viz.: nearly four hundred treaties made by our government with the Indians, and nearly every one of them broken. Thus, for instance, under a treaty made in 1858, the Ponca Indians were guaranteed their reservations in Dakota forever. But in 1876 Congress resolved that they should be removed, with their consent. When they refused to go, they were removed forcibly by act of Congress, of March 3, 1877. The Cherokee Indians were in 1817 guaranteed their possessions in Georgia, and promised that they would be permitted to retain their tribal organization, etc. But on December 19, 1829, the State of Georgia made

a law "to annul all laws and ordinances made by the Cherokee nation of Indians," and in 1838 the Cherokees, a civilized tribe with schools and churches, were forcibly ejected in violation of their treaty rights. Many similar instances could be given in connection with the Nez Percés, the Sioux, and other Indian tribes. To crown it all, on January 5, 1903, the Supreme Court of the United States declared all treaties with Indians were mere scraps of paper which Congress could at any time declare invalid.

The correspondent refers to Helen Hunt Jackson's "A Century of Dishonor," and Seth K. Humphrey's "The Indians Dispossessed," and in conclusion reminds the Evening Post that it has published articles warning the American people against breaking the Hay-Pauncefote treaty, and that that treaty was actually broken, though since "mended."

The Evening Post has nothing to say in reply to this stinging letter.



No National Directory of Catholic Charities

The Rev. W. J. Kerby, D.D., in a review of the work of the National Conferences of Catholic Charities, published in the November Catholic World (No. 596) announces that the work of compiling a National Directory of Catholic Charities, begun in 1910, and carried on intermittently since then, has been suspended. The reasons for the suspension are given as follows:

"Naturally the work had to be done through correspondence. The services of the Catholic press were asked and were cordially given. Systematic correspondence seeking approval from the authorities in the Church, and seeking direct relation with those in authority in our great communities, was begun and maintained. As a result of the most persevering efforts, the files of the National Conference show at this date that complete information is on hand from ten dioceses; incomplete information is on hand from fifty-three dioceses; there is no information whatever from thirty-two dioceses. Out of a total of over a thousand institutions in charge of religious in the United States, information is on hand from five hundred and thirty. A last effort was made in June of this year when a personal letter was sent to five hundred and twenty-six institutions, asking that the simple directory blank be filled out and returned. But thirty-eight replies were received to the five hundred and twenty-six letters. When these

results were presented to the Conference at its recent meeting, it voted to suspend work on the directory for the present. Evidently we must await a day when the larger interests of the Catholic Church will inspire its agencies to co-operate with more generosity to serve the personal and general interests of the Church, no less than in its immediate and daily tasks. An optimist finds ready warrant for believing that we shall yet have a directory of the Catholic charities of the United States, in the spirit of progress that is making its way in our circles, and in the measures of self-defense to which our institutions are sometimes driven by those who have little sympathy for them and for their works. History has its paradoxes as well as logic. Sometimes our enemies accomplish for us by indirection what we ourselves find it impossible to do."



The Failure of Protestantism in Cuba

The Rev. Richard Aumerle Maher, O.S.A., of Havana, in a very interesting paper contributed to the *Catholic World* (No. 596), shows that the Protestant missionary propaganda in Cuba, though carried on under the most favorable conditions, is a complete failure.

To prove that the Cuban experiment is a definite and conclusive test of the power of Protestantism in this direction, Fr. Maher establishes three things: First, that a determined and systematic effort has been made and sustained by various Protestant missionary organizations; second, that the Catholic Church has not been in a position to offer any hindrance, official or of any kind whatever, to the Protestant campaign; third, that outside conditions have been favorable to the side of Protestantism.

And what has been the result? After fifteen years of powerful effort, after the expenditure of much money and enthusiasm, "there is not today a single established Protestant congregation of Cubans. . . . Even those [few] who go with some regularity to the Protestant services, do not, as a rule, fail to have their children baptized in the Catholic Church."

"That Protestantism is failing in Cuba is attested by two widely-separated facts. First, there are today thirty per cent less missions and fifty per cent less workers than there were six years ago. Second, the whole attitude of the missions and the preaching has undergone a complete and radical change. All over the island men and women workers are giving up the struggle and coming home. There is no future in sight for the work. The mission societies also at home

are becoming wearied of the constant strain. For years they have been giving glowing and wonderful promises of the things to be done in Cuba, and these promises are overdue.

"In the beginning the missionaries preached aggressively against the Church, its idolatry, its fostering of the superstition of the people. In this they were good and logical Protestants. But today they are falling back, for attractions, upon the very things they so bitterly condemned in the beginning. They crown statues in their churches, observe the feast days of the Church, and, where formerly they went to all lengths to emphasize and mark the difference between Protestantism and Catholicity, they now assume every robe to hide those differences. It is a confession of failure which cannot bring respect."

No doubt it will be the same in Mexico, towards which the Protestant propaganda is now turning.



THE K. OF C. RITUAL APPROVED BY THE FREEMASONS

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

"We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we carefully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order and whether, if it was not used, any oath, obligation or pledge was used which

was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its ritual, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order. We can find nothing in the entire ceremonials of the Order that to our minds could be objected to by any person.

MOTLEY HEWES FLINT, 33°,

Past Grand Master of Masons of California.

DANA REID WELLER, 32°,

Past Grand Master of Masons of California.

WM. RHODES HERVEY, 33°,

Past Master and Master of Scottish Rite Lodge.

SAMUEL E. BURKE, 32°,

Past Master and Inspector of Masonic District."

* * *

We have held back this remarkable document in order to see how the Catholic press would comment on it. But the Catholic press as a whole has been strangely silent. The only comment we have noticed is this by the Sacred Heart Review (Vol. 52, No. 21):

"Of course Catholics did not require at the hands of Freemasons any testimony as to the innocence of the Knights of Columbus of the foul charge leveled against them; and so the republication of this incident and the reproduction of these findings in a Catholic paper will seem rather superfluous. But the *Sacred Heart Review*, in common with most Catholic papers, goes into the offices of Protestant newspapers and magazines, and it is with the hope that this striking refutation of the bogus oath (which so many of our Protestant contemporaries have referred to, and in the genuineness of which several of them have expressed their belief) may be seen and possibly copied, that we reproduce it here."

VULGARITY IN POPULAR SONGS

"Who paid the rent for Mrs. Rip Van Winkle,
When Rip Van Winkle went away?
While he slept for twenty years,
Who was it kissed away her tears?"

This and similar "popular" songs, with their vulgar text and banal tune, inspired Mr. Albert C. Wegman to publish, in the St. Louis Times of Oct. 17, a strong protest against some of the "popular music of to-day." He quotes from such salacious lyrics as "The farmer's daughter that had such beautiful eggs," "O my love, won't you pull down that curtain," "And then——," and says that, unfortunately, these delectable selections are not confined to the vaudeville theatres but find their way into many respectable homes. We quote a few of Mr. Wegman's sane and timely remarks:

Mrs. Rip and the farmer's daughter would have been considered unmentionable in our grandmother's day. Picture the startling contrast between a brazen lady with "beautiful eggs," and "Sweet Alice" of yore, whose "hair so brown" was as diffidently sung as though desecrated thereby. This maid

"Wept with delight when you gave her a smile,
And trembled with fear at your frown."

Not even the widest stretch of the imagination could endow Miss "Great Big Beautiful Doll" with sensibilities so tender.

Anatomical personalities, undreamed of in the day of the hoop-skirt, are mere suggestive commonplaces in this jaded era of the slit skirt.

Those old-time innocents, "Little Annie Rooney" and "Capt. Jinks of the Horse Marines," should they reappear in any guise, would be greeted with derision. "When the Corn Is Waving, Annie Dear," now seems "trooly rural,"

and no one today would tolerate "White Wings"—unless they were soiled.

The tunes of the old songs were not less banal than those of the latter-day effusions, but they stopped at banality. Today pandering to vulgarity is the tendency. Judging by "best sellers," and songs most frequently heard, double meaning—no matter how clumsily suggested—seems to be the principal ingredient used in the concoction known as a "hit." This is supposed to give the desired "punch" to the lyrics, and, combined with rhythms that inspire the words "wiggle" and "wriggle," send a song well on the way to success.

Rhythms, nowadays, are as indecent as lyrics are obscene. For this the "animal dances," largely, are responsible. There are tunes played at polite society functions quite as suggestive as the notorious "dans du ventre" of the Orient. One characteristic specimen of this class is entitled "Ballin' the Jack," and the limit of rhythmic "rough stuff" is reached in a type of "rag" known as "Blues."

This tendency to commonness is exemplified by two conspicuous "hits" in the forced and futile "Follies" that Mr. Ziegfeld ascribes to 1914. These numbers were written by a negro composer of New York, for an organization of people of his own race, performing in a hall frequented by negroes.

The songs are distinctly characteristic. Mr. Ziegfeld transplanted them to the New Amsterdam Theatre, where these elevating specimens of modern popular song literature are given with much unction by the principal members of his company.

Occasionally a modern song writer attempts the style of long ago, with variable success. The "weeper" is as plentiful today as it was in the 70s and 80s, but the pathos of "Mary of the Wild Moor" has turned into bathos.

One emotional epic, proclaimed "a moral song with a blessing," is a prime favorite with stout and seasoned vet-

erans of the varieties. Yells, in raucous tones, the "fat-and-forty" lady :

"You ma-a-a-de me what I am today,
 I hope you're satisfied.
 You dra-a-gged, and dra-a-a-gged me down,
 Until my soul within me died.
 You've shattered each and every dream,
 You fooled me from the start,
 And though you're not true
 May Gawd bless you,
 That's the curse of an aching heart."

Another impressive specimen of this class is entitled, "You Broke My Heart to Pass the Time Away." The "rendering" of these hectic ballads being difficult—excepting in the spirit of burlesque—to anyone afflicted with a sense of humor they are not so universally accepted as are the "rags."

The changes have been rung on the "rag" until it would seem that the end has been reached. Each new one is only a repetition of those that have gone before, with a palpable and painful effort to give it a new twist.

In recent years a new iniquity has been added to the song writers' sins. Vulgarized versions of famous melodies are being freely injected into the "popular" composition. Poor Mendelssohn would turn in his grave could he know the base uses to which his graceful "Spring Song" has been put. Liszt also has not been spared, and now comes a perversion entitled, "Desecration Rag," which includes the themes of a number of respectable compositions clumsily joined in syncopated rhythms.

Syncopation is a delightful rhythmic effect, but debased and distorted as it is in the prevailing style of "popular" writing, it is an abomination. Clever and amusing songs and dance tunes are now and again published, but, except in isolated instances, these are rarely "big sellers." Merit of any sort seems to be a negligible quantity. One composer is beneath criticism from the musicians' point of view, yet he has more "best sellers" to his credit than any other member of his craft. It is said that this man's income is \$60,000 annually—so, in his own language, he "should

worry" about harmonic laws or well-balanced phrases.

The one fortunate circumstance attending these crude creations is their evanescence. The vogue of the popular song or dance lasts only a few months, possibly a year. "Alexander's Ragtime Band," which created a furore two or three years ago, is now forgotten, and "Billy," the hero of his day, remains unsung.

Despite the short lives of these "hits," there is never a dearth of new "popular" music. Inspiration is not necessary to the "ragmaker"; he simply works over old successes to conform to the 1915 models. Consequently, "words and music" are ground out daily and industriously disseminated by enterprising publishers. The predominating note in the music of this crude manufacture is not only an offense against good taste, but an insult to the intelligence of the public.

However, Mr. Wegman thinks that the limit of license has been reached and that it is probable that there will be a revulsion of feeling, or rather, a change of policy, and "popular" music will gradually be placed on a higher plane—morally if not musically.

We hope so, though it is hard to be optimistic, seeing that, for years popular music has steadily been going from bad to worse.

THE RELIGIOUS PERSECUTION IN MEXICO

Our Catholic papers have been informing their readers during the last seven months of the revolutionary upheaval in our neighboring Republic, and of the disastrous effects that upheaval has had upon the Church. We have been told of numerous outrages upon priests and brothers, of churches desecrated, and of Catholic practices reviled by a rabble soldiery. We may have been tempted to ask ourselves whether such cruel wrongs could really have been perpetrated by the revolutionists, with the connivance of their leaders. Reliable reports unfortunately confirm the statements of refugees, that the "Constitutionalists" have introduced a reign of terror and are using their power to

cripple the Church and her activities among the people of Mexico. There was ample reason to bring complaint to our government of the tyrannic procedure of leaders like Carranza and Villa. That the authorities at Washington have as yet done nothing to remedy conditions from which the Church is suffering so cruelly throws a dubious light upon their promise to restore peace and order in the much-tried Republic.

We are pleased to present to the readers of the FORTNIGHTLY REVIEW a reliable account of the sad state of affairs in one of the Mexican states—Guadalajara. This account is based upon a report in the excellent Spanish weekly, *Revista Católica*, of Las Vegas, N. M. (Oct. 18, 1914). Few are better equipped to give authentic information on the Mexican question than the editors of that journal.

The chronicle begins with the withdrawal of General Huerta's troops from Guadalajara during the night of July 7. General Obregon's forces immediately entered the city, and began to proclaim to the people that the "Constitutionalist" cause was the cause of the people and of justice. They ordered the saying of Juarez, "Respect for the rights of others is peace," engraven over the portals of the schools.

This hypocritical proceeding was in keeping with the conduct they at once began to display. Obregon seized upon all the automobiles, coaches and fine horses in the town. He, himself, took the Archbishop's carriage. His soldiers forced an entrance into houses of members of the Catholic party and of political opponents. Some of the latter were shot with unusual cruelty. On the 9th, a body of soldiers took possession of the Jesuit College. Hardly had the Fathers left the class-room on the first floor when the building was invaded by a horde of Yaqui Indians, in war-paint, camp-followers of Obregon, who at once installed themselves and their wives in the college. The destruction of valuable scientific instruments followed the invasion. The seminary, another of the city's splendid institutions, was likewise occupied by the troops and their

horses on the same day that the Jesuit college was attacked. The looting began immediately. The soldiers, led on by their leaders, threw the books of the library out of the windows, or sold them at a paltry price to the first comer. The convent of the Sacred Heart, although surmounted by the English flag, was likewise invaded. The marauders seized even the habits of the religious and the clothes of the children, sold whatever they could, destroyed the rest, and then took up their lodging in the abodes of the sisters and students, who had fled on the preceding evening.

In committing these outrages the soldiers were ably seconded by their chiefs, Obregon, Lucio Blanco, Rafael Buelna, and the so-called Governor, Dieguez. Though there were public buildings for the accommodation of the troops, the leaders ordered their men to Catholic institutions. Assisted by the Freemasons and enemies of the Catholic Church in various localities, the chiefs imposed heavy fines upon Catholics, and especially upon priests, referring to the latter as enemies that ought to be shot. They gave public honor to a shameless woman, one Atala Apodaea, proclaimed war to death against the clergy, and spread the vilest calumnies in the two or three obsequious sheets they allowed to be published.

On July 21st, Governor Dieguez gave orders to forcibly arrest all priests and to seize all the churches. He arrested not only the priests, but also the sacristans and some of the faithful found in the churches, the Marist Brothers, and a number of boys playing in the college yard. They were forced to spend that night in a filthy, crowded prison, either standing or sitting between drunken soldiers, who plied them with brutal insults. They were deprived of everything—money, watches, books and even spectacles. The following day there were more than 120 priests of all nationalities in the prison of Escobedo, among them the Bishop of Tehuantepec, Msgr. D. Ignacio Plasencia, who happened to be passing through the city. They were kept in this condition for six or seven days, against all laws of the country, without anyone knowing what crime they had

committed, or what accusation had been lodged against them.

The Catholic population abstained from any manifestation in favor of the prisoners, from fear that the latter might be shot. On Sunday there was no Mass, no ringing of bells. But, in the meantime, the Constitutionalists "went to church," men and women, in wild confusion, taking away objects of value from some of the places of worship, and searching for arms and cannons which they asserted were hidden there. They even opened and desecrated graves and announced that they had discovered bodies of persons assassinated by the "Clericals" and arms (which they themselves had placed there). On the eighth day, at the return of Obregon from Colima, the prisoners were set free without any explanation, and deprived of the money that had been taken from them in the various places where they had been confined. The Jesuit Fathers were not permitted to return to their college. The soldiers had plundered everything that could be useful to themselves, disposing of valuable scientific instruments for one or two dollars each. The college was occupied by a squad of soldiers, and was entirely appropriated on the 3rd of August, the Fathers not even being allowed to claim objects for their personal use.

There were many foreign religious of both sexes engaged in teaching in the various colleges and academies. These were called together on August 5th, by Señor Lobato, president of the ayuntamiento (council), who told them, in the name of Dieguez, that though most of them were innocent (!), yet for political reasons they would have to leave Mexican soil within three days. All protested vigorously against so flagrant a violation of the Constitution and of international law. The application of Article 33 of the Constitution—to exile foreigners of dangerous character without trial—is reserved to the president of the Republic. Appeal was made to Carranza and to all the foreign consuls, but no attention was paid to the appeal, nor were telegrams allowed to be sent.

The exiles were compelled to pass through the port of

Manzanillo, still occupied by the Federals. As those to be banished were Europeans, they asked that the sentence be put off until the way through Vera Cruz was safe, since it would be less expensive for all to leave the country by this city. Dieguez maintained that it would be necessary to pass through Manzanillo in spite of its climate; that from thence they could go wherever they wished, and that he would place a boat at their disposal, but nothing more. The more sensible people of Guadalajara could not convince Dieguez of the barbaric nature of this edict, nor of the plight of men who had been despoiled of all they had, nor of the wrongs committed against a foreign nation by making it impossible for the banished to communicate with their consuls.

On the 10th of August, at an hour's notice, in order to prevent the people from assembling to bid them farewell, the priests and foreign teachers were ordered to the station, with the threat of imprisonment or death for those who would not obey. At the station they were received by soldiers, some Constitutionals and Freemasons, and a music band. Dieguez and the Masons ordered the band to strike up the hymn of Juarez, and after some other pieces, the "Golondrina," at the moment the train departed from the station. The Catholics and the pupils of the exiles, who had come to the station to take leave of their teachers, wept with grief. The exiles also wept at seeing how the good people were ruled by a handful of bandits. But the trouble did not end here.

After many hardships and painful delays, the expelled religious finally succeeded in securing a steamer at the price of \$6,300, preferring to be in the company of a Chinese crew, and to sleep in wretched bunks, rather than remain longer under the savage guard of the Constitutionals. The combined fortune of the 100 exiles hardly amounted to one-half the price required by the captain, who had to accept the promise that, at the arrival in San Francisco, the amount still due would be contributed by the generosity of American citizens.

It may be asked: Will the American people permit

such outrages as here described to be continued? Will no indemnity be demanded of Dieguez and the Mexican government, to enable those driven out to return to their country, and in the meantime, to provide for their needs in exile?

The article in the *Revista* concludes with a protest on the part of all the victims against their unjust treatment and the spoliation of their property, which they intend to reclaim. They hope that the American people, lovers of justice and of civilization, will require satisfaction for the flagrant violation of the promises made by Carranza and his followers. If this be not done, the impression will be confirmed that all the outrages here recounted, as well as others perpetrated by the followers of Carranza, are taking place with the knowledge and approval of the United States government.



NOTES AND GLEANINGS

At a meeting of the "American Christian Missionary Society" in Atlanta, Ga., one preacher made a fervent plea for increased activity in missionary work in Mexico, Central and South America, whereupon another dominie arose and quietly called attention to "the portentous fact that here in America hundreds of rural churches [Protestant, of course] are dead and hundreds dying of inanition." Which moves the *Southern Messenger* (Vol. 23, No. 35) to suggest that "missionary work, like charity, should begin at home."



The *Ladies' Home Journal* (Nov.) says that fifty of every one hundred persons who go to public libraries ask: "What is a good book for me to read?" This is especially true of the young. Of course, their reading should be directed by their parents; but where that direction is absent, as unfortunately it is so often, much depends on the librarian and his associates, and the *Ladies' Home Journal* is therefore doing a good work in calling the attention of its readers to the importance of putting the right kind of

persons in charge of the public libraries. We Catholics especially ought to give a little more care to this matter.



William Watson's war poem telling how the English naval gun "bit" the Germans—

"And thundering its delight,
Opened its mouth outright,
And bit them in the bight,
The bight of Heligoland,"

leads even such an ardent pro-British paper as the Toronto "Catholic Register and Extension" (Vol. 22, No. 40) to express the hope that Mr. Watson may be "tried by jury" for the line

"Bit them in the bight"



When Pope Leo XIII was dying, a negro fruit-seller visited the Signal office in Atlanta. "Are you a Catholic?" asked the editor. "No, I'se a Baptist." "Then you're not interested in the Pope's condition?" "Yes I is." "Why, the Pope's a Catholic." "Good Lord, is the Pope a Catholic?" "I hear so." "Why, I thought he was an Italian!" To be a Catholic, the negro thought, one had to be Irish. There are others.—Catholic Register and Extension, Vol. 22, No. 40.



The Republic, a Catholic weekly published at Boston, in its edition of Oct. 24, printed a picture of the Rt. Rev. Msgr. Shahan, with the legend: "Bishop of Baltimore," and in an accompanying news article informed its readers that "When the Rt. Rev. Thomas J. Shahan, rector of the Catholic University of America, was consecrated a titular bishop at the Cathedral at Baltimore, he was presented with a ring by the Ancient Order of Hibernians . . ." Msgr. Shahan's consecration will not take place until Nov. 15. As for his new title, a circular sent to the press by the Secretary of the Catholic University of America, under date of Oct. 22, gives it as "titular bishop of Germanicopolis."



In the same official or semi-official circular, by the way, it is stated that "Monsignor Shahan . . . received

his early education in the public schools of Millbury, Mass." Catholic children are usually educated in Catholic schools. If Msgr. Shahan, as a boy, was sent to a public school, why make a special note of this misfortune in a eulogistic write-up intended for the press? Such notices grieve good Catholics and encourage others in neglecting a sacred duty.



In New York City bombs were recently exploded in the Cathedral and in the Church of St. Alphonsus. In Chicago, St. Jarlath's Church and the Church of St. Charles Borromeo have been wrecked by fires believed to be of incendiary origin. Some of our Catholic papers are asking the pertinent question: "Who are the church wreckers?" Most probably they are to be sought among the crazed readers of such vile sheets as *The Menace*, which make it their business to inflame the minds of the ignorant and bigoted with outrageous calumnies against the Catholic Church.



"It's a Long, Long Way to Tipperary," the song now so popular in the British army (see No. 20 of this REVIEW, page 633), is said to be of Irish origin. Father Peter C. Yorke protests against this claim in his paper, the *San Francisco Leader* (Vol. 13, No. 43). "This Irish marching song," he says, "is like the definition of a crab as a fish that walks sideways, for a crab is not a fish and it does not walk sideways. 'A Long, Long Way to Tipperary' is not a song, and it is not Irish. It is a cockney music-hall jingle, and its words are a libel even on the stage Irishman." Here is a sample of what Dr. Yorke justly calls "idiotic rubbish":

"Paddy wrote a letter to his Irish Molly O',
Saying, 'Should you not receive it, write and let me know.'
'If I make mistakes in spelling, Molly dear,' said he,
'Remember it's the pen that's bad—don't lay the blame on me.'"



The Extension Teaching Department of Columbia University will offer during the coming term a course in modern Irish by Mr. M. A. O'Brien, Ph.B., of St. Francis

Xavier College, New York City, "a pioneer in the revival of the ancient tongue."



As in the United States, so in England, Catholics are at the mercy of estimates, and even conjectures, as to how they stand numerically among the accurately known number of their fellow countrymen. The London Tablet, in a recent issue (No. 3883), estimates the Catholic population of England at 2,300,000. This estimate is based on the pastors' returns, which "are inevitably below the mark" on calculations from the general birth-rate, which are "just as inevitably above it," and on the school total, with due consideration of the Catholic children attending Protestant schools. The annual gain is figured as "at least 50,000."



On the origin of the term "Alma Mater," as applied to a college or university, Professor Schrörs, of Bonn, who is a Catholic priest, is quoted in the Bombay Examiner (Vol. 65, No. 39) as follows: "That this term should have its origin in the statue of the Blessed Virgin placed over the portal of our University is a legend sometimes heard in Catholic circles. As it happens often in legends, a thing not sufficiently understood has been explained by some definite object. The term is older than the University of Bonn, though I do not know when or where it first occurs. The meaning is obviously 'alma mater studiorum.'"



Cardinal Merry del Val has been appointed secretary of the Congregation of the Holy Office. One of our Catholic exchanges announces this appointment under the rather disrespectful heading: "New Job for Merry del Val."



A report of the circuit judges of Chicago to the Supreme Court tersely sums up the problem of divorce by saying that "the churches alone can handle the situation." But the state could help considerably by more stringent divorce laws.



It is reported that Cardinal Gasparri, who takes the place of the late lamented Cardinal Ferrata as Papal Sec-

retary of State, will have his work so arranged as to leave him sufficient time to complete the important task of the codification of Canon Law, on which he has been so long and assiduously engaged.



Replying to an address of homage presented by the Italian Association of St. Cecilia, Pope Benedict XV said that he wished to uphold as pope, just as he had done as Archbishop of Bologna, the principles laid down by his predecessor, Pius X, in the famous *Motu proprio* of Nov. 22, 1903, and he hoped that the efforts of the Pontifical School of Sacred Music would prosper even more in the future than they have prospered in the past, so that Rome might set an example to the world.



Seton Hall College, at South Orange, N. J., has dropped football as a dangerous sport.



According to the "Journal of the Grotto," published at Lourdes, Pope Benedict XV is an officer of the French Legion of Honor. He was named chevalier of the order in January, 1889, while secretary to Cardinal Rampolla.



Cardinal Falconio has been appointed a member of the S. Congregation of the Consistory. This will give him a voice in the selection of bishops for this country. The Consistorial Congregation needs a competent American advisor.



We have heard and read much in praise of the work of the Chicago "Municipal Court of Morals," which tries all cases that may be cloaked under the general phrase of "moral turpitude." In a survey of the workings of this court in Vol. 23, No. 12, of the *New World*, Mr. Clement Deters, who has evidently made a close study of the matter, intimates that the Municipal Court of Morals is a failure:

"There are the moral delicts and they who have piloted them to their destruction. Their crimes are stated, their defense listened to, the judgment passed, but what is the result? Some are discharged on

legal technicalities, some fined with the alternative of the Bridewell. But most frequently from unknown sources the sum of the fine is produced and the convicted one goes free. Then again they are charged to vacate their quarters by a certain date. This command is usually obeyed, but the result is far from satisfactory, for in a few months' time the police will find them in another quarter plying their vicious trade."

There is but one redeeming feature: "Occasionally from the tide that sweeps through the court, one who has just floundered grasps the helping hand extended." That is something, and as much as one has a right to expect from any court. For, after all, as Mr. Deters justly observes, the judiciary can do little more than punish.

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Under the title, "Concerning Poultry," the Denver Catholic Register (Vol. X, No. 14) says:

"He who uses the word 'chicken,' referring to the maidens fair, and thinks he is using twentieth-century slang, is baffled. 'Chicken,' in this sense, surprising to say, is classical English, having come to us through no less honorable channels than Dean Swift and Charles Dickens. Again we must wail, 'Is there nothing new under the sun?'"

We are not aware of any such usage in English literature. Nor does the Oxford "New English Dictionary," which is quite complete in these matters, bear out our contemporary's claim. The figurative application of the term "chicken" to young and inexperienced persons of either sex, is, of course, familiar to students from the writings of Steele, Swift, Cobbett, etc., and from the phrase "(to be) no chicken," *i. e.*, no longer young. Spencer Walpole relates in his History of England (III, xii, 43) of Michael Angelo Taylor, M.P., that, having called himself on one occasion "a mere chicken in the law," he was ever afterwards known as "Chicken Taylor."

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It was, of course, inevitable that the Democrats in this year's elections should lose a large part of the lead they had won two years ago. It turns out that their majority in the House has been very nearly, if not completely, wiped out, and that in a number of the most important States of the Union they have suffered decisive defeats. This is what has always happened to the party in power when the country has suffered seriously from business depression;

and in this instance there entered another factor of importance, the return to the Republican ranks of almost the whole body of Progressives which had deserted them in the extraordinary flare-up of 1912. "That the Democratic party should have come so near holding its own," observes one of our leading independent newspapers, "is evidence of soundness and strength, and gives sufficient ground for it to face the national contest of 1916 with courage."



It seems Msgr. Benson died rather suddenly, from heart failure. The Catholic Transcript says he "killed himself with hard work." His novel "Oddsfish!" reached us since his demise. His last two works, the papers tell us, a mystery play and "a special book of devotions and intercessions on behalf of all those affected by the war," will be issued shortly.



The bishops of Ireland have issued a dignified protest against the spiritual neglect of Catholic soldiers by the British government, which refuses to appoint an adequate number of chaplains.



Among the Catholic chaplains at the front is Msgr. Bickerstaff-Drew, better known to the general public as "John Ayscough." Together with Msgr. Keating, he receives honorable mention in a recent despatch of General French.



Amongst the Catholic chaplains with the German armies is Prince Max, brother of the king of Saxony. This royal priest never rests. He goes with his soldiers everywhere and has just been decorated by the Emperor with the Iron Cross for valor on the field.



The Western Watchman (Vol. 49, No. 29) rejoices in the defeat of Governor Martin H. Glynn, of New York, because he "apologized for Catholics and everything Catholic, declared that he was a child of the public schools of New York and would send his children to no other. . . . If Governor Glynn was not educated in a Catholic school," adds the Watchman, "it was his misfortune, not his fault;

but his declaring that he would not send his children to a Catholic school, showed him a renegade at heart."

Coming from Father D. S. Phelan, this is truly refreshing.



For the rest, President Wilson deserves credit for his ante-election telegram to Mr. McAdoo, in which he says: "An American citizen should never vote as a sectarian, but always as an American citizen."



The war has caused incessant rains around the regions of the battlefields, and cold weather, as severe shocks to the atmosphere generally do. The terrific tearings of the earth's atmosphere will certainly affect the conditions of air currents over a vast territory, and it will be interesting to study their effects from the meteorological point of view. Nothing like it having ever been on record, it would be presumptuous to predict too confidently. It seems safe to say, however, that if the heavy rains continue in Europe, it will be at the expense of the rainfall in America.



On October 31, two New York papers, the Evening Sun and the Mail, published the same picture on their front pages. The former declared in large type that it was the "Sinking of the Cressy, Aboukir, and Hogue by a German Submarine," while the Mail labeled it "Sinking of Two German Destroyers by British Cruiser in the North Sea." Since the experts are unable to agree, the readers ought to have a guess at it. A correspondent of the Evening Post thinks it is a photograph of the excursion fleet returning to New York after the last American cup race. If not that, perhaps it is the Emden sinking French and Russian cruisers at an Asiatic port. The office boy says there has not been time for a photograph of the Emden to reach this country; but why indulge in carping criticism? The fakers must live!



The following item will prove interesting in connection with some articles we have lately published on prohibition. Fourteen States now have laws prohibiting the sale of alcoholic beverages. They are: Arizona, Colorado, Georgia,

Kansas, Maine, Mississippi, North Carolina, Oregon, Tennessee, Washington, West Virginia, North Dakota, Oklahoma, and Virginia. Alabama at one time adopted a prohibition amendment to its constitution, but later rescinded it. South Carolina is largely prohibitionist under various acts. Besides, a score of States have more or less stringent local option laws. Is national prohibition coming?



Whether national prohibition is coming or not, woman suffrage certainly is, unless we misread the signs of the times. In the following eleven States women now have full suffrage: Wyoming, Colorado, Utah, Idaho, Washington, California, Arizona, Kansas, Oregon, Nevada, and Montana. Twenty-one States allow partial suffrage to women, to-wit: Connecticut, Delaware, Florida, Iowa, Indiana, Illinois, Kentucky, Michigan, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New Mexico, New York, North Dakota, Ohio, South Dakota, Vermont, and Wisconsin.



That women painted and powdered four thousand years ago is shown by a complete "vanity box," made in 2000 B. C., just received at the University of Pennsylvania Museum from the British School of Archaeology in Egypt. The box, which is of delicately carved ivory, according to the Public Ledger, contains receptacles for paints and powders and a glass vessel for perfumes. Under the lid is a piece of highly polished stone, which served as a mirror.



The C. P. A. Service calls attention to the remarkable fact that, although a reign of terror has for months existed, and continues to exist, in Mexico, and churches are desecrated, nuns ravished, priests imprisoned, exiled, impoverished and killed, and the practice of religion treated as a crime, the Associated Press carries no reports on these horrors, and with scarcely an exception there is complete silence throughout the daily papers of America on the subject. The Service adds:

"The whole world rang with the story of the trial of Dreyfus in France, with the story of the execution of Ferrer in Spain, with the

story of the ritual murder case of Beiliss in Russia, but twelve millions of people are brutally subjected to persecution here on the American continent, across the Rio Grande from us, and all our daily papers ignore the atrocities. The power of the great international society which shrouds itself in darkness, could not easily be more strongly demonstrated."

LETTERS TO THE EDITOR

A Letter from Mexico

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

I enclose a copy of a letter (with a few sentences of personal nature omitted) which I have just received from Vera Cruz. I think its contents will be of the greatest interest to Catholics, as it reveals the fact that the same policy which was followed in the Philippines—"The friars must go!"—is being followed again in Mexico. Only the opening of the eyes of Catholics to this fact will stop it, and I think that the Catholic press has in this matter a clear duty to perform.

(REV.) EDMUND J. WIRTH, D.D.

St. Bernard's Seminary, Rochester, N. Y.

"Vera Cruz, Mex., Oct. 14, 1914.

"Dear Father:—It may be well to acquaint you with conditions in Mexico, accounts of which are mostly censored by Carrothers and Silliman. This town had at one time nearly 700 refugee bishops, priests, and sisters. All who could, left for Spain, Havana, South America or the United States. The rest remained, dependent upon charity. Soldiers and sailors were generous, but the cost of living went up and the money did not go far. Padres were compelled to become waiters, stevedores, or to accept other unpleasant but honest employment. Sisters were compelled to sleep five or six hours by turns, as the congested quarters did not permit of sufficient army cots for all. The Red Cross helped, but the war in Europe called the Red Cross away. Help was asked through Father O'Hern, but he answered: 'No result.' Thereupon the refugees in all sorts of disguises ventured back into the interior to look up former friends. Now that there are only 60 left, it looks as though transportation were forthcoming.

"The Church was surely in agony here. Priests shot, mutilated, sisters outraged. Bishops in prison, robbed, churches looted, converted into dance halls where nude women replaced statues during the dances; vestments used as saddle blankets—these are some of the infamous acts of the Carranza forces. *These are all facts, not mere statements.* And all the time Carranza was backed by Messrs. Wilson and Bryan. Mr. Silliman, who was appealed to, answered that he was of Orange descent, and that it was generally conceded that the Catholic Church was the next worst thing to prostitution, and that both must get out of Mexico.

"After all, how helpless we are, how helpless all these priests and sisters are! With all its wealth and influence the Church of the United States turned a deaf ear to us in Vera Cruz. If charity is not dead, she surely is a sound sleeper. I have seen bishops here content with bread and soup who formerly lived in palaces, even as bishops live

elsewhere. There should be funds available somewhere for emergencies like this. Soldiers and sailors, without pretention of any kind, gave all they had to give. The Church should not expect charity to come entirely from 'the other fellow.' Wilson and Bryan are responsible for this expulsion, and I am afraid the Catholics of the States will let them get away with it. It is religion, not politics. Sometimes it is necessary to fight to live. If these pious priests and bishops had fought the propaganda of lies at the start, they would not now be hunted down like dogs."



Apropos of Prohibition

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

Will you permit me space for a few words apropos of Mr. Watts' article in No. 20 of the REVIEW?

Though a temperance worker and a total abstainer, I am not a prohibitionist. In fact, I regard the adoption of legal prohibition as a declaration of bankruptcy of religion. When a state is forced to forbid the manufacture and sale of intoxicating drinks, that is a sign that a large number of its citizens have lost their practical religion, for religion bars drunkenness and moderates habitual drinking so that it cannot become a public danger.

Legal prohibition is for the protection of citizens. It has nothing to do with religion. It is advocated by adherents of all denominations, and also by infidels. A Catholic can consistently be a prohibitionist if he thinks prohibition good and feasible.

Legal prohibition does not regard alcohol as an evil in itself (which would be Manichaeism), for it allows its use for medicinal and religious purposes. Prohibition considers alcohol a relative evil because of the lawlessness it produces and the havoc it works on its victims and even on innocent third parties (the wives and children of drunkards, etc.).

That alcohol is an occasion of evil no one denies. The difference between prohibitionists and non-prohibitionists is, that the former regard the sale of alcohol as a proximate, while the latter consider it merely a remote occasion. The former declare that the evils of alcohol cannot be eradicated except by stopping its sale, whereas the latter hold that stopping such sale would not eradicate the evils in question, but aggravate them. The prohibitionists claim that prohibition will rob no one of true liberty, because the "liberty" it takes away is merely the liberty to do evil; the latter call all prohibitory legislation sumptuary because it unduly regulates the diet and expenses of free citizens.

I do not presume to say who is right. If the legislators of a state think that the free sale of intoxicating liquors is a proximate occasion of sin and injury to many; that the sin and evil is necessarily connected with the sale; that no citizen has a right to do what may be hurtful to many others, they can enact legal prohibition without reference to any religious motive whatever. It is a natural law that the State may and should procure the greatest possible happiness for

the greatest possible number of its citizens without encroaching on private rights or the law of God.

Whether prohibition will produce the desired improvement is a question in dispute. If it *does*, the restrictions it puts upon the individual can be justified.

Legal prohibition does not, as a rule, prohibit the shipment of liquor to individuals for personal use, and hence cannot be called sumptuary legislation.

Unfortunately, the entire liquor question has almost ceased to be a moral question. Many employers forbid their employees to drink—because sobriety makes them more efficient, lengthens their lives, benefits their offspring, etc. Many men voluntarily quit drinking because it is no longer fashionable. Whither are we drifting? Must every virtue be preached in the name of Utility and Temporal Happiness only? What if I prefer to tickle my palate with strong drink, even at the risk of shortening my life by ten or twenty years? What if I prefer a lower salary, provided my employer does not attempt to curtail my personal liberty? All this has nothing to do with religion. Neither has legal prohibition. Its advocates claim that it empties the jails and workhouses; that it diminishes the number of insane and feeble-minded; that it lowers the tax rate, diminishes vagrancy and promotes thrift. What share has religion in all this?

Hence, the apparent paradox that prohibition is frequently advocated by Protestants, who demand religious liberty (in the sense of private judgment); by Republicans, who stand solidly for representative government; by Democrats, who are extreme individualists. Hence, too, the still greater paradox that prohibitory laws are passed by legislatures of whose members not one-third are teetotalers. I can be a drinker and yet vote for legal prohibition if I consider the sale of liquor dangerous to the community as a whole. I can be a total abstainer and vote against prohibition if I consider it a dangerous or useless measure, or one not warranted by present conditions.

The means employed by prohibitionists in advocating their cause are often wrong. The pulpit, above all, is not the place to preach it, for legal prohibition has nothing to do with religion. It is a still greater abuse to threaten Catholics who refuse to vote for prohibition with excommunication.

I admire the courage of many prohibitionists, though I deprecate their methods. Let us fight them, if fight we must, on economic and political grounds, not, as Mr. Watts does, by calling names or bandying the charge of heresy. Spreading the truth as to the dangers of alcoholism and emphasizing the moral motives against it (as the Fathers of the Third Plenary Council, Leo XIII, and Pius X have done) will do more towards warding off extreme measures than denying plain facts and denouncing the motives of fanatic, though well-meaning, agitators.

(REV.) U. F. MÜLLER, C.P.P.S.

Carthage, O.

LITERARY MISCELLANY

We are informed that only a limited number of sets remain of the complete works of Dr. O. A. Brownson, edited by his son, the late Henry F. Brownson. Any one desirous of securing a set should lose no time in applying to Mrs. Brownson, 243 East Larned street, Detroit, Mich. The writings of this great Catholic publicist are so valuable that no library should be without them. (\$60.00 per set, 20 vols., net; \$3.00 per vol., net.) "The Spirit-Rapper" can be had separately for \$1.50; "The Life of Orestes A. Brownson," by Henry F. Brownson (3 vols.), for \$9.00; Tarducci's "Christopher Columbus," translated by Henry F. Brownson, for \$3.00.

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A new revised and enlarged edition of Father F. G. Holweck's "Fasti Mariani," undertaken by B. Herder of Freiburg, Germany, has had to be postponed on account of the war.

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The Rev. Godfrey Schlachter, C.P.P.S., a missionary of wide experience, has written a well-reasoned and timely pamphlet on mixed marriages, which the St. Joseph's printing office at Collegeville, Ind., publishes in a very handy form under the title, "The Forbidden Fruit, or Mixed Marriages" (32 pp., 16mo.). Fr. Schlachter begins with some observations on "vocation" and then shows how the first and indispensable requisite in a Christian marriage is that the life-partners be of the same faith. He briefly quotes Sacred Scripture, the Fathers, and a number of Councils to prove that the Church has always regarded mixed marriages as a great evil, and adds some notes on the true nature of dispensation and life in mixed marriages, calculated to open the eyes of those who are tempted to make the dreadful mistake of choosing a non-Catholic partner. Fr. Schlachter writes plainly and with great earnestness and conviction, and his little pamphlet is quite the strongest argument against mixed marriages, within such a narrow scope and in such popular style, that has yet come under our notice. We heartily recommend it to the reverend clergy for distribution among the people. (The retail price of the brochure is five cents per copy; special rates per hundred to priests and booksellers.)

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The Life of Gemma Galgani, by her confessor, Fr. Germanus of St. Stanislaus, C.P., has been translated into English by the Rev. A. M. O'Sullivan, O.S.B., who expresses the opinion that "the facts of this wonderful yet comparatively human life being recent, are emphatically on that account calculated to do more good than if they were of a remote period." Cardinal Gasquet, who contributes an introduction, thinks that "a perusal of [this life] cannot but make Catholics realize the fact that God is really nearer to us than, in the midst of our usual absorbing occupations in this rationalistic age, we have perhaps thought possible." His Eminence refers those who are "skeptical about the whole account" to the appendices. These appen-

dices (by the author) are not quite convincing, and we venture to observe that a brief synopsis with critical notes would have appealed more strongly to English and American readers than a translation of the diffuse and naïvely eulogistic Italian original. (London: Sands & Co.; St. Louis, Mo.: B. Herder. \$1.80, net.)

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The America Press has republished in pamphlet form certain papers on "Freemasonry and Catholicism in America," originally contributed to the Messenger of the Sacred Heart and "America" by the Rev. Michael Kenny, S.J. The brochure contains some interesting and valuable information. We are glad "America" has taken up the Masonic problem. "It is well," to quote Fr. Kenny's concluding words, "that every Catholic should be wakeful, take notice and become well posted on Masonic activities." (New York: The America Press, 59 East 83d St. 5 cents.) By the way, some one ought to give us an edition of the chief papal bulls issued against Freemasonry, in Latin and English.

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In a solid little book, titled "Unsere Lebensideale und die Kultur der Gegenwart," the Rev. P. Dr. J. Chrysostom Schulte, O.M.Cap., discusses a number of timely topics of equal importance for the clergy and educated laymen, *e. g.*, the meaning of religion, ecclesiastical authority, Catholicism and intellectual life, the social duties of Catholics, etc. The book is written from the point of view of a pastor and for pastoral purposes. Though primarily intended for Germans, it offers splendid material for sermons and lectures to cultured Catholics everywhere. (B. Herder, 95 cents., net.)

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"Outside the Walls," by Benjamin Francis Musser, is a collection of "tributes to the principle and practice of Roman Catholicism" from non-Catholics of all denominations and no denomination. Mr. Musser, who is a scholarly convert, has strung together his valuable and sometimes extremely striking citations with a literary skill that adds to their effectiveness. Here and there one would wish that he were more precise in giving his authorities. The book is particularly adapted to impress fair-minded non-Catholics. The inevitable objection of casuistry is well refuted in the preface. (B. Herder. \$1.25, net.)

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The character and purpose of Fr. Michael d'Herbigny's, S.J., "Prudens Sexdecim Linguarum Confessarius" is sufficiently indicated by the sub-titles: "Etiam sine ulla scientia linguarum. Methodus optica pro confessione integra et matrimonio, sacerdote et poenitente mutuas linguas prorsus ignorantibus." The usefulness of such an aid can only be determined by actual practice. No doubt those who need a book of this kind will be willing to give Fr. d'Herbigny's a fair trial. (Paris: Gabriel Beauchesne, 117 Rue de Rennes. 2 fr.)

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"Our Failings," by the Rev. Sebastian von Oer, O.S.B., translated from the tenth edition by the Countess Alfred von Bothmer,

treats with deep insight and kindly indulgence of such failings as impatience, fickleness, false shame, bad temper, loquacity, want of tact, curiosity, etc., which often mar the character of even saintly persons, and, in the words of the author, constitute "the well-tilled soil from which sins spring up." The author amiably confesses that he got most of his information "from self-criticism and self-examination." He has also closely observed others, and his little book furnishes a splendid help to self-knowledge, admittedly a thing as difficult as it is important to acquire. The work is well translated and can be cordially recommended for spiritual reading. (B. Herder. \$1.10, net.)

"A Study in American Freemasonry," edited by Arthur Preuss, has appeared in its third edition. (B. Herder. \$1.50.)

BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

- Dominican Fathers of the English Province. The "Summa Theologica" of St. Thomas Aquinas. Literally translated. Part III. Third number. (QQ. LX—LXXXIII.) 468 pp. 8vo. Benziger Bros. 1914. \$2, net.
- Durin, Rev. J. F. Novena for the Relief of the Poor Souls in Purgatory. By a Missionary of the Sacred Heart. 2nd ed., revised by Rev. B. Dieringer. 63 pp. 32mo. Milwaukee: Columbia Publishing Co. 10 cts.; \$1 per dozen. (Wrapper.)
- Hagspiel, Rev. Bruno, S.V.D. Catholic Mission Literature. A List of Books, Pamphlets, and Periodicals Dealing with Home and Foreign Mission Work. Compiled for the Libraries of Our Parochial Schools, Colleges, Academies, Convents, and Motherhouses of Religious Communities. Techny, Ill.: Society of the Divine Word. (Pamphlet.)
- Kuhn, Rev. Albert, O.S.B. Roma. Ancient, Subterranean, and Modern Rome in Word and Picture. Complete in 18 Parts, with 938 Illustrations, 40 Full-page Inserts, and 3 Plans of Rome. Published bi-monthly. Part VI. Benziger Bros. 1914. 35 cts. per part.
- The Holy Bible Translated from the Latin Vulgate, Diligently Compared With the Hebrew, Greek, and Other Editions in Divers Languages. . . . Annotations, References, an Historical and Chronological Index, Many Maps and Illustrations. Published with the Imprimatur and Approbation of H. E. John Cardinal Farley, Archbishop of New York. New York: The C. Wildermann Co. 1390 pp. 8vo. In bindings from \$1 to \$6.50, net. Special rebate to clergy and sisters.
- MacRory, Rev. Joseph. The Gospel of St. John. With notes, Critical and Explanatory. Fourth Edition. lviii & 378 pp. 8vo. Dublin: Browne & Nolan, Ltd.; St. Louis, Mo.: B. Herder. 1914. \$2.25, net.
- Bamberg, Rev. Hubert (Edited by Rev. Herbert Thurston, S.J.). Popular Sermons on the Catechism. Volume I: Faith. 451 pp. 8vo. Benziger Bros. 1914. \$1.50, net.

FICTION

- Hall-Patch, W. The Conversion of Cesare Putti. A Tale of the Time of St. Philip Neri. 37 pp. 12mo. Illustrated. Benziger Bros. 35 cts., net.
- Benson, V. Rev. Robert Hugh. Oddsfish! An Historical Novel. 467 pp. 12mo. New York: P. J. Kenedy & Sons. 1914. \$1.35, net.

MUSIC

- Becker, René L. Laetentur Coeli. Offertory for the First Mass on Christmas Day. Four mixed voices. New York: J. Fischer & Bro. 12 cts.
- Becker, René L. Tui Sunt Coeli. Offertory for the Third Mass on

Bargains in Second-hand Books

(All orders must be accompanied by cash)

- Bock, Rev. P., S.J. Die Brodbitte des Vaterunsers. Ein Beitrag zum Verständnis dieses Universalgebetes. Paderborn, 1911. \$1.25.
- Bacuez, Rev. L. Minor Orders. Instructions and Meditations. St. Louis, 1912. 95 cts.
- Stöhr, Dr. Aug. Handbuch der Pastoralmedizin. 4th ed. by Dr. Kannamüller. Bound in morocco. \$1.50.
- Gutberlet, Dr. K. Gott und die Schöpfung. Begründung und Apologie der christl. Weltauffassung. Ratisbon, 1910. \$1.50.
- Deimel, Dr. Th. Kirchengeschichtliche Apologie. Sammlung kirchengeschichtl. Kritiken, Quellen u. Texte auf apolog. Grundlage. Freiburg, 1910. \$1.
- Cathrein, Rev. V., S.J. Die kath. Weltanschauung in ihren Grundlinien, mit bes. Berücksichtigung der Moral. 2nd ed. Freiburg, 1909. \$1.10.
- Petrocchi, Nuovo Dizionario della Lingua Italiana. Milano, 1894. 2 large vols. \$3. (Carriage extra.)
- Klarmann, A. Die Fürstin von GanSar. Regensburg, 1914. 60 cts.
- S. Augustini Opera Omnia. Ed. 3a Veneta. 18 vols. Bassani. 1807 sqq. \$25. (Carriage extra.)
- Gilmartin, T. Manual of Church History. Vols. 1 and 2. Dublin, 1909. \$2.50.
- Mallock, W. H. A Critical Examination of Socialism. London, 1907. \$1.
- Reiffenstuel, A., O.F.M. Jus Canonicum Universum. Ed. 2a. 5 vols., bound in 4. Ingolstadt, 1728 sqq. \$12. (Carriage extra.)
- Durand, A., S.J. The Childhood of Christ according to the Canonical Gospels. Phila., 1910. \$1.
- Riedel, A. F. Geschichte des preussischen Königshauses. 2 vols. Berlin, 1861. \$2.
- Weiss, A. M. Soziale Frage und soziale Ordnung. 4th ed. Freiburg, 1904. 2 vols. \$2.
- Schwane, Jos. Dogmengeschichte. 2nd ed. 4 vols., superbly bound. Freiburg, 1892. \$6. (Carriage extra.)
- St. Augustine. (The Notre Dame Series.) London, 1912. 60 cts.
- Gerrard, Rev. Thos. J. The Cult of Mary. London, 1912. 30 cts.
- Seitz, Rev. Jos. Die Verehrung des hl. Joseph in ihrer geschichtlichen Entwicklung dargestellt bis zum Konzil von Trient. Mit 80 Abbildungen. Freiburg, 1908. \$1.50.
- Schell, Rev. Dr. H. Religion und Offenbarung. 2nd ed. Paderborn, 1902. \$1.35.
- Schaefer, Bishop Al. (Tr. by Rev. Brossaert.) The Mother of Jesus in Holy Scripture. New York, 1913. \$1.50.
- Gigot, Rev. Fr. E., S.S. Special Introduction to the Old Testament. Part 1. The Historical Books. New York, 1901. \$1.
- Hitchcock, Rev. Geo. S. The Epistle to the Ephesians, Translated from the Greek and Explained for English Readers. London, 1913. \$1.50.
- Lauterer, Jos. Japan, das Land der aufgehenden Sonne. Nach Reisen und Studien geschildert. Leipzig, 1902. \$1.75.
- Bryce, James. The American Commonwealth. 2 vols. 3rd ed. New York, 1901. \$2.25.
- Howitt-Binder. Friedrich Overbeck. Sein Leben u. sein Schaffen. Freiburg, 1886. 2 vols. \$1.50.
- Keppler, Bishop P. W. von. Aus Kunst und Leben. Neue Folge. (Containing the famous essay "Von der Freude.") Freiburg, 1906. \$1.50. Illustrated.
- Duhr, Rev. B., S.J. Die Studienordnung der Gesellschaft Jesu. Freiburg, 1896. \$1.
- Kirsch, J. P. Die Lehre von der Gemeinschaft der Heiligen. Mainz, 1900. 90 cts.
- Mausbach, Jos., et al. Moralprobleme. Freiburg, 1911. \$1.
- Pruner, J. E. Lehrbuch der Moraltheologie. 2nd ed. Freiburg, 1883. \$1.50.
- Cox, Chas., O.M.I. Daily Reflections for Christians. London, 1914. Two volumes. \$2.50.
- Preuss, Edw. Zum Lobe der unbefl. Empfängnis. Freiburg, 1879. 80 cts.

BARGAIN BOOK COMPANY, St. Charles, Mo.

Bargains in Second-hand Books

[Cash must accompany all orders.]

- Landor, Walter Savage. Pericles and Aspasia. London, s. a. 50 cts.
 Lucens. Im Kampf um Lourdes. Ein deutscher Roman. Einsiedeln, 1914. \$1.
 Schumacher, H. Christus in seiner Präexistenz und Kenose. I. Teil: Historische Untersuchung. Rome, 1914. 75 cts. (Unbound.)
 Bacuez, L. Major Orders. Instructions and Meditations. St. Louis, 1913. \$1.25.
 Pesch, Chr., S.J. Praelectiones Dogmaticae. 9 vols. Freiburg, 1898 sqq. \$12.
 Rouët de Journel, M. J., S.J. Enchiridion Patristicum. Freiburg, 1911. \$2.
 Biblia Sacra Vulgatae Editionis. Notis, etc. Illustrata. Ed. B. Galura, Innsbruck, 1834. \$1.50.
 La Vérité, of Quebec, ed. by J. P. Tardivel. Vol 17, July, 1897-8. Bound, in fair condition. \$2.
 Moran, Rev. Wm. The Government of the Church in the First Century. An Essay on the Beginnings of the Christian Ministry. Dublin, 1913. \$1.20.
 Manresa. The Spiritual Exercises of St. Ignatius for General Use. New Ed. New York, 1914. 80 cts.
 Götz, Joh. B. Die religiöse Bewegung in der Oberpfalz von 1520 bis 1560. Freiburg, 1914. 85 cts. (Paper.)
 Hannon, Rev. Wm. B. Leaves from the Note-Book of a Missionary. London, 1914. 55 cts.
 Wirth, Rev. E. J. Divine Grace. N. Y., 1903. 85 cts.
 Kilimke, Rev. Fr., S.J. Der Monismus und seine philos. Grundlagen. Freiburg, 1911. \$2.20.
 McGinnis, Rev. Chas. F. The Communion of Saints. St. Louis, 1912. \$1.10.
 Mayrhofer, Joh. Nordische Wanderfahrt. Regensburg, 1913. 50 cts. (Illustrated.)
 Lanslots, D. I., O.S.B. Handbook of Canon Law for Congregations of Women under Simple Vows. 5th ed. New York, 1911. \$1.
 München, Nic. Das kanonische Gerichtsverfahren und Strafrecht. 2 vols. Köln u. Neuss, 1874. \$3.
 Cappello, F. M. De Curia Romana iuxta Reformationem a Pio X Inductam. 2 vols. Rome, 1911. \$2.35.
 Broglie, Em. de. (Tr. by M. Partridge.) Saint Vincent de Paul. London, 1898. 75 cts.
 Niessen, Joh. Panagia-Kapull, das neuentdeckte Wohn- und Sterbehaus der hl. Jungfrau Maria bei Ephesus. Illustrated. Dülmen i. W., 1906. \$1.25.
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THE FORTNIGHTLY REVIEW

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CHRONICLE AND COMMENT

Mexico and the Wilson Administration

Mr. Michael Williams, an American journalist who has watched the recent development of Mexican affairs on the spot, says in an article contributed to the San Francisco Monitor (Vol. 56, No. 25) :

"It soon was apparent to me that all the Constitutionalist leaders were hostile to the Catholic Church, and that if they succeeded in gaining power they meant to destroy the Church, if they could. They made no secret of their intentions. On the contrary, they loudly and insistently proclaimed them. And, as we now see, they are making good. All that they said was, of course, well known to the United States military and naval commanders, and to the United States special agents. Either they did or they did not report these matters to Washington. If they did, Washington helped these anti-religionists with full knowledge of their intentions. If they did not, the United States government was virtually tricked into its notoriously powerful support of the Constitutionlists, and it should now expose and punish the tricksters and make reparation as fully as possible for the damage already done, while taking steps to stop all future attacks upon religion."

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Prohibition and the Mass

The Catholic Citizen (Vol. 44, No. 1) quotes from a letter written by an Arizona priest to the Douglas Daily Dispatch (Oct. 18) the following statement :

"I received instructions from Rt. Rev. H. Granjon, Bishop of Tucson, Ariz., to inform all Catholics that, according to a written statement of Judge John Wright, a prominent lawyer of Tucson, the proposed prohibition amendment to the constitution of Arizona will make it illegal or criminal for all the Catholic priests of the State of Arizona to celebrate Mass, and consequently, if this amendment becomes law, all Catholic priests in Arizona will be liable to be arrested for

saying Mass, and those who do say Mass will perform an illegal act by doing so."

Arizona has since adopted the proposed amendment and the Citizen expresses the hope that "some other lawyer may be found who will give a more optimistic opinion" than Judge Wright.

Meanwhile, the clergy of Arizona are in an unpleasant position and have cause for worrying.

In Colorado, which has also adopted state-wide prohibition, to go into effect Jan. 1, 1916, the new constitutional amendment contains a proviso that statutory permission may be granted for the sale or gift of wine for sacramental and medicinal purposes; but it will require a special act of the legislature to carry this out, and the Denver Catholic Register (Vol. 10, No. 15) rightly insists that the matter be "so agitated that there will be no question about it."

Catholics everywhere, no matter whether they favor or oppose prohibition, should see to it that under any proposed measures in this direction the use and the sale of wine for sacramental purposes is always properly safeguarded.



Unrestricted Book Borrowing Privileges

Books *ad libitum*, or unrestricted borrowing privileges, seems to be the goal towards which public library practice is now progressing, according to The Dial (No. 681). Some libraries, notably that at Trenton, N. J., lend books practically without limit in number to those asking for them in good faith and showing a disposition not to abuse the privilege. Others show a disposition to relax former restrictions. The librarian of the Williamsport (Pa.) Public Library says in his seventh annual report: "That this is a move in the right direction seems almost certain, for it makes for better service and in addition reduces clerical work." The Dial suspects that "emulation in respect to circulation" operates as a powerful motive with library officials in allowing this greater freedom.

Students and scholars sometimes need a number of books for reference, and it is pleasant to be permitted to take home a

batch instead of being compelled to spend hours in a public reading room. But why the average reader should want to take out more than one or two books at a time, or how he will be benefited by the "freedom of the shelves" which characterizes the "fearless and liberal library policy" of the present, we do not quite perceive.



A Fit Audience, Though Few

The literary critic's limited audience is one not to be despised. Of far more influence and respectability is it than the unnumbered thousands that drive to their capacity the presses of the popular magazines. In Professor Bliss Perry's second paper on American literary criticism, in *The Yale Review* for October, he finds occasion to say:

"Take the fact of the limited audience. No matter how limited we think it is today, it was certainly more limited still in 1836, when Emerson declared that we had no critic, and Poe set himself doggedly, month after month, in the *Southern Literary Messenger*, to demonstrate that there was at least one critic to be reckoned with. And how much this indefatigable advocate of the determinate principles of criticism accomplished at his lonely post! With better health, and better temper, and with that broader and deeper culture which was denied to him, what might not this theorist and craftsman have done for American criticism, in spite of the small circle of subscribers to the *Messenger*, and in spite of the indifference of the general public! The American critic of today who can enunciate a principle or record with delicacy and beauty and absolute honesty a critical verdict for a few thousand readers in *The Dial*, *The Nation*, the *Yale Review*, need not worry about the limits of his audience. It is the small audience that is the vital, the responsive, the propagating audience."

The conscientious critic's prayer is ever that of Milton in his petition for a fit audience, though few.



The Peril of Race Suicide

Dr. Meyrick Booth, in the *Hibbert Journal*, gives statistics relating to the connection between Protestantism and the decrease of population in various countries of the world. The figures show that the birth-rate is highest in Catholic communities and lowest where Protestantism prevails, from

which Dr. Booth (himself a Protestant) draws the conclusion that :

"It is clear, even when we leave India and China out of account, that the Protestant nations are being left far behind in the general growth of the world's population. . . . It would appear that modern Protestantism is now (in practice if not in theory) virtually identified with a very extreme type of Malthusianism, and that in consequence of this state of affairs it is being driven back in practically all the great centers of civilization, both in the Old World and the New."

And warning the ministers of Protestantism in England, he tells them :

"It is not in the least necessary to cast about them for evidence of Jesuit machinations wherewith to explain the decline of Protestant Churches. Let them rather look at the empty cradles in the homes of their own congregations."

We are indebted for these quotations to the New York Freeman's Journal, No. 4503.



The Cigarette Habit

According to Mr. Chas. Bulkley Hubbell, writing in the New York Evening Post, the injury and demoralization following indulgence in the cigarette habit does not derive from the cigarette itself, but from the manner in which it is commonly smoked. The vast majority of cigarette smokers, he says, *inhale* the smoke, and so firmly establish the inhaling habit that they derive no satisfaction in smoking tobacco in any form *unless they inhale it*—and therein lies the menace, to youth especially. There is no perfect combustion in smoking tobacco; a part of the consumption passes into a noxious gas, closely allied to the fire damp of the mines. When this substance passes by inhalation into the circulation and a part finally into the brain, the pleasure of the cigarette smoker is achieved. A mild and agreeable intoxication ensues that at once is the joy and the menace of the cigarette smoker. When the cigarette inhaling habit is once firmly established, it is almost as difficult to abandon as the taking of morphine; every cigarette inhaler knows that. The majority of pipe and cigar smokers are moderate in their indulgence and smoke usually at stated periods and practically without injury or

interference with their callings or business, but the confirmed cigarette inhaler has to keep his indulgence going most of the time.



Modern Mysticism

Rabindranath Tagore, of Nobel prize fame, is, if the vulgar image may be permitted, making hay while the sun shines. A fair specimen of Mr. Tagore's philosophy may be found on page 28 of his book, "Sadhana," recently translated into English (Macmillan):

"To understand anything is to find in it something which is our own, and it is the discovery of ourselves outside us which makes us glad. This relation of understanding is partial, but the relation of love is complete. In love the sense of difference is obliterated and the human soul fulfils its purpose in perfection, transcending the limits of itself and reaching across the threshold of the infinite."

Which is trite. It may have a parallel in some Sanskrit passage of the Upanishads or Brāhmanas, for anything may be found in those books, but it is about as far from their real spirit as the sunset is from the sunrise. We have here merely another illustration of the modern, rather flabby mysticism which is crusading over the world.



Rutherford B. Hayes and the Presidency

In his lately published "Life of Rutherford Birchard Hayes, Nineteenth President of the United States" (2 vols. Houghton Mifflin Co. \$7.50 net), Mr. Charles Richard Williams, late editor of the Indianapolis News, after the manner of a true historian, allows his subject "to speak for himself," wherever possible. We quote a statement from the preface that bears directly on the most exciting chapter in Mr. Hayes' career:

"I approached my work with many misgivings and prejudices, being by inheritance, by early training, and by conviction, of the Democratic faith. I had lightly accepted, without investigation or reflection, the common Democratic assumptions regarding the disputed election. As the result of my prolonged studies I have no hesitation in affirming my conviction, first, that under the Constitution the decision of the Electoral Commission was the only possible decision; second, that the decision was not only legally right and sound, and essential to the preservation of the integrity

of State authority, but that it was in accord with the eternal equities of the situation, and third, that Mr. Hayes' large wisdom of administration was vastly more beneficial to the South, to the peace and reconciliation of the country, than any course of conduct that can reasonably be thought of as possible to Mr. Tilden could have been."

Such a judgment, from a man who is both a vigorous journalist and a trained historian, will go far towards correcting the impression still largely prevalent, that Mr. Hayes was "counted in" and that his tenure of the presidency was little less than a national misfortune.

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THE WORLD WAR AND PEACE PIFFLE

War may be Hades let loose. War may also be a blessing in disguise. It never is an unmitigated evil.

A violent clash between nations will naturally cause great destruction. But, like a prairie fire, it removes much that hinders real growth. Mars unchains lust for blood. He also imbues people with a salutary fear of death and eternity. He fosters martial virtues that are the price of safety in civic and religious life. Self-indulgence, Effeminacy and Luxury hate Mars bitterly.

The danger of war may be reduced by the fostering of good will among nations and races. Still, war will never be out of date.

Armed conflict between nations is a fierce blaze devouring the materials for a bonfire heaped up by men's passions during times of peace. Were there no greed, envy, hate, injustice, murder, and other crimes among races and nations, as well as in single communities, Mars might as well sink his rifles, cannon, warships and other paraphernalia in midocean and enter vaudeville as a champion of perpetual peace. But in that event mankind would have to be made up of angels in human flesh, or at least of practical Christians.

As long as this does not obtain, war will have to be reckoned with, and Mars will do some business at the old stand.

In a pastoral issued at the outbreak of the world war Cardinal Bourne, Archbishop of Westminster, writes:

"War is in truth one of the greatest material evils that the world can see, but our Divine Master has warned us that it is an evil for which we must be prepared. 'You shall hear of wars and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.' War is, at the same time, a reminder of sin, for, without the sin of individuals and of nations, enmities and consequent hostilities would not exist."—(Tablet, Aug. 8th.)

The prophetic words of our Divine Lord show that it is absurd to babble about universal peace as long as human nature remains the same, and attention is centered on arbitration and neutrality agreements which, as ex-President Roosevelt recently observed, are not worth the paper used to write them down. We must go deeper and get a firm hold on the conscience of mankind. Says Our Sunday Visitor (Sept. 6th) very pertinently:

"Man, driven on by jealousy, ambition or avarice, or by love of fatherland or religion, is willing to accept every suffering entailed by war, to make every sacrifice demanded for its successful prosecution, to drain to the dregs the cup of the agony of death in order to secure the victory. No, there must be offered him better, higher motives than mere material loss to enlist him under the banner of international peace!"

Editor Keeley of the Chicago Herald (Sept. 2d) practically endorsed this view when he wrote:

". . . There is no doubt that the war was 'popular' in Europe, much as some of us would like to believe the contrary. In Servia, Belgium and France the feeling of the masses may be explained by the instincts of self-defense; in Russia by the sense of Slavic brotherhood; in England by a conviction that the national honor was involved; in Germany by a conviction . . . that the national existence was at stake. Whatever the instincts, convictions or delusions behind it, there is no doubt that these six governments, in going to war, were supported with practical unanimity by their peoples."

And these "battered and impoverished peoples," observes Prof. F. Schevill, of Chicago University, in a pamphlet of the Chicago Germanistic Society, "will be preserved for no other purpose than new wars and new disasters, if they do not fit themselves with a new mind. And that means that the individual—for everything depends on him—must learn the lesson of peace and love . . ."

It also means the recognition by the principal powers

of some impartial, disinterested international court or mediator. Of course, even these would not guarantee perpetual peace, for the animal in man can not be completely abolished.

Time was when the Pope, as sovereign and Father of Christendom, was appealed to by would-be combatants. Quite often he succeeded in settling international disputes. But not always. Where an agency with the moral prestige and the reputation for disinterestedness enjoyed by the Papacy was not generally successful, no other institution will be, especially if it ignores the Holy See. Take this illustration:

At the request of Italy the Pope was excluded from the first session of The Hague Peace Congress. All sorts of meetings were held, agreements for regulating arbitration and international disputes were signed, and the peace advocates were *in dulci júbilo*. Mr. Andrew Carnegie built a palace for the peace dove. But all the while no nation placed complete trust in the other's professions, because none was a disinterested party. And now, by the irony of fate, the Czar of Russia, who called the first peace congress, was chiefly instrumental in reopening the door to Mars.

Some blame the resulting cataclysm on the two great alliances of powers—the Triple Alliance (Germany, Austria and Italy) and the Triple Entente (Russia, France and England). They say Bismarck's attempt to arrange for a coalition strong enough to prevent war induced England, France and Russia to form a counter-coalition. This looks plausible. But it concerns itself with *surface* indications only. Why did Bismarck and his successors not feel secure in their power? Partly, perhaps, because they were too suspicious, and partly because they had learned the lessons of history and did not close their eyes to international antagonism, envy and jealousy inseparably bound up with human nature in its present state of intellectual and moral progress.

As long as there are conflicting creeds and until the generality of men become practical followers of the Prince

of Peace in their every-day lives, sympathies, feelings and aspirations, all talk of international good will, complete disarmament, effective arbitration, etc., is mere peace piffle.

Dubuque, Ia.

A. BECK

(To be Concluded.)

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GRAPE JUICE FOR THE MASS?

It appears from No. 27 of "Catholics and Prohibition," a monthly leaflet edited by the Rev. George Zurcher, of Marilla, N. Y., that some American priests have submitted, or are about to submit, to the Holy See a petition asking for permission to use unfermented grape juice instead of wine at the Holy Sacrifice of the Mass. We quote:

"By permitting us undersigned priests in the United States to use unfermented wine in mass, according to the ancient discipline of the Church, your Holiness would wonderfully help to abate that raging pestilence which every year in these United States alone kills in soul and in body about 35,000 Catholics. The alcoholic liquor traffic controls and corrupts our civil government, bribes the clergy into silence, is most powerful and devastating where Catholics are numerous, and constitutes the greatest hindrance to the conversion of Protestants."

The Church has always regarded wine, *i. e.*, the pure juice of the grape naturally and properly fermented, as one of the two elements indispensable for consecration.

"The necessity of wine of the grape [for the Eucharistic sacrifice]," says Dr. Pohle (Cath. Encyclopedia, Vol. V, page 585), "is not so much the result of the authoritative decision of the Church as it is presupposed by her (Council of Trent, Sess. XIII, Cap. iv), and is based upon the example and command of Christ, who at the Last Supper converted the natural wine of grapes into His blood. . . . The Catholic Church is aware of no other tradition, and in this respect she has ever been one with the Greeks."

Bishop Hedley writes in his work, "The Holy Eucharist" (London, 1907, p. 77): ". . . Some modern Protestants have advocated the use of water in the Eucharist, on temperance principles, and some of unfermented grape juice (which, at least if recent, is valid matter, though unlawful). The Catholic Church has uniformly insisted that

the only valid matter of the consecration of the Chalice is true wine of the grape."

It is not likely that this Apostolic custom will be changed in response to a petition from Father Zurcher and his friends.

WAS ST. PETER IN ROME?

Seven or eight years ago we presented a summary of the arguments by which present-day Catholic controversialists prove their claim that St. Peter was in Rome and there founded the Roman Church. These arguments have been so strongly re-enforced of late that fair-minded Protestant scholars no longer deny their cogency. Thus we find in the *New York Evening Post* of Oct. 20 the following remarkable admissions:

"The origin of Christianity in Rome is still an unsolved problem. All that can be affirmed with certainty is that the Epistle of St. Paul to the Romans presupposes the existence of a church or churches in the capital. To be sure, there is a fourth-century tradition, perhaps derived from Hippolytus, to the effect that Peter came to Rome in the year 42, and died in 67; and there is another tradition, noted by Clement of Alexandria and regarded by Harnack as 'very old and well attested,' which states that the Apostles were to remain in Jerusalem for twelve years. Though there are obvious difficulties with these traditions, yet the arguments adduced against them are not so compelling as to preclude the possibility of their essential genuineness. In fact, the brilliant Leiden scholar, Professor Lake, who happily for American scholarship has just accepted a call to Harvard, recently confessed: 'I am not at all convinced that St. Peter was not the founder of the Roman Church.'

"This negative and tentative adherence to tradition becomes positive and final in the Bampton Lecturer for 1913, George Edmundson, whose work entitled 'The Church in Rome in the First Century' (Longmans; \$2.50 net) is at once industrious, erudite, and independent. This independence, to which he himself alludes (p. 13), enables him to concentrate for his own purposes into the decade 60-70 A. D. a number of documents which the tradition of critical scholarship inclines to put later, *e. g.*, Acts, First Peter, Hebrews (which, according to Tertullian and our author, was written by Barnabas), Clement of Rome, and the Revelation of St. John. Even the Shepherd of Hermas is to be dated at about 90, while the Didache is thrust forward into the fourth century. Thus equipped with contemporary documents and leaning heavily

on late traditions, our skilful author traces with unexpected firmness of detail the movements of St. Peter, namely, his arrival in Rome in the summer of 42; his departure from the city in 45, accompanied by St. Mark, who had just written his Gospel; his appearance in Jerusalem in 46, and in Antioch from 47 to 54; his visit with Barnabas to Corinth in 54, and to Rome and Italy during 55 and 56, and finally his third and last visit to Rome in 63, which was followed in 65 by his First Epistle and his martyrdom. Curiously enough, it would appear that since the encounter of St. Peter and St. Paul in Antioch in the year 49 the two Apostles never met again. It is needless to add that the eight lectures are well documented with footnotes and appendices, and provided with adequate indices."

SOME RECENT CATHOLIC FICTION

"The Conversion of Cesare Putti," by W. Hall-Patch, affords a delightful glimpse of St. Philip Neri's ways of dealing with all sorts of people. (Benziger Bros. 35 cents, net.)

"Alias Kitty Casey," by Mary Gertrude Williams, has an entertaining though somewhat improbable plot. The style is flimsy and completely lacking in depth of thought. (New York: P. J. Kenedy & Sons.)

"The Mantilla," by Richard Aumerle, is a thrilling romance centering around the work of a young American engineer in Havana harbor. The story is exceedingly well knit and told with dash and spirit. It has the dramatic element conspicuously displayed, and we would recommend that the reverend author try his hand at a play. (B. Herder. 80 cts.)

"My Lady Rosia," by Freda Mary Groves, is a fourteenth century romance, with an English youth as hero and several historical personages and happenings prominent in the background. The tale moves along smoothly and rapidly for the reader and with the natural number of obstacles and excitements demanded by any hero who is really a hero. The story is healthy in tone and honestly strives to reflect the period in which its scenes are cast. (Benziger Bros. \$1.25, net.)

"Perilous Seas," by E. Gallienne Robin, deals with the time, the men, and the principles of the French Revolution. The immediate interest is the life of refugees in the Channel Islands, their intercourse with the native inhabitants, and the missionary labors among the latter by the exiled priests. But

the course of events in France is closely followed, and the diversity of views and adhesions among the refugees themselves well brought out. Present events make this revival of the most awful period of French history of particular interest. The ground now quaking with the weight of struggling masses of men and arms was fought over inch by inch in the days immediately following the Terror; and have not the illusions of certain Catholics of France in those times as to the Utopian possibilities of the desired republic, their counterpart among those deluded Catholics of the past few years who have coquetted with the fallacies of Syndicalism? "Perilous Seas" is exceedingly well written and is an excellent romance apart from its suggestive background. (Benziger Bros. \$1.25).

SUSAN TRACY OTTEN

A VALUABLE NEW MANUAL OF BIBLICAL HERMENEUTICS

We are profoundly grateful to Dr. G. Hoberg, of the University of Freiburg, for his recently published "Katechismus der biblischen Hermeneutik" (B. Herder, 1914).

The first part of this valuable little book deals with what the author styles "Theological Hermeneutics," thereby clearly meaning to suggest that the Scriptures are a *locus theologicus* only when they are interpreted in the manner described in these pages. The literal and spiritual—Dr. Hoberg seems to prefer for the latter the name "real"—sense are defined in the words of St. Thomas. The student will not find in the short pages devoted to these notions the customary discussion of certain questions which were once the object of spirited jousts. A terse assertion has been—rightly—deemed sufficient to tell him what he ought to believe: there is no passage in Holy Writ which has not a literal sense; no sentence can have several literal senses. This latter assertion opposes a celebrated opinion of St. Augustine, which perhaps has not yet entirely died out. But despite the authority of the great Doctor of Hippo, we believe Dr. Hoberg's *Katechismus, et amplius*, for we have a notion that even John xi, 50 may be no exception to the rule.

The old treatises mentioned the so-called anagogical and

tropological senses among the species of the spiritual sense. Dr. Hoberg breaks with this Scholastic tradition; and again we believe he is right. For him anagogy and tropology (*sit venia verbis!*) are mere accommodations.

The exponent of the Scriptures should never lose sight of the divine inspiration which moved the sacred writers, for it imparts to their works special prerogatives not to be found in any other books, no matter what the genius and intellectual acumen of their authors. Of these prerogatives Dr. Hoberg singles out as worthy of particular notice absolute inerrancy and freedom from self-contradiction; and the pages which he devotes to these two subjects, especially the former, are perhaps the most weighty and interesting of his little treatise. On one point, however, we should like the learned writer to have made some distinctions. While truth is always *adaequatio rei et intellectus*, so that there can never be any biblical assertion that is not true *in se* (because every biblical assertion must be in conformity with the divine idea of its object); nevertheless for us, readers and interpreters of the Bible, there are truths and truths, as Dr. Hoberg intimates: there is a certain truth in historical statements, yet another in a statement *specietenus tantum historicum*, and yet another in the popular (and *prima facie* erroneous) description of a scientific fact. It would not have been amiss to state in a clear-cut way these necessary distinctions.

Most worthy likewise of meditation as well as of study is the short chapter on "Holy Scripture and the Teaching Office of the Church." For us, who are at every turn confronted by Protestant ideas, it will be useful often to recall the theological grounding of our Catholic position, on which Dr. Hoberg, who is not concerned with our peculiar conditions, lays no stress. The very notion of Scripture is inseparable from the idea of an authority established by God to explain it. The reason of this cannot fail to strike any fair-minded person. Either the Scriptures are clear throughout, so that the average reader can comprehend them; or they contain obscurities, yea, mysteries impervious to the highest human intellect. If the Scriptures were clear, would it be for the reason that they dealt with no subjects beyond the grasp of

the human mind? Why, then, speak of divine revelation, since revelation in that hypothesis would have no object? But all, Protestants and Catholics alike, believe that the Bible is obscure and deals with mysteries. Who will clear up these obscurities? Who will furnish the key to these mysteries? Does God so illumine the pious reader's intellect as to enable it to understand what otherwise is incomprehensible? I, for one, am quite unaware of such a divine illumination being at any time vouchsafed to me; nay, I am perfectly sure that none was ever vouchsafed to me. The fact may, of course, be attributed to my sins and uncircumcision of heart; moreover, it may be argued that a merely personal and accidental experience, being possibly an exception, cannot hold against a supposedly general rule. But I will say this: Read your pious divines who, as you believe, are gifted with that illumination from on high, and see how they stumble over difficult passages of Scripture and contradict one another in their explanations—(can God be admitted to say at the same time and in the same breath "yea" and "nay"?)—or, in their embarrassment, look for the old interpreters of the time when there was but one fold and one shepherd; thereby implicitly, though unwillingly, acknowledging the old Catholic contention that the Church, not the individual, is the divinely appointed interpreter of the Scriptures.

Passing over Dr. Hoberg's lucid treatment of the *sensus accommodatus*, we reach the latter part of the *Katechismus*, where the rules of biblical Hermeneutics are given and excellently explained and illustrated. Occasionally, as for instance when the writer deals with the subject of Allegory, the illustrations are so multiplied and so carefully selected as to furnish the materials for an historical sketch. C. L. S.

ANOTHER SOCIALIST IN CONGRESS

The New York Independent, in its edition of Nov. 23rd, publishes a biographical sketch of Mr. Meyer London, who recently defeated Henry M. Goldfogle in the 19th New York (a strong Tammany) district, and thus became "the first Socialist in the East, and the only one in the country,

with the exception of Victor Berger, of Milwaukee, to be elected to the United States Congress."

Meyer London is a Jew, born in Poland forty-two years ago, raised in southern Russia, emigrated to America at eighteen, a lawyer by profession, "self-educated and self-made, a moral and intellectual leader." His chief work up to the present has been legal and economic rather than political. "There is probably no man in the country who has done more to build up, lead and advise labor organizations than he." Naturally, the labor organizations stake great hopes on him. Will these hopes be realized?

Mr. Berger accomplished practically nothing in a constructive way while in Congress. In fact, he hurt the cause of organized labor by voting against the Immigration Restriction Bill and by supporting President Taft's veto of the amendment excepting labor unions from the anti-trust laws—measures which would protect the workingman and his right to organize.

We hope Mr. London will not follow Mr. Berger's example, either in voting against the cause of labor or in claiming, as Berger did, that he is the only representative of the working class in Congress. In the first session of the 62nd Congress, as the Central Bureau of the Central Society (Vol. II, No. 19) opportunely points out, there were fourteen members who held union cards, and, by pursuing a constructive policy, they were able to advance the cause of labor substantially. The results of their efforts have been published from time to time in the "American Federationist."

The Independent says that "if each political party was [were] represented in Congress in proportion to its voting strength, the Socialists who polled at the last election nearly one million votes would have twenty-nine representatives."

Possibly, if they were thus adequately represented, they would be able to do something more than Mr. Berger was or Mr. London will be able to do for the cause of the laboring people; though if we study the history of the Socialist parties in European parliaments we find that their

efforts have been largely destructive, and consequently fruitless. The great social reform legislation of the German Empire, for instance, has been built up mainly by the Catholic Center in co-operation with well-meaning members of the *bourgeois* parties, and against the violent opposition of the Socialists.



A LIST OF ANTI-CATHOLIC PAPERS AND MAGAZINES

In an address delivered at the national convention of the American Federation of Catholic Societies, at Baltimore, the Rev. J. Noll, editor of "Our Sunday Visitor," gave the following list of anti-Catholic papers and magazines now regularly published in this country:

PAPERS

The Menace	The Yellow Jacket	The Sentinel of Liberty
The Accuser	The Beacon Light	The Woman's Witness
The Lash	The Good Citizen	The Silvertown Journal
The Patriot	The Jeffersonian	The Mankato Journal
The Peril	The Liberator	The American Citizen
		The Danger Signal

MAGAZINES

The Melting Pot	The Truth Seeker	Watson's Magazine
The Rip Saw	The Burning Bush	The Converted Catholic

Bitterly anti-Catholic in tendency, though not professedly published for the purpose of combating Catholicity, are the following:

The Christian Herald	The Christian Worker's Magazine
The Lutheran Witness	The Lutheran Church Worker
The Christian Standard	The Christian Witness and
The Review and Herald	Advocate

This list is by no means complete, especially in its third part, to which should be added practically all the Lutheran and many other Protestant church organs, as well as most of the Socialist papers and magazines. Likewise a dozen or more Masonic journals and an occasional daily, especially in the South.

It would be a useful task for the Central Bureau of the Catholic Central Society, or a committee of the Catholic Federation, to draw up a complete list of all anti-Catholic

periodical publications issued in this country, properly classified and with such information about the leading ones among them as would be apt to prove helpful in the defensive battle that these journalistic reptiles are forcing upon us.

NOTES AND GLEANINGS

Vita vera! vita gravis!
 Meta non est obitus;
 "Cinis es et cinis eris,"
 Nihil est ad spiritus

Summi nos admonent omnes
 Simus inter nobilis,
 Et legemus, discedentes,
 Signa viae posteris.

Thus Longfellow's "Psalm of Life" has been safeguarded against the time when the English tongue shall be submerged. The version is by Benjamin L. D'Ooge, written in 1885, and reprinted by Calvin S. Brown in his "Latin Songs with Music" (Putnam's). For a musical setting to Longfellow's inspirational verse, the editor has found an eighteenth-century air by Barthélemon.

◆ ◆ ◆

Thirty priests have died in one Eastern diocese within the last three years. Alarmed by this fatality a leading life insurance company has declined to take a short-term risk on the life of a parish priest in that diocese. Commenting on the exacting nature of his duties, the company says the priest must answer sick calls day and night, he must attend patients no matter how contagious their disease, he must fast every morning until he says his Mass, he must pass hours in the confessional Saturday afternoon and evening, and the next day he may have to go without food and drink until after the last Mass after mid-day; and then he has the cares and responsibilities of the church and school, and the congregation weighing him down. So with broken rest, irregular meals, exhausting tasks, dangerous visits to smallpox and other sufferers, exposed to colds, etc., and with little chance to take care of himself, a priest's expectancy of life is short. But he lives for eternity. And, in the light of eternity, ten years and fifty years are like two

grains of sand, so nearly alike that it is useless to try to tell them apart.



We sincerely hope that those who have contributed to the relief of war conditions in Europe will not content themselves with that. There is need in plenty for money in connection with the unemployed and the suffering in this country. All reports of charitable societies go to show that there is in prospect the worst period of unemployment among the poor, and even among small-salaried workers, that this country has ever known. Again, many absolutely vital undertakings, such as hospitals, are already endangered by the hard times. It is a case where those who have the means to give must give twice, to take care of existing charitable agencies and still find something for the sufferers abroad.



The ninth beatitude of American politicians, according to the Wichita Catholic Advance (Vol. 22, No. 6) is: "*Beati qui non expectant quia non disappointabuntur.*" The Advance's Latin is like Father Phelan's, of which the late Chancellor Van der Sanden used to say that to understand it one needs to be familiar with English.



The plan of fining congressmen \$50 a day for absence from Washington seems to be the next best thing to fining them \$100 a day for being there and putting useless and unenforceable laws upon the statute books.



Buffalo is the first city of over 400,000 population to adopt the commission form of government. Her desperate fight against the aldermanic gang has extended over six years. Henceforth the city will be governed by five commissioners, and five per cent of the voters can call for a referendum on any ordinance. The largest cities heretofore under the commission form have been New Orleans, Jersey City, St. Paul and Denver. None of these has tried the system long enough to justify definite conclusions as to its value.



On account of his kind words for the German Emperor, the statue of Andrew Carnegie in his native town has been

stoned by the Scots; which leads an American editor to observe: "It is always safe to leave the statue business until a man is dead." Even that didn't save the image of George Washington in the City of Mexico.



We are indebted to Messrs. Benziger Brothers for a reproduction, in ten colors, of a painting of Pope Benedict XV, made by Mr. John F. Kaufman. It is said to be a perfect likeness and is reproduced in the highest style of art. The picture can be had in different sizes and styles, and at different prices, from fifty cents each down to 35 cts. a dozen (post cards).



The first graduate of the new American Seminary for Foreign Missions, at Maryknoll, N. Y., Daniel Leo McShane, was ordained Nov. 10th. He is a native of Columbus, Ind. A second student at Maryknoll will shortly receive subdeaconship, and it is to be hoped that a steady stream of American missionaries will soon be pouring from this Seminary and the two recently established mission houses of the Society of the Divine Word into the foreign mission field, so that our beloved country may soon do its share of the important work of carrying the Gospel to the gentiles.



"Extension" announces that, after the first of next year, its subscription price will be \$2 instead of \$1 a year. The Denver Catholic Register, which has lately raised its own subscription from \$1.50 to \$2, says (Vol. X, No. 14) that "other raises are ahead in the Catholic publication field." Especially the Catholic magazine, observes our Rocky Mountain contemporary, "has a hard row to hoe." Its circulation is limited and it cannot get much of the advertising which fills the coffers of the secular magazine. "Hence, unless [the Catholic magazines] make it up in their subscription rate, they are doomed." In the words of a New Mexico correspondent of the Catholic Register, "It's a mighty poor Roman who would not pay an extra fifty cents for" a good Catholic paper or magazine.



Msgr. Kelly's weekly "Rome," published in the Eternal City, has suspended publication. Our Canadian contemporary,

The Casket, hopes that the Monsignor will find use for his able pen and great abilities in some other line of Catholic literature, and adds rather despondently :

"At present there is too much apathy, and not all on the part of the laity, on this subject to allow any serious prospects of a great and powerful Catholic press to cheer those who took to heart the many grave utterances of Pope Pius on the subject. The time, however, will come. But in the meantime, many a promising journal, like 'Rome,' will go down to oblivion while Catholics cheerfully pay their hard-earned money to support yellow journals and Sunday editions."



That many men seek the saloon mainly for its light and stir is suggested by the report from Brooklyn that, though the population has increased steadily, there are fifty-three fewer saloons today than there were a year ago. For every saloon that has disappeared, two motion-picture theatres have arisen, and the License Bureau states that "motion pictures are supplanting the saloons in the heart of the Brooklynites." Other cities have noted the same rivalry.



From a letter received from a French correspondent, Mr. Coningsby Dawson makes public this curious piece of information: Gen. Joffre gave the countersign "Jeanne d'Arc" to his troops on the critical day when, together with the British, they stopped the German advance to Paris.

"The use of the word Jeanne d'Arc for an Anglo-French army," says Mr. Dawson, "is one of the miracles of history."



The Paris *Liberté* tells of two French chaplains in the present war, a priest and a rabbi, who became fast friends and on one occasion lay down together in their uniforms on a truckle-bed. "It is too bad," said the priest, "there is no photographer to take a picture of the Old and the New Testament as bedfellows." "America" (No. 289) recalls a parallel story from our Civil War :

"When Rev. Joseph Twitchell, a Presbyterian minister, and Father Joseph O'Hagan, S.J., were chaplains in the Excelsior Brigade of the Army of the Potomac, they became bosom friends, and having one cold night but two thin blankets between them, they wrapped themselves up in them in one bundle. The blankets soon heaved with Chaplain Twitchell's laughter, and Father

O'Hagan asked the cause of his emotion. 'I was thinking,' he said, 'how my Puritan ancestors would feel if they saw me and a Jesuit bundled up together.'



According to the "Acta Ordinis Fratrum Minorum," quoted in Vol. 83, No. 46, of the Catholic Telegraph, Pope Benedict XV is a member of the Third Order of St. Francis, and, in a private audience granted on Sept. 21st, assured the Superior General of the Franciscans and his council that he would "look to the good of the Order with the greatest care."



The Rev. Richard M. O'Farrell, of Frankfort, Ont., was instantly killed while hurrying in his automobile to attend a dying parishioner. The car turned over and crushed his skull.



The Roman correspondent of the Western Watchman (Vol. 49, No. 30) says that Cardinal Gasparri, the new papal Secretary of State, comes to that high office "after ten years of silent labor amid tons of Canon Law." *Tons* of Canon Law!?



Commenting on the anti-Catholic movement in this country, Father Phelan observes in the Western Watchman (Vol. 49, No. 30) that "Catholics in this country need such chastisement" because of the great apostasy going on among them. "Catholics are falling away from the Church in great numbers," he says, "not all at once, but gradually," and he proceeds to point out one of the main causes as follows:

"Catholics begin by sending their children to the public schools, without any reason, and when they have better schools of their own to send them to. Some Catholics think a Catholic school is a hotbed of narrow pietism and a sort of novitiate. They want their children broad-minded and liberal, and they send them to the public schools for that reason. They manage to get them passed for their First Communion; but that generally begins and ends practical Catholicity in the family."



At least a few of our secular dailies are beginning to perceive that Freemasonry is playing a part in the Mexican troubles. "For many years," says the New York Times (Nov. 8th), quoted by the St. Louis Times of Nov. 11th, "Masonry exerted a strong factional force throughout the

country, and the sudden reappearance of the Scottish Rite, in a pronunciamiento against the United States Government for not withdrawing the troops from Vera Cruz without conditions, suggests that Masonry may have been exerting its influence quietly in the upheavals of the last four years. . . . The survival or the revival of Masonry as a force in politics in Mexico is interesting and may be important."



The disproportion between the value of meat and that of mere money is growing fast. The First National Bank of Aurora, Ill., advertises: "Money to loan to farmers for feeding cattle."



Commenting on the decision of the board of directors of the Knights of Columbus to pay the insurance on the lives of all members of the order who are killed in the European war, the Milwaukee Catholic Citizen (Vol. 44, No. 1) says:

"The K. of C. could very easily make this liberal ruling, inasmuch as only a few of its Canadian members are apt to incur the dangers of the war. If the war involved this country, no such liberal ruling were possible. Except for the restriction against the hazards of war, a state of war would break down every fraternal insurance company in the country."



According to a letter from Msgr. De Becker to Bishop Maes, quoted in the Louisville Record (Vol. 36, No. 46), the American Seminary at Louvain remains unscathed. To the American ambassador, Mr. Brand Whitlock, Msgr. De Becker says, "next to God I owe my life; to him our American College of Louvain is beholden for its unique privilege of standing whole in the midst of surrounding ruins."



The Baltimore Katholische Volkszeitung, one of the oldest German Catholic papers in America, has suspended publication. The Volkszeitung at one time—some forty years ago—circulated widely throughout the country and was a power for good. Of late it had been languishing for want of support.



Two new English Catholic weeklies are to be started shortly, one by the Papal College Josephinum at Columbus,

O., the other by the company that publishes the "Aurora und Christliche Woche" for the benefit of the German Catholic Orphan Asylum of the city of Buffalo, N. Y. We hope both ventures will meet with success.



The U. S. Public Health Service has made a report on the Friedmann cure for consumption. Very few cases of those that were studied showed any notable improvement. About one-fourth of the patients developed running sores or abscesses where the serum was injected. The conclusion is that the alleged remedy is *not* a specific for the "white plague."



A special dispatch from Bordeaux to the St. Louis Globe-Democrat, Nov. 9, in announcing that a Russian privy councillor has given his library to the University of Louvain, adds: "It is known that the Germans removed the most precious manuscripts before burning the library, so it is hoped that the treasures will be eventually restored to Louvain." This is pleasing intelligence, for the value of the destroyed library lay mainly in its ancient manuscripts.



"Christian America," says the New York Independent (No. 3439), "may confidently expect that President Wilson will aim for peaceful protection of our Presbyterian educational and religious institutions in Syria, and those of Congregationalists in Constantinople and Asia Minor. We want a watchful yet not ineffective inactivity." Evidently, American Protestants will not be satisfied with the policy the President has been exercising towards the *Catholic* educational and religious institutions of Mexico!



The American press is gradually awakening to the fact that the war news cabled to this country is to a large extent falsified. The Independent (No. 3439) classifies the sources of the current war news according to their presumptive reliability as follows: "Berlin, Paris, London, Petrograd, Vienna, Nish, Rome." An important point to remember is that, in the words of our observant contemporary, "even the official reports from the continent are not to be relied upon if they

come through London," and another, that "Rome emanates or disseminates extravagant stories of all sorts."



In a very interesting paper in the same number of the Independent, Mr. Alfred Stead says:

"With all his qualities the British soldier is not a linguist, and so there is growing up [in the field] a sort of pigeon English for use in France, or, as one officer put it, the British army is speaking 'Frenghish,' a new language, the golden bridge between allied armies."



To ascertain American sympathies in the European war, the Literary Digest obtained statements from between 350 and 400 newspaper editors all over the country, telling their own attitudes and the feelings of their communities toward the warring nations. Of the 367 who replied, 105 editors report that they favor the Allies, 20 favor the Germans, and 242 are neutral. The feelings of the cities and towns represented is reported as favoring the Allies in 189 cases, the Germans in 38, and neutral or divided in 140. The sentiment on the whole is in favor of the Allies, but at the same time a number of editors report a more favorable feeling toward Germany now than at the start of the war, which moves the Literary Digest to observe (No. 1282) that "both sides can exact some comfort from the findings."



According to M. Jean Chautard, who recently presented his investigations to the French Academy of Science, petroleum is of organic origin and not mineral.



"Cantor," writing in No. 291 of "America," calls for a "White List" of operas. He says, truly, that the representation of immoral themes is not justified simply because a thousand-dollar-a-night voice does it in rhymes and harmonized notes, or in a "foreign" tongue.



This REVIEW has repeatedly referred to the craze of some educators for introducing sex hygiene into the schools. We believe we have sufficiently shown the false position of these enthusiasts. But it is always good to have the outspoken opinion of those not of our Church on this matter which has been

so much in the public eye during the last four or five years. It is with pleasure, therefore, that we quote the following strong words from the Educational Review (November, 1914, page 425). The comment is written in connection with a brief reference to a new book, entitled *Teaching Sex Hygiene in the Public Schools*. The reviewer speaks of it as a "silly little book" and adds:

"We deplore more than we can say the vulgarizing of matters of personal conduct and morality, and we are convinced that the discussion of what is called sex hygiene in schools and in drawing rooms will have no effect but an evil one. Every time we see a new text-book on this subject we find additional evidence in support of this opinion."



To the honor of our press it must be said that not all of the Catholic weeklies reprinted the "*nihil obstat*" given by the California Freemasons to the Order of the Knights of Columbus (see our last number), and that at least two or three editors mildly intimated their disapproval of the whole unworthy proceeding. We have already quoted the Sacred Heart Review. The Northwest Review (No. 1543) reproduces the Masons' pronouncement under the heading: "A Peculiar Proceeding." The Cleveland Catholic Universe (Vol. 41, No. 20) says:

"Considerable space has been given in several of our exchanges to a report that a number of representative Masons in California have examined the ritual and pledge of the Knights of Columbus and have made a favorable report on both. We cannot see wherein the Masons were concerned in this matter, nor the significance of their findings."



The latest anti-Catholic paper is the Denver American. It is published from the same building in which the Catholic Register has its home, and the Register is already busily engaged in refuting the lies and calumnies of its new step-sister.



Mr. Paul Bakewell's open letter to the Postmaster General, concerning *The Menace*, has been printed as a leaflet, and copies can be had by applying to the Secretary, Knights of Columbus Building, 3549 Olive street, St. Louis, Mo.

LETTERS TO THE EDITOR

Catholics in Politics

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

Some one ought to write an article (or a book!) on the influence of the public school system on American Catholics. I think this influence would to a large extent account for Catholic inaction in our country. When anything is done which may be said to be just or favorable to the Church, it is done in a "wire-pulling" way. We have two Catholic congressmen from this district. Both are typical politicians. They would not risk losing one voter's good-will (vote) for the most essential principle for which Catholicism stands. Theirs is the "non-sectarian" mental attitude. There are enough Catholics in Congress to make an impression on the whole country, but as soon as they walk over the threshold of the Capitol, they become "non-sectarian." They are just as supine as the Freemason-ridden French. If they did not go to the public schools, their children do, and their sisters, their cousins and their aunts teach in them. When shall we ever get clear of the entanglement?

OBSERVER



A Providential Institution

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

The Rev. E. Prunte, in a correspondence published by the St. Louis daily German "Amerika," Nov. 23rd, quotes a distinguished prelate as referring to that excellent Catholic daily newspaper as "a providential institution." It is truly that, because for over forty years it has been to the German-speaking Catholics of St. Louis and the entire Middle West a daily guide, philosopher, and friend, has confirmed thousands in the faith and the Catholic world-view, and within its wide circle of readers has powerfully stemmed the rushing tide of apostasy which has swept so many millions of Catholic immigrants of all nationalities into the whirlpool of heresy and rank infidelity. Had our English-speaking Catholic pioneers been as zealous for the preservation of the faith, in themselves and their descendants, as were the founders of the "Amerika," had they established Catholic daily newspapers in our big cities and supported them properly, our Catholic population would be far more numerous than it is at present, and immensely more influential in every walk of life. The "Amerika" became a power for good under the editorship of the late Dr. Edward Preuss, so ably succeeded for a time by his son, the editor and publisher of the FORTNIGHTLY REVIEW, and it has remained a power for good under its present editor, Mr. F. P. Kenkel, K.S.G., who, like Dr. Preuss, is a convert to the Church and a scholar of rare ability and profound acumen. Though a smaller paper in bulk than most of the

secular dailies, the "Amerika" is edited with incomparably greater ability and discrimination, and one can but hope that it will continue to receive the support it so richly deserves, and that if the English-speaking Catholics of the country ever follow the example of their German-speaking brethren (as they should have done long ago and eventually must do), they will take the "Amerika" for their model.

ANOTHER PRELATE

LITERARY MISCELLANY

A Text-Book of Apologetics

"De Vera Religione et Apologetica," by the Rev. J. V. Bainvel, of the Institut Catholique, of Paris, is part of a brief course of fundamental theology, in three parts, of which the first ("De Magisterio Vivo et Traditione ac de Scriptura Sacra") has already been noticed in this Review, while the third ("De Ecclesia Christi") is to follow shortly. The author writes clearly and succinctly along traditional lines, and his teaching is thoroughly conservative and orthodox. His bibliographical notices, so far as they refer to English apologetical literature, are unfortunately all too meager. The work will prove useful as a text-book and a means of repetition for students. (Paris: G. Beauchesne, 117 Rue de Rennes. Price, about \$1.25, bound.)

Fisher's Commentary on the Penitential Psalms

Vol. 14 of "The Catholic Library" contains the first installment of a reprint of Blessed John Fisher's "Commentary on the Seven Penitential Psalms," which was first published in 1509, and went through several editions between that year and the official birth-year of the Anglican Church, 1559. It is offered to the twentieth-century public by the editor, Mr. J. S. Phillimore, "both as an excellent piece of devotional reading and as an excellent piece of literature." As a book of devotion, this commentary is singularly robust and satisfying to the Anglo-Saxon taste. From the literary point of view it is a masterpiece. The editor has modernized it but slightly by adapting the spelling but not the diction, adding instead a running glossary of the obsolete words, which are surprisingly few. (B. Herder. 30 cents, net.)

A Layman's Retreat

"A Layman's Retreat," by Henry Owen-Lewis, edited by Edmund Lester, S.J., is a selection of "notes written during a retreat." Their publication is a tribute to the compiler from his family. As the Bishop of Newport justly remarks in his preface, "one is not called upon either to praise or to criticise a publication of this kind." The general reader will find in these beautifully

printed pages much that is suggestive and of practical value. (Benziger Bros. \$1.37, postpaid.)

The Drink Question

In a sprightly brochure on "The Drink Question," which he contributes to "Catholic Studies in Social Reform," the Rev. Joseph Keating, S.J., editor of our brilliant contemporary, *The Month*, gives a clear analysis of that vast sociological problem and shows to what extent and in what way Catholic principles are concerned in its solution. Fr. Keating writes from the point of view of the teetotaler, but, unlike so many of his fellows, he writes with sobriety. He frankly admits in his preface (page 5) that the cause of total abstinence "has suffered from the advocacy of the fanatical and the ill-instructed. Much of the prejudice with which it meets is due to the Phariseism or Manichaeism of certain of its upholders, which has betrayed them into assertions either grossly exaggerated or wholly contrary to fact and principle." Fr. Keating is neither a Pharisee nor a Manichaean. He states the problem fairly and squarely, and in his last chapter impartially reviews the various attempts made at a solution of the liquor question, with a view to finding out what will most effectively check the abuse of strong drink. He has his doubts about the ethical soundness and the efficacy of total prohibition. "Its success," he says, "is and must be precarious except where backed by a growing force of educated public opinion." No-license by only a bare majority, "is mere tyranny resulting in worse conditions." In matter of plain fact, "there is no solution of the problem to be found in mere legislation. . . . Human nature cannot be reformed by compulsion. . . . Moral motives alone can effectively remedy such a wide-spread moral disease. . . . Morality leans necessarily on religion. . . . Temperance should be inculcated in schools, both as a most acceptable form of service to Almighty God and as a most practical way of serving one's country. . . . The hopes of the future lie in the proper training of the young generations today. . . . Until the habits and prejudices of generations have been altered, until public opinion in this regard has become not merely rational, but Christian, the solution of the drink question lies in the hands of resolute men and women, inspired by love of God and of their neighbor, and united in associations pledged to take all lawful means to overthrow the tyranny of drink by example, by instruction, by legislation, and by prayer." We recommend this admirable treatise to all, but especially to our American Catholic temperance reformers. They can learn a great deal from it. (B. Herder. 20 cents, net.)

The Christology of St. Ignatius of Antioch

Dr. Michael Rackl's "Die Christologie des hl. Ignatius von Antiochien" is an important contribution to patrology and the history of dogma. The author begins by defending the authenticity

of the letters of St. Ignatius against recent attacks, and then proceeds to set forth his conception of Christ. St. Ignatius' chief mission was to defend the reality of our Saviour's humanity against the Docetists, and he performed this task with the same vigor and success with which St. Athanasius championed the divinity of Christ against the Arians. Among the incidental questions treated by Dr. Rackl is that concerning the sources of St. Ignatius' conception of Christ and the relation of his Christology to that of the Synoptics, St. Paul and St. John. (B. Herder, 1914. \$2.20, net, unbound.)

A Biblical Concordance in a Nutshell

"Sententiae et Exempla Biblica," by the Very Rev. P. Berthier, M.S., is a biblical concordance in a nutshell. There are approximately 400 titles, arranged in alphabetical order. Priests may turn to the Sententiae in the preparation of their talks and sermons. (Graviae, Hollandia.)—S.

The New Man

With the facile pen of the journalist, Mr. Philip Gibbs has undertaken to show up "The New Man." If the portrait is dark, at times very dark, it is not the author's fault. The book might seem, and has been judged, a gross exaggeration. It would be such if its purpose were to portray "the average man of the twentieth century." This is not the case. Mr. Gibbs is not concerned with individual men supposed to combine in their characters all those unamiable traits ascribed to the New Man. His sole concern is to sketch tendencies and movements, some incipient, others well under way, rather than actual incarnations of the spirit of the world carried to its ultimate consequences. It does one good to see whither we shall drift if we are not on our guard. The last three chapters are perhaps the most interesting. The book is well worth reading. There is only one remedy for the ills of the New Man: the soul-saving institution founded by Christ. (B. Herder. \$1.)—S.



BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

Ferdinand, Fr., O.F.M. Catechism of the Third Order of St. Francis. 60 pp. 16mo. Teutopolis, Ill.: Franciscan Herald. 1914. 5 cts., net; 100 copies, \$3.50, net. (Wrapper.)
 Report of the Proceedings and Addresses of the Eleventh Annual Meeting of the Catholic Educational Association, Atlantic City, N. J., June 29, 30, July 1, 2, and 3, 1914. viii & 405 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Street. (Wrapper.)

- Catholic Home Annual. 32nd Year. 84 pp., large 8vo. Illustrated. Benziger Bros. 25 cts.
- Official Documents Bearing upon the European War. Reprinted through the Courtesy of the New York Times. 123 pp. New York: American Association for International Conciliation, 407 W. 117th Str. (Wrapper.)
- Schwager, F., S.V.D. Woman's Misery and Woman's Aid in the Foreign Missions. An Appeal to our Catholic Women. Tr. by Elizabeth Ruf. 40 pp. 12mo. Techny, Ill.: Mission Press S. V. D. 10 cts. (Wrapper.)
- Ten Elementary Questions Concerning the Roman Index of Forbidden Books. 8 pp. 8vo. Techny, Ill.: Mission Press S. V. D. 5 cts. (Leaflet.)
- Ecker, James. The Catholic School Bible. Translated by Patrick Cummins, O.S.B., DD., and Rev. Lawrence Villing, O.S.B. Illustrated. v & 389 pp. 8vo. Treves: Mosella-Verlag. American agent: B. Herder, St. Louis, Mo. 60 cts., retail; 45 cts., wholesale.
- Barrett, Michael, O.S.B. Rambles in Catholic Lands. 264 pp. 8vo. Profusely illustrated. Benziger Bros. 1914. \$2.20, postpaid.

FICTION

- Delamare, Henriette Eugénie. Five Birds in a Nest. 189 pp. 12mo. Benziger Bros. 1914. 60 cts.
- Dease, Alice. Down West and Other Sketches of Irish Life. (The Catholic Library—15.) vii & 119 pp. 12mo. B. Herder. 1914. 35 cts., postpaid.
- Waggaman, Mary T. Shipmates. 203 pp. 12mo. Benziger Bros. 1914. 60 cts.
- Whalen, Will W. The Ex-Seminarian, or Plain Tales of Plain People. 349 pp. 12mo. Techny, Ill.: Mission Press S. V. D. 1914. \$1.10, postpaid.

MUSIC

- Burrows, Edith M. In a Garden of Flowers. A Cantata in Two Parts for Girls. Music by W. Rhys-Herbert. New York: J. Fischer & Bro. 1914. 75 cts., net.

GERMAN

- Sträter, Augustin. Die Jesuiten in der Schweiz. 1814-1847. Ein Gedenkblatt für das Schweizervolk zur Jahrhundertfeier der Wiederherstellung der Gesellschaft Jesu. 67 pp. 8vo. Benziger Bros. 1914. 20 cts. (Wrapper.)
- Festschrift zum silbernen Jubiläum des Leo-Hauses, gegründet zum Schutze katholischer Einwanderer. iv. & 90 pp., large 8vo. Illustrated. Published by the Board of Directors of the Leo House, No. 6 State Str., New York. For sale by Joseph Schaefer, 23 Barclay Str., New York City. \$1, unbound; \$1.50, bound.

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Bargains in Second-hand Books

(All orders must be accompanied by cash)

- Baumgartner, Alex., S.J. *Island und die Füröer*. 3rd ed. Richly illustrated. Freiburg, 1902. \$2.
- Musser, B. F. *Outside the Walls. Tributes to Roman Catholicism from our Friends fuori le Mura*. St. Louis, 1914. \$1.
- Owen-Lewis, Hy. *A Layman's Retreat*. Ed. by Edm. Lester, S.J. London, 1914. 75 cts.
- Bainvel, J. V. *De Vera Religione et Apogetica*. Paris, 1914. 50 cts. (Unbound.)
- Sparks, Jared. *The Life of Washington*. Boston, 1860. \$1.25.
- Bock, Rev. P., S.J. *Die Brodbitte des Vaterunsers. Ein Beitrag zum Verständnis dieses Universalgebetes*. Paderborn, 1911. \$1.25.
- Bacuez, Rev. L. *Minor Orders. Instructions and Meditations*. St. Louis, 1912. 95 cts.
- Stöhr, Dr. Aug. *Handbuch der Pastoralmedizin*. 4th ed. by Dr. Kannamüller. Bound in morocco. \$1.50.
- Gutberlet, Dr. K. *Gott und die Schöpfung. Begründung und Apologie der christl. Weltauffassung*. Ratisbon, 1910. \$1.50.
- Deimel, Dr. Th. *Kirchengeschichtliche Apologie. Sammlung kirchengeschichtl. Kritiken, Quellen u. Texte auf apolog. Grundlage*. Freiburg, 1910. \$1.
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THE FORTNIGHTLY REVIEW

VOL. XXI, No. 24. DECEMBER 15, 1914.

CHRONICLE AND COMMENT

The First Encyclical of the New Pontificate

The first encyclical of the new pontificate was published on November 16. It is a lengthy document, and is naturally devoted, in part at least, to what the Pope describes as "this most atrocious and grievous spectacle" of the European war.

Elevated to the Chair of Peter, Benedict XV casts his eyes on the immense flock entrusted to him, and is full of sorrow at the miserable condition of society, mingled with joy at the state in which his predecessor handed down the Church. The great war recalls Christ's prophecy of wars and rumors of wars, and of nation rising against nation and kingdom against kingdom, and the Pope makes his own the last words of Pius X, and calls upon kings and rulers to restore the blessings of peace to their peoples.

But besides this armed struggle there is a conflict of souls which, though bloodless, is not less fraught with disaster, and is indeed the origin of the first. The pretense of emancipating human civil authority from the authority of God has caused the links between superiors and inferiors to become daily looser. Sovereigns and rulers should consider this, and see whether it is wise to divorce themselves from the religion of Christ, and whether it is good policy to banish the Gospel from education.

The four principal factors in the conflict are the lack of mutual love between men, want of respect for authority, injustice between the different classes of society, and the regarding of material welfare as the only object of human activity. Having developed these points, His Holiness con-

cludes with a call for the suppression of differences, and especially of Modernism in the Church, for peace among the nations, and with an expression of hope for the cessation of the abnormal situation in which the Vicar of Christ is placed in Rome, and against which, in fulfillment of his sacred duty, he renews the protests of his predecessors.



Personal Traits of Benedict XV

From a paper on Benedict XV contributed to the December Rosary Magazine by a Roman correspondent, we take the following interesting notes on the personality of our new Pope:

Physically he is very small of stature, so small, indeed, that the shortest pontifical robe in the Vatican at the time of his election was far too long. He is somewhat stooped, probably from long hours of work over his desk. One shoulder is slightly raised above the other, and one foot is shorter than the other—both of which give a certain halt to his gait not far removed from a limp. He is very thin and frail looking. His face is ascetical, sallow and irregular in feature. His abundant hair is jet-black, as also are his eyes, which are quick, lively—like black diamonds. Nothing escapes them. His lips are thin but full of expression.

The whole appearance of the Pope is that of a frail man. But, whilst he has never been robust, he has never been ill. It is well known that from youth the Pope had a poor, thin voice, by no means resonant or musical. But it is not hard to understand him, if you are close enough to him. He speaks little. But there is great decision in his words. He never speaks without thought. This is especially noticeable when he preaches, for in the beginning he halts as if to seek for the word that will most accurately convey his ideas. But as he proceeds his speech becomes free and elastic.

He is also known as a letter-writer. His letters are carefully composed and written in a firm, bold hand. His choice of words is almost finically correct. He does not like a secretary because he prefers to write himself what he has to write.

A Surprise in Polar Exploration

As elusive as the Ice Maiden of Alpine legend seem to be some of the islands, promontories, and seas of the polar regions. The recent report of the Crocker Land Expedition of the American Museum of Natural History, that Crocker Land does not exist, but is a mirage, apparently convinces the experienced Peary of error. In 1906 that eminent and cautious explorer described its heights from Nansen Sound, much as it is recorded the first explorers of New England waters saw the White Mountains "like great bright clouds above the horizon." It now appears that the latest explorers also thought for two days that they saw land, but that on closer approach they found it was but an optical illusion. The disappointment is of a different sort from the reverses of Stefansson's party, but must be severe.

Whether this is a case where the possible utility of error has proved actual, after all, and the experienced geologists and botanists of the party have secured any results of value, remains to be seen; but the primary end of MacMillan's trip is unattained.

The whole occurrence, with the checks received by Stefansson in his attempts to verify the existence of land indicated north of Alaska by the tides, is a reminder of how vague is still our knowledge of all that portion of the earth.



Treitschke and the War

The ever-repeated mention of Treitschke as one of the causes of the present war reminds us that that brilliant German historian has been accused of an equally sinister influence upon at least one individual, the notorious ex-Jesuit Paul von Hoensbroech, who claims that a few lectures of Treitschke, which he attended at Berlin, had much to do with his apostasy. In a previous discussion of Hoensbroech's case (Vol. XII, No. 16), we showed that his assertions concerning the German historian must have been exaggerated. But at the present moment, when Treitschke is once more in the public eye, because of his supposedly baneful influence, we think it worth while to quote a few appropriate words from Father von Nostitz-Rieneck's dis-

cussion of Hoensbroecli's alleged reasons for leaving the Church. We read: "As to Harnack's lectures, it is asserted that there was not 'the least influence'; neither was Paulsen a contributory cause. Treitschke, however, was such in the highest degree. Treitschke, with some ten or twelve lectures! This is astounding!"

We believe that the future historian will find it equally astounding (*erstaunlich*) that so much space and importance was given in our day to the Berlin Professor as one of the supposed authors of the present war.



Chinese Superstitions

We are indebted to the Rev. M. Kennelly, S.J., for an English translation of the first volume of Fr. Henry Doré's, S.J., "Researches into Chinese Superstitions." This work, like others of the same series, published by the T'Usewei Printing Press of Shanghai, is composed chiefly with the intention of helping the missionaries in their work. Incidentally, these treatises are also of great value to the student of comparative religion, as well as to all who take an intelligent interest in the social and family life of the Chinese people.

We learn here that most of the Chinese believe man to have two souls—first, the superior soul (which, after death, according to the Buddhists, is reincarnated; but, according to the Taoists, lives among the stars; and, according to the Confucians, "vanishes entirely"); and, secondly, the inferior soul, which usually remains with the body in the grave, but sometimes comes out of it in the form of a ghost. It seems there is a popular adage in China that "the three religions are one"; and the translator calls the usual religion in that country "a medley of superstitions, varying according to places, but essentially the same in their fundamental features." "Each person, in fact, selects what suits best his fancy, or meets the present requirements."

Into the details of such a book as this it would be endless to enter. We will only observe that the Chinese pray for the dead and the delivery of their souls from Hades. The seventh month is specially set apart for this purpose,

and many and highly elaborate are the ceremonies prescribed for the Chinese Month of the Dead.



The Psychology of Men in Battle

The psychology of men in battle has generally been left to novelists after the event. But surgeons are already holding psychiatric clinics in the trenches and elsewhere.

The investigations in Russian hospitals by Dr. Maltseff, Moscow psychiatrist and honorary member of the Munich Medical Society, reported from various sources—one the Petrograd correspondence of the Springfield Republican—have every appearance of impartiality. Not all men may be liars, but he thinks that all soldiers are, after a hot fight. Like a sprinter approaching the tape, the soldier in violent action is confused in perception, unconscious or subconscious in all he does. Of seventeen wounded men tested at one time, twelve, all intelligent, “betrayed a curious passion for exaggeration.” In Moscow, nineteen wounded were carefully examined for accuracy, and sixteen gave answers that were “hopeless.” One who had killed two Germans with his bayonet at first remembered nothing of the fact. Another man, going Sir John Falstaff several better, magnified six prisoners into 1,000.

Another of Dr. Maltseff’s conclusions is that the soldier’s sentiment towards his enemy is mainly governed by victory or defeat: if he wins, he is sympathetic; if he loses, he is savage, and inclined not merely to commit outrages himself, but to exaggerate those of his foe.

The fairness of these conclusions contrasts with the alacrity of many in accepting for gospel the atrocity-tales of every “eye-witness.”



The “Go-to-church-Sunday” movement is meeting with enthusiastic support from an unexpected quarter. A considerable section of the population, misunderstanding the meaning of the slogan, is willing to go to church on such an occasion, provided nothing of the kind is expected between times. One such day a year strikes some men as a splendid arrangement.

THE WORLD WAR AND PEACE PIFFLE

Conclusion

Peace is the result of conduct based on genuinely Christian principles. It is not born of speeches. It presupposes well-balanced progress.

During the last one hundred and fifty years mankind has advanced by leaps and bounds in the field of technical progress. But morally it has almost remained at a standstill, as is evidenced by the popularity of filthy literature, suggestive dancing and indecent fashions. Ingenious scientists and inventors have harnessed the forces of Nature, while millions of men and women, through their rejection of Christianity, yea, even of the belief in a hereafter, have let their passions run riot.

Generally speaking, man's power over the forces of destruction has increased enormously. But his control over himself has suffered. Vice and passion claimed more victims, while our grandest technical triumphs were celebrated in engines of destruction. And nations are only aggregations of families.

Hence, in the words of Charles Devas (*Political Economy*, p. 85), "the very progress of invention has imposed on each nation that values its national existence a heavy burden of costly armaments." As the one-sided development continued, the tension finally reached the breaking point, releasing titanic forces that threatened the ruin of treasures stored up during centuries of toil and study. Tens of thousands of the healthiest and most promising men and young men in Germany, France, Russia, England, Austria and Servia are going to a premature grave, cut down in their strength by Mars triumphant. "Misery, bitter misery," writes Dr. F. Zöpfl in the *Allgemeine Rundschau*, of Munich (issue of Aug. 8th), "we had to bear thus far; but threefold, a hundredfold, yea, a millionfold misery will soon appear, now that the wild cavalcade of apocalyptic cavalry has started on its course of destruction. The noblest domestic happiness is suddenly blasted. The father is snatched away from his weeping children; the husband from his wife; the son from his aging mother."

And yet this, the most terrible clash of arms in the world's history, is fraught with blessings also. Men in the very midst of the din and suffering and bloodshed tell us so. From light-hearted France come stories of how serious thoughts have driven frivolity from many a mind. In all the belligerent countries many proud and self-sufficient people look to Heaven for help. Describing conditions in Germany, Dr. F. Zöpfel says graphically:

"This war will sweep over our country like a thunderstorm, which works havoc, and yet becomes a source of blessing. During the long and beautiful summer time everything blooms and sprouts under the beneficent rays of the sun. But in the swamps and lowlands poisonous vapors gather, many dangerous plants shoot up, and men become indolent and apathetic. Everything man can do to stem this tendency is futile. A thunderstorm must come, and thunder, lightning and drenching rain must clear the air. Many a flower is broken, plants are knocked down, and grain fields devastated. But the earth is refreshed and benefited. The result of this war will be similar.

"A long summer period is past. Our culture blossomed splendidly. . . . All the world hastened to our cities, to our industrial establishments, our universities, our schools, our armies; and unknowingly the visitors learned of us and unreluctantly carried the German name and German thoughts into the utmost regions.

"However, also many weeds flourished, vice and sin assumed bold airs. Justice was termed injustice; sensuality paraded brazen-faced in its nakedness through all the streets and exposed itself in theaters and public places; the most venerable bulwarks were razed amid scornful laughter; the most sacred things were desecrated and abused. Earthly pride wished to dethrone God and destroy the spiritual order. There was also much quarreling and wrangling and pettiness in our conduct and Christianity. Scarcely one bond united us brothers. Even with reference to religion and the Fatherland, the bonds that unite most closely, our people were at odds. . . . Popular educators, priests, preachers often let their hands drop in despair and lost all faith in the good traits of human nature. Many sighed: 'Lord God, our work is in vain. If you do not interfere, then we must see our people and country sink into the morass!'

"And now God has taken the tools from our hands; now He Himself wishes to purge mankind with fire and sword and blood. And He will purge. That is our consolation.

"The war will accrue to our benefit. Even now, shortly after the battle cry has resounded, we see the good in human hearts reasserting itself and triumphing over all the low, petty and vulgar instincts. All selfish considerations have been set aside. Who would have thought a year ago that this disrupted and torn German people, set upon itself by wild-eyed agitators, could be so firmly united that

all social and party antagonism would be wiped out; that all religious differences would cease; that all would be bound to one another by a great love of the Fatherland, ardent Christian charity, a holy spirit of sacrifice and self-denial? All are ready to offer their blood and treasure, life and property for the general welfare. The generosity of the human soul has awakened again. The noble and good and great increase in proportion to the misery crying to heaven, the bloody tears shed, and the sighs heaved by heavy hearts. . . .

"This struggle will be a war of liberation, in the sense that the slumbering, sin-enslaved human soul will wake again to life and liberty; that we shall again become a morally strengthened, pure and holy people, a united nation of brothers."

Germany is only one of at least five great countries that will be recompensed in this way for the terrible price they are paying in blood and treasure. Of course, for men who insist on having their heaven on earth, regardless of consequences to society, and who would have us believe that man, like the irrational animal, ends with the grave, this consideration is of no value.

Still, even they will have to admit that war is not by any means the worst of evils. Take this illustration: During the Franco-Prussian War about 50,000 officers and men were killed on each side. That means sorrow in 100,000 homes. Do we realize that the divorce demon annually disrupts as many homes in the United States alone? Unless restrained, this monster, born of as fierce a passion as the lust for blood, will bring sorrow and misery to as many homes as are likely to be grief-stricken on account of the awful world war! And the death of a brother or father on the battlefield does not mean the scandal and rehashing of filthy details incident to the average suit for divorce and its exploitation by a sensational daily press.

Then there is the social evil, which, as was indicated by a cartoon in the Survey about a year ago, annually claims about 60,000 women in this country alone! What an appalling number must be sacrificed on the altars of Lust throughout the entire world!

Also, the Alcohol demon devours his tens of thousands every year. Homicide takes another ten thousand. Preventable industrial accidents and diseases claim over fifty

thousand—according to conservative estimates of acknowledged authorities on American industries! In short, there is a long list of “peace horrors,” as voracious and insatiable as Mars, which take their enormous toll year after year. And yet we are thoroughly shocked only when we see men slain in large numbers by means of bullets and the sword. The silent, systematic butchery of tens of thousands of children and women, as well as of men, by “peaceful” evils, troubles only the reformers and some few leaders. “Consistency, thou art a jewel.”

A. BECK

Dubuque, Ia.

THE TRUE ABRAHAM LINCOLN

Messrs. Browne & Howell Co., Chicago, have just republished Mr. Francis F. Browne's “The Everyday Life of Abraham Lincoln” (\$2.50 net), a work which was originally issued thirty years ago but did not receive the attention then which it deserved. The material was collected from more than five hundred of the friends and contemporaries of Lincoln, and the compiler's aim was to “present Lincoln, the man, rather than Lincoln, the tradition.”

There can be no doubt that the traditional Lincoln is a highly idealized concept. The tremendous and tragic circumstances of his career were admirably suited to act as a distorting medium. It will probably never be possible entirely to separate the tradition from the factual, but that critical-minded historian of the future who shall write the fairest possible appraisal of Lincoln's character will be obliged to make liberal use of Mr. Browne's volume.

In a brief notice like this we can bring out but one important point. Mr. Browne shows plainly what has never been a secret and yet is persistently ignored, that Lincoln held out as long as he could against those who urged the abolition of slavery, issuing his famous proclamation only as a last desperate means of subduing the South. It was the master stroke of a wise opportunist rather than the exalted deed of a humanitarian. And yet millions of children have been led to believe that our Civil War was primarily a war against the institution of slavery, and that Lincoln's chief concern was with the freeing of the slaves. True, he

was opposed to slavery, but he constantly placed the preservation of the Union above abolition, believing that the latter would be accomplished by a slow process of purchase and colonization. That he thus proved his farsightedness is apparent now when the negro question has become an issue of grave importance. There is much in the evidence presented by Mr. Browne to show that, had Lincoln lived through the Reconstruction period, the negro would have been dealt with in a much more effective way than that employed by the high-handed ultra-humanitarians who insisted upon regarding him as an Anglo-Saxon with a black skin.

THEOLOGY IN THE TWELFTH CENTURY

The Rev. J. de Ghellinck, S.J., has recently published an erudite and entertaining volume of studies, researches, and documents on "Le Mouvement Théologique du XIIe Siècle" (Paris: Gabalda. 7 fr. 50). The book moves on parallel lines with a portion of Dr. Martin Grabmann's valuable but still unfinished "Geschichte der scholastischen Methode" (Freiburg: Herder; vol. i, 1909; vol. ii, 1911). Generally Fr. de Ghellinck confirms with fuller evidence the positions already taken up by Dr. Grabmann. On some points, however, notably on the question of the authorship of the "Summa Sententiarum," he differs from him. Neither scholar considers the question to be definitely settled, but while Dr. Grabmann thinks the received opinion, that Hugh of St. Victor is the author of that famous "Summa," has the weight of evidence for it, Fr. de Ghellinck inclines to the opposite view.

The middle point of the history of medieval Scholastic theology is the Book of Sentences of Peter Lombard, which appeared at Paris about the year 1150. The factors that went to its making go back to the Carolingian schools; in its materials and models it may truly be said to be a product of all the works that went before it. After its appearance it became the text-book of the theological schools and the subject of many commentaries. Its importance in the history of theology is evidently of the greatest. It is this

important work which forms the natural center of Fr. de Ghellinck's book.

The book is divided into five long chapters, each reinforced by several appendices. In "La Préparation Théologique du XIIe Siècle" (chapter I) the author takes us first from the decline of the patristic period through the Carolingian renaissance of the eighth and ninth centuries and the black period of the tenth century. The studies, the works, the tendencies, and controversies of the period are gone into with great fulness of detail. There is an interesting account of the codification of the Canon Law in the ninth and tenth centuries, which prepares the way for an important study at the end of the book on the relations between Canon Law and theology in the eleventh and twelfth centuries. The final section of this chapter deals with the eleventh century, which opened a new era in theology. Speculative reasoning came to play a greater part in theology, and so we come to the monographs of the type of St. Anselm's works. We are now ready for a more precise study of the immediate influences which combined to produce Peter Lombard's great work in the chapter entitled "Le 'Liber Sententiarum' de Pierre Lombard et sa place dans l'histoire des recueils théologiques du XIIe Siècle." After a description of the many previous compilations from the sixth century we are treated to a discussion of the works of Abélard and his influence, an account of the schools of Paris and of Hugh of St. Victor, and an appreciation of the school of Bologna, which ends with an analysis of the "Decretum Gratiani,"—the storehouse from which Peter Lombard drew so much of his material. And so we reach the "Liber Sententiarum." Its sources, its contents, its method are entered into in detail. The bitter opposition to it and its final triumph at the Lateran Council of 1215, with its great success till it was replaced by the "Summa" of St. Thomas in the sixteenth century, are then described.

The third chapter is a discussion of the relation between the "Sententiae" of Gundulphus of Bologna and the "Liber Sententiarum" of Peter Lombard. Both these writers quote the "De Fide Orthodoxa" of St. John Damascene. This

leads Father de Ghellinck, in chapter IV, to investigate the way in which St. John Damascene became known to the West. The first translation was made by Burgundio, a jurist of Pisa. His work was corrected in what was virtually a new translation, which is still unedited, made by Robert Grosseteste, Bishop of Lincoln, who, with the Greek before him, made Burgundio's translation more intelligible, and added what the first translator omitted.

The last chapter, entitled "Théologie et Droit Canon au XIe et au XIIe Siècles," is perhaps the most interesting of all. After tracing the history of the collections of Canon Law which culminated in the "Decretum Gratiani," the author shows how the theologians borrowed most of their Patristic quotations from the canonists, and in particular how much Peter Lombard owes to the Bolognese canonist. This dependence of the theologians on the canonists is especially marked in the treatise on the Sacraments and in the later treatises "De Romano Pontifice" and "De Ecclesia," which the Italian canonists of the eleventh century worked out in great detail in their resistance to the imperial theologians.

No serious student of the history of scholastic theology can afford to neglect Fr. de Ghellinck's work. With the Tablet, whose review we have followed, we await with great interest the learned author's promised work on the history of the theology of the Sacraments in the Middle Ages.



Undeniably the presence of twenty thousand priests in the French army is productive of much good. But does that circumstance justify the government's action in compelling these priests to serve as common soldiers? The Sacred Heart Review is decidedly of the opinion that it does not. "The rifle is not the weapon of a priest"—observes our excellent Boston contemporary, always so safe and sound and Catholic in its outlook upon life. "He should be exempt from the necessity of carrying it and of taking part in battle. His place is with the men as chaplain. This is recognized by all other really civilized countries." (Vol. 52, No. 25.)

THE WRITINGS OF DUMAS AND THE INDEX

Our Catholic papers are not always as careful in answering queries from their readers as those readers have a right to expect.

Thus the Cleveland Catholic Universe says editorially in a recent issue (Vol. 41, No. 23):

"A correspondent asks us if the works of Dumas, father and son, are on the forbidden list of Catholic reading. The reply is: Yes, they are on the forbidden list."

"The forbidden list of Catholic reading" is an awkward and somewhat ambiguous term; but the meaning of the query evidently is: Are the works of Dumas, *père* and *fils*, on the Index of forbidden books?

The Catholic Universe says: Yes. Those familiar with the "Index Librorum Prohibitorum" in its latest editions, know that "omnes fabulae amatoriae" of both the elder and the younger Dumas were forbidden by decree of June 22, 1863. Not all their works can justly be classed as "fabulae amatoriae," however, and even if they could, or even if the prohibition read "opera omnia," it would still be inaccurate to answer such a broad question as that addressed to the Universe with an equally broad Yes.

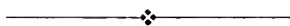
The matter is clearly explained by Father Joseph Hilgers, S.J., in his well-known and authoritative work, "Der Index der verbotenen Bücher in seiner neuen Fassung dargelegt und rechtlich-historisch gewürdigt" (Freiburg, B. Herder, 1904), pp. 106 sqq.

Regarding the "opera omnia" decrees in general, Fr. Hilger says that even if all the works of an author are prohibited by the Index, one may be permitted to read those of which it is certain that they are not essentially against faith or morals. He instances Zola. All the novels of Zola are on the Index, he says, yet though this author is one of the most corrupt and dangerous of modern times, it is generally held that one would be allowed to read such of his works as are not distinctly immoral, *e. g.*, "Le Rêve."

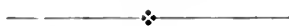
With regard to the two Dumas in particular, Father Hilger says: "In 1863, the S. Congregation of the Index prohibited all the love stories of both the elder and the younger Dumas. From 1841-45 Dumas *père* published

. . . 'Le Comte de Monte Cristo,' a novel which . . . can not be regarded as forbidden since the Leonine edition of the Index. Both Dumas *père* and Dumas *fils* published novels after 1863. Though these do not fall under that decree, it is undeniable that the 'opera omnia' prohibition has created a certain presumption against the later productions of these writers. Even in the case of these, therefore, it must be observed that one may read them only if one is reasonably sure that they are not dangerous." (Hilgers, *op. cit.*, pp. 107 sq.)

It is always safe to inform inquirers that all immoral and obscene books, and such as glorify divorce and other errors condemned by the Church, are forbidden by the general rules of the Index, no matter whether they are nominally condemned or not. It is this general rule, and the natural moral law upon which it is based, that can and should above all be emphasized. When it comes to explain the bearing of single decrees, however, it is often necessary and always prudent to consult a competent guide, such as Father Hilgers.



In No. 294 of "America," the Rev. Henry S. Spaulding, S.J., of Loyola University, Chicago, calls attention to the unsatisfactory character of the "Encyclopedia of Social Reform," edited by William D. P. Bliss and published by Funk & Wagnalls. Fr. Spaulding says that while this oft-quoted reference work contains much valuable information, it is decidedly unsatisfactory as a whole, both from the scientific and the historical point of view. The chief objection is that this encyclopedia does the Catholic Church "the double injustice of omitting all mention of most of the social work which her children have accomplished, and of misrepresenting, or damning with faint praise, the Catholic factors to which it gives space." Father Spaulding's critique is just and timely, and should induce the publishers to overhaul the work completely for the next edition.



The Louisville Herald runs a daily column of "Idiot-oriais." That would be an appropriate heading for the editorial page of a good many American newspapers.

NOTES AND GLEANINGS

A MINOR POET

The firefly, flickering about
 In busy brightness, near and far,
 Lets not his little lamp go out
 Because he cannot be a star.
 He only seeks, the hour he lives,
 Bravely his tiny part to play,
 And all his being freely gives
 To make a summer evening gay.

AMELIA JOSEPHINE BURR



The FORTNIGHTLY REVIEW wishes all its subscribers a Merry Christmas and a Happy New Year.



We regret to learn that the work on the revision of the Vulgate is seriously impeded by the war.



The Chicago Public Library has set an example to its sister institutions by opening a department for the circulation of good music.



A correspondent of the London Tablet notes that our present Holy Father is not the first Benedict XV in the Church's history. An anti-pope of that name, the last remnant of the Western Schism, died a prisoner in the castle of Foix, in 1433.



Among new volumes in the well-known "Collection Gallia" we are pleased to note Louis Veuillot's "Odeurs de Paris" and "Parfum de Rome." The series is published by Messrs. E. P. Dutton & Co.



To the people who are sure that nations must be all of one race, The New Republic (I, 3) suggests this question: Austria-Hungary consists of many races, and you say it ought to be dismembered on racial lines; the United States consists of still more races, and you say it ought to be

united. Austria-Hungary is the "whirlpool of Europe," and we are the "melting-pot" of the world. Wherein is the difference?



Here is a problem for discussion at the next meeting of the Nut Club: Why is it that freight, if it goes by ship is a cargo, and if it goes by car is a shipment?



The Casket thinks that if we had a well-stocked pamphlet rack in every church, Catholic papers would not give so much space to answering for the thousandth time stale objections against the Church. We don't know about that. It is said that most of the fool questions editors answer are asked by themselves.



Prominent Washington women in a box at the Columbia Theatre brought forth knitting material during the intermissions. The things they make are to be sent to Belgium for the relief of the suffering inhabitants. One pair of socks—twenty cents; one box at the theatre—twenty dollars. The impulse may be all right, but what about the arithmetic?



"Why Catholic Workmen Should Not be Socialists" is the title of an eight-page penny leaflet just published by the alert and indefatigable Central Bureau of the Catholic Central Society. It is in reply to a newspaper article by Carl D. Thompson and carries conviction because it is written with knowledge and admirable moderation.



Last year we referred to the excellent work of a number of ladies who had formed a Catholic Literary Club at Leavenworth, Kansas. The Association was organized in 1896, and has issued a yearly program outlining the papers read and discussions held at the various meetings. Last year the Club studied the work of eminent Catholic poets and artists. We called attention to the fact that good work may be done by such societies in making better known the contributions of Catholics to art and literature. "Travel" is the general subject of discussion for 1914-1915. We wish

the Club success in the carrying out of its program during the coming year.



Our Civil War is held accountable for the preponderance of women in the teaching profession in this country. The European war may possibly have a similar effect in the Old World. In London, at any rate, according to *The Nation*, the enlistment of nearly 1,000 male teachers has caused so great a shortage in the staff of the Council Schools that the educational authorities have had to allot a considerable proportion of their female teachers to the boys' side. As many of the students in the training colleges have also joined the colors, the innovation is likely to be permanent.



A writer in the *Dublin Review* (No. 311) aptly, though somewhat ungrammatically, characterizes Mr. H. G. Wells, the famous novelist, as "one of those very modern people who, having fundamentally a deep 'conviction of sin,' spends his life running away from it." Mr. Wells, he adds, also has "a strong sense of the Supernatural buried under his fertile and creative imagination, and every now and then, at moments of stress and confusion, little flickers of its light are thrown along the path he tries to carve for humanity, but he is afraid of it as yet and hastily extinguishes it under a bushel."



Ours is, beyond most that have preceded it, a self-conscious and self-analytical age; as a *New York Times* book reviewer recently put it—"we are on terms of almost immoral intimacy with ourselves."



In the lobby of the Kingsway Theatre in London there is a little book-stand where any evening you may buy for a shilling or thereabouts a trim paper-bound copy, not only of the play occupying the house at the moment, but of any published play by a contemporary author. This is an established institution, and more than one confirmed playgoer from the United States has looked at it covetously, as if half minded to carry off the collection bodily in a taxi.

Perhaps some American manager will emulate the example if it is made widely known that the book-stand in the Kingsway Theatre takes in enough shillings to pay for its maintenance.



The doctrines of brotherly love and Christian peace have survived cataclysms as great as the present war, and gone steadily on to wider conquests by the nobility of their ideals. They are certain in the end to overthrow all enemies and to unite in one friendliness the Slav and the Teuton, the black, the yellow, and the white alike.



At the tercentenary exhibition held in honor of Washington Irving at the New York Public Library, a special room is devoted to original manuscripts, first editions, letters, etc., the principal feature being an unpublished journal, in which Irving relates the incidents connected with his travels through France, Sicily, Italy, and Holland. This journal fills two large manuscript volumes, and though probably not written for publication, it is strange that it has eluded the publisher all these years. Irving was a keen observer of men and affairs, and what he saw he turned into literature with an inimitable touch of humor.



Commenting on the action of the California Knights of Columbus in submitting their ritual to a committee of Freemasons (see this REVIEW, Vol. XXI, Nos. 22 and 23), the Southern Guardian (Little Rock, Ark., Vol. IV, No. 38) says: ". . . whilst we do not wish to condemn our brethren of the West for a useless concession to bigotry, we deplore the necessity for such action as they saw fit to take."



The newspapers have been printing an article, first published in a Swedish journal, in which the late Count Tolstoy was alleged to have predicted the present war and to have foretold the coming of a new Napoleon from the North. The prophecy appeared in the form of a letter of Tolstoy's to his daughter. His literary representative and executor, Vladimir Tchertkoff, writes from Russia to a

London paper to expose the fraud. Tolstoy never wrote anything of the kind.



Mrs. Karl Formes, of Oakland, Cal., writes to the San Francisco Monitor (Vol. 56, No. 28), indignantly protesting against melodramatic organ performances, silly love songs and cabaret tunes at Benediction. She says, *inter alia*, that one of the favorite tunes of Catholic organists on the Pacific Coast is "Sing, Smile, Slumber," by Gounod, the text of which is by the atheist Victor Hugo and contains a sentence of gross indecency, which has not been translated into English. We heartily echo Mrs. Formes' concluding query: "Why cannot we have our own beautiful hymns, plain chant, our Catholic music?"



It is encouraging to note that Great Britain is beginning to realize the unworthy character of the Tipperary jingle with which her soldiers march into battle. Thus the Manchester Guardian, while defending it on the ground that it is a good marching rhythm, admits that eminent persons have urged that it be suppressed and an effort made to substitute for it Sir Edward Elgar's "Land of Hope and Glory." But this, the Guardian contends, is too musical and gives too much "highly intellectual pleasure" to appeal to Tommy Atkins, who, after all, will be the arbiter of his own songs, however atrocious.



Keats' "Ode to a Nightingale" would be a thing of literary perfection, were it not for one flaw, namely, the pagan desire to "cease upon the midnight, without pain."



Of course, it is right and commendable to "improve each shining hour," but what about burnishing up the dull ones a bit?



It is nothing more than human nature that enables a man to find the majority of fools among the people who do not agree with him.



In these strenuous days a man has to hustle to get money, and then has to keep on hustling to prevent some one else from getting it away from him.

Among recent "household hints" is one to the effect that coffee grounds burned in a room will remove the odor of stale tobacco smoke. Burning a rubber shoe will probably remove the odor of the burned coffee grounds.



"A Dictionary of Abbreviations," giving the meanings, and, where necessary, the derivations of an extensive list of short forms in ordinary and technical use, has been prepared by the late Walter T. Rogers. (The Macmillan Co. \$2.)



When science applied to human affairs goes hand in hand with a sober and cautious exercise of the thinking faculty, it does not deliver judgments which fly in the face of common sense.



A story of quick wit turned to apologetic uses is going the rounds of the English papers. A Salvation Army lassie was being tormented for her belief in the story of Jonah. "When I get to heaven, I'll ask him for an explanation," she said.

"But suppose he is not in heaven?" said her tormentor. "Then *you* can ask him."



The current joke in Caracas is that, as a measure of economy, all Venezuelan statues of national heroes have their heads screwed on. When Humpty Dumpty comes down to his native clay, a fresh head can thus be expeditiously attached to the alien trunk and the new popular idol is complete.



After reading this issue of the REVIEW, pass it along to a friend. When he becomes a subscriber—as is likely to happen sooner or later—pass your copies on to another friend. The endless chain of neighborhood appreciation makes a steadily growing circulation.



To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruellest trial reserved for self-

devotion; it is what most often wrung the heart of the Son of man; and if He could still suffer, it would be the wound we should often be inflicting upon Him.



“Who ever heard of a Catholic teacher in a public school attempting to proselytize among her pupils? Only Protestant teachers do that,” proudly observes a Catholic contemporary. Is it a reason for boasting?



It is said that church properties aggregating in value twelve million dollars are now for sale in New York City. This does not mean that the churches are failing, but that the population is rapidly changing with the advance of business encroachment and increased facilities for rapid transit.



Marc Pourpe, a French aviator, describes in “Flying” how he flew over the Pyramids in Egypt. “The Pyramids!” he says, “I nearly failed seeing them—they looked like little cones that a child could have let fall from a box of playthings. And the Sphinx? I searched for it. . . . Then I distinguished a vague stony spot on the sand. Evidently it was HE.” The capitals are apparently meant to call attention to the common error of ascribing femininity to the Sphinx. The Sphinx is really a statue of Harmachis, the Egyptian god of the morning. This fact was seemingly unknown to Emerson when he wrote his famous lines:

“The Sphinx is drowsy,
Her wings are furled;
Her ear is heavy,
She broods on the world.”



Apropos of the revival of efforts to introduce Scripture readings into the public schools, a suggestion made by Horace Greely half a century ago comes to mind. “Read,” said he, “the King James version on Monday for the Protestants; the Douay version on Tuesday for the Catholics; the Old Testament on Wednesday for the Catholics, Protestants and Jews; the Koran on Thursday for the Mohammedans, and the Declaration of Independence or Constitution of the United States for all others.” Horace’s plan to

suit everybody did not suit anybody, and this Bible reading question is still in the same status in which he left it.

♦ ♦ ♦

“For a number of years Mr. Henry Van Schaick, a devoted member of our church, has annually given *The Intelligencer* a considerable sum to send the paper regularly to aged and indigent ministers of our church, or their widows, or to other needy friends.” So says a Protestant exchange, and it intimates that the sum annually donated for this purpose by Mr. Van Schaick was \$250. During the Spanish-American war a fund donated by the readers of the *Catholic Citizen* enabled that paper to send bundles to all the United States army camps in Florida. We suppose that among a hundred other ways of doing nice things with surplus \$50 bills would be sending a religious periodical to one hundred or more hospitals and homes for the aged. What pleasure one copy of a Catholic paper or magazine might bring as passed around weekly among the sick beds of a hospital, or sent to the ice-bound missionary in Alaska.

♦ ♦ ♦

Thank God, some of us have an old-fashioned mother. Not a woman of the period, painted and enameled, with all her society manners and fine dresses, whose white, jeweled hands never felt the clasp of baby fingers, but a dear old-fashioned mother, with a sweet voice, eyes into whose clear depths the love light shone, and brown hair, just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our steps in childhood, and smoothed our cheek in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us like the beautiful perfume of some wood blossoms. The music of other voices may be lost, but the enchanting memory of her will echo in our soul forever.

♦ ♦ ♦

“Careful parents should think twice,” says the *Ave Maria*, “before favoring the movement to abolish home work for school children. The principal reason advanced for this innovation is that the young folk would have more time to spend in social pleasure with their parents. But an hour

or two of study need not deprive them of this privilege. Goodness knows, school children nowadays have ample time for recreation. If they are not made to study while at school, they are likely to be drones or incompetents in after life. One sure thing is that the average university will never make students of them. Doing away with home work for children attending school would mean in most cases more mischief, and at night more time spent on the streets and at degrading entertainments. The best place for children after dark is the family circle; and if they are obliged to devote an hour or two to the preparation of their lessons it will be the best kind of discipline for them."



A narrow car; seats filled with persons attempting to read newspapers while the car swings and jolts along its way; aisles jammed with men and women, boys and girls and tiny children, swaying and rubbing one against the other, coughing and sneezing, pushing and pressing—what a sight for a progressive age; what a sermon for the moralist; what a despair for the student of public health and hygiene! Endless problems are presented by this picture, seen daily in nearly every American city, says the Journal of the American Medical Association. Most important is the menace to health from the thousands of bacteria, hidden in the throats of diseased men and women, and sprayed directly into a stagnant air, moist and unmoving in the absence of sufficient means of ventilation. Virulent organisms are inhaled into the throats and lungs of tired workers and tiny babes, who form an excellent host for their quick cultivation. The fare for the ride is small but the cost cannot be estimated in terms of dollars and cents.



The progress of the "Oxford English Dictionary," compared with that of other great dictionaries, has not been slow. Of the works in any way comparable in scope with the Oxford work the "Deutsches Wörterbuch," inaugurated by Jacob and Wilhelm Grimm, of which the first part was published in 1852, is still incomplete, about one-sixth remaining to be done; the "Woordenboek der nederlandse Taal," started in 1864, has entered on the letter P, but

has some gaps to fill in earlier letters. The "Ordbok over Svenska Spraket," which is issued under the auspices of the Swedish Academy, began to be published in 1893, and in twenty years has completed A and produced fractions of B, C and D. Thus the "Oxford English Dictionary," the first section of which was published in 1884, is unique among the great modern dictionaries in the regularity and consecutiveness of its production.



Interest in moving pictures is growing, not waning, as was predicted several years ago would soon be the case. It is one of the tremendous businesses of the country, and the statement is made that there are 18,000 picture theaters in the United States with a daily patronage of 15,000,000 to 20,000,000 people. In New York there are nearly 1,000 such places, and the average daily attendance is about 360,000. The rapid growth of this form of entertainment is truly marvelous.



LETTERS TO THE EDITOR

Catholics and Secret Societies

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

The subjoined clipping from the St. Paul (Minn.) Daily News, of October 30, will prove interesting reading for many subscribers of the FORTNIGHTLY REVIEW:

The term "non-Catholic" does not necessarily mean anti-Catholic in the opinion of the Minnesota Supreme Court, which today upheld the judgment of the Ramsey County court, deciding that Joseph Goronime, beneficiary of the estate of Barth Goronime, is entitled to judgment for \$1,094 against the German Roman Catholic Aid Association of America.

The membership certificate issued to Goronime by the German association provided that its obligations should cease if the member belonged to a "secret non-Catholic aid association" at the time of his death. Goronime died in June, 1912, and was a member of the Mystic Workers of the World. The German association refused to pay the \$1,000 death benefit, contending that the Mystic Workers was included in the list of organizations known as non-Catholic.

Judge F. N. Dickson, district court, held that the Mystic Workers of the World did not discriminate against Catholics, and could not be held to be non-Catholic unless the term used could be construed as meaning anti-Catholic.

The Supreme Court holds that the Mystic Workers is open to Roman Catholics, is not anti-Catholic, but non-sectarian, and that the beneficiary is entitled to judgment.

Considering the decision of the Third Plenary Council of Balti-

more, n. 255, and the fact that there exist secret or quasi-secret societies in the bosom of the Catholic Church in America today, we can hardly blame the Supreme Court of Minnesota for deciding the question as they did.

However, this should not prevent priests and Catholic societies from laboring with all their might against the secret society propaganda in our midst, as thousands of Catholics are no doubt led astray annually by this dangerous companionship. "Tell me with whom you associate, and I will tell you what sort of a man you are."

(Rev. Dr.) JOHN H. STROMBERG

Halder, Wis.



Value of a Catholic Daily

To the Editor of the FORTNIGHTLY REVIEW—*Sir*:

What "Another Prelate" says in your issue of December 1st, concerning the influence of the St. Louis daily German Catholic "Amerika," is well said. At the present time we, who are subscribers to that daily, may make use of it in an effectual way by giving it to German people, who are not Catholics.

The Germans are of course anxious to read as much as they can get hold of, of war happenings. The "Amerika" has not only a good digest of the daily occurrences, but good editorials on the subject as well. Around here a number of non-Catholics, even Socialists, who read German, anxiously wait for my daily "Amerika," after I am through with it. Of course, it is mainly the war news and comments they want, but incidentally, they get to read the rest also. Thus prejudice is wiped out in the minds of many. Some are subscribers to other daily papers, but they are anxious to see the "Amerika" anyway.

Troy, Mo.

(Rev.) L. F. SCHLATHOELTER



LITERARY MISCELLANY

Our Catholic Heritage in English Literature

"Our Catholic Heritage in English Literature of Pre-Conquest Days," by Emily Hickey, is a brief eulogy of Anglo-Saxon literary remains, written for the young. There is reflected in it a little of that almost superstitious admiration of the English language and literature which has been prevalent for these many years; but the main object of the little book, which is to point out that the first literary productions in England were Catholic and of a high order of merit, is attained. (B. Herder.)—SUSAN TRACY OTTEN.

Meditations on the Rosary

The "Meditations on the Rosary," by a Brother of the Little Oratory, are intended as aids for fixing the attention in times of spiritual

dryness. They are full of suggestion and always contain the substance of the proper Gospel narrative. They are in rhyme, with ten verses for each decade, and while the metre is unusual and a little halting at the first reading, perhaps this also serves to assist the attention and memory. We can recommend the little book, which is very attractively dressed. (Benziger Bros.; 35 cts. net.)—SUSAN TRACY OTTEN.

A Book of the Love of Mary

"A Book of the Love of Mary," compiled and edited by Freda Mary Groves, has an appreciative preface by H. E. Cardinal Bourne. The author summarizes the evidences of devotion to the Blessed Mother in Catholic times in England under the following heads: Churches, Pictures, Images, Shrines, Guilds, Holy Wells, The Angelic Salutation, the Rosary, Some Quaint Poems to Our Lady, Flowers Named after Our Lady, Days Devoted to Our Lady. The whole makes a most interesting story, which one cannot read without sorrow at the contrast between the present attitude of England towards the Mother of God and that of former days. The little book is very tastefully printed and bound. (B. Herder; 75 cts. net.)—SUSAN TRACY OTTEN.

The German Jesuits

The excellent service which the German Jesuits are rendering in the European war lends timely interest to a brochure describing their banishment from the German Empire in 1872, "Die Vertreibung der Jesuiten aus Deutschland im Jahre 1872," by August Sträter, S.J. In view of the self-sacrifice of the fathers now devoting their best energies to the German soldiery, it is more than painful to read the opening paragraph of the brutal decree of expulsion, dated July 4th, 1872: "The Order of the Society of Jesus and kindred orders and congregations are excluded from the domain of the German Empire." It is still more noteworthy that the unjust decree followed so closely upon the heroic work of the Fathers on the battle-fields of the Franco-Prussian war. Father Sträter begins with an account of the expulsion of the Fathers from Paderborn, on November 2nd, 1872, and then treats of the suppression of the remaining houses of the Order in North Germany. In the twelfth and last chapter the author speaks of his own experiences in Essen. This narrative is an excellent companion piece to Father Rist's previously published study, entitled: "Die Deutschen Jesuiten auf den Schlachtfeldern und in den Lazaretten 1870-1871." (B. Herder; 45 cts. net.)—M.

Hints on Preaching

As preaching is still one of the most important means we have of bringing people to the knowledge and love of God, any help towards the perfecting of this means ought to be welcomed. "Hints on Preaching," by Rev. Joseph V. O'Connor, ought rather to be called "Hints

and Helps," for its seven chapters offer practical suggestions which can readily be made use of by those engaged in the sacred work of the pulpit. We are glad to note that the author emphasizes the supernatural aim of preaching. The booklet will help young preachers to get over certain common defects, and suggests to them what to do and what to avoid both in the preparation and in the delivery of the sermon. (Philadelphia: John Joseph McVey; 25 cts.)—M.

The Holy Eucharist in Art

Under the above title Mr. T. J. Kennedy presents an English translation of Dom Corbinian Wirz's essay on the iconography of the Holy Eucharist, which both in text and illustration furnishes a stimulating survey of the productions of the plastic arts in honor of the Blessed Sacrament, from the early days of Christianity to the present. The volume has ninety-seven illustrations and will make an acceptable and inexpensive Christmas present. (New York: P. J. Kennedy & Sons; \$1.10 postpaid.)

A Compendious Exposition of the Gospel of St. John

B. Herder has undertaken the American agency for the sale of Professor Joseph McRory's "The Gospel of St. John, With Notes Critical and Explanatory." This compendious exposition, now in its fourth edition, is preferred by many to the more exhaustive work of Dr. MacEvilly, the only other commentary on the Johannine Gospel in the English language. The critical introduction has been rewritten and considerably enlarged since the first edition was published seventeen years ago. (B. Herder; \$2.25 net.)

BOOKS RECEIVED

[Every book or pamphlet received by the Editor of the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention. When the price of a book is not stated, it is because the publishers have failed to supply this useful information.]

ENGLISH

- Additional Official Documents Bearing upon the European War. 59 pp. 12mo. New York: American Association for International Conciliation, 407 W. 117th Street. 1914. (Wrapper.)
- Proceedings of the First Conference of Catholics Favoring Prohibition. Niagara Falls, N. Y., August 4-5, 1914. 47 pp. 12mo. Scranton, Pa.: James F. Judge, Dime Bank Bldg. (Wrapper.)
- Coppens, Rev. Charles, S.J. Spiritual Instructions for Religious. 269 pp. 8vo. B. Herder. 1914. \$1.25, net.
- Dunne, Rt. Rev. Edmund M. *Memoirs of Zi Pre'*. v & 256 pp. 12mo. B. Herder. 1914. Paper, 25 cts., net; cloth, 50 cts., net.
- Fonck, Rev. Leopold, S.J. *The Parables of the Gospel. An Exegetical and Practical Explanation.* Translated from the Third German Edition by E. Leahy. Edited by George O'Neill, S.J. 829 pp. large 8vo. Fr. Pustet & Co. 1915.
- Lelong, Mgr. *Catéchisme de la Vie Religieuse.* 216 pp. 16mo. Paris: Pierre Téqui, 82, rue Bonaparte. 1914. 1 fr. 50.

GERMAN

- Bosch, Dr. Franz. *Die neuere Kritik der Entwicklungstheorien, besonders des Darwinismus.* 136 pp. 8vo. Köln: J. P. Bachem. 1914.

FICTION

- Egan, Maurice Francis. *The Ivy Hedge.* 331 pp. 8vo. Benziger Brös. 1914. \$1.35 net.

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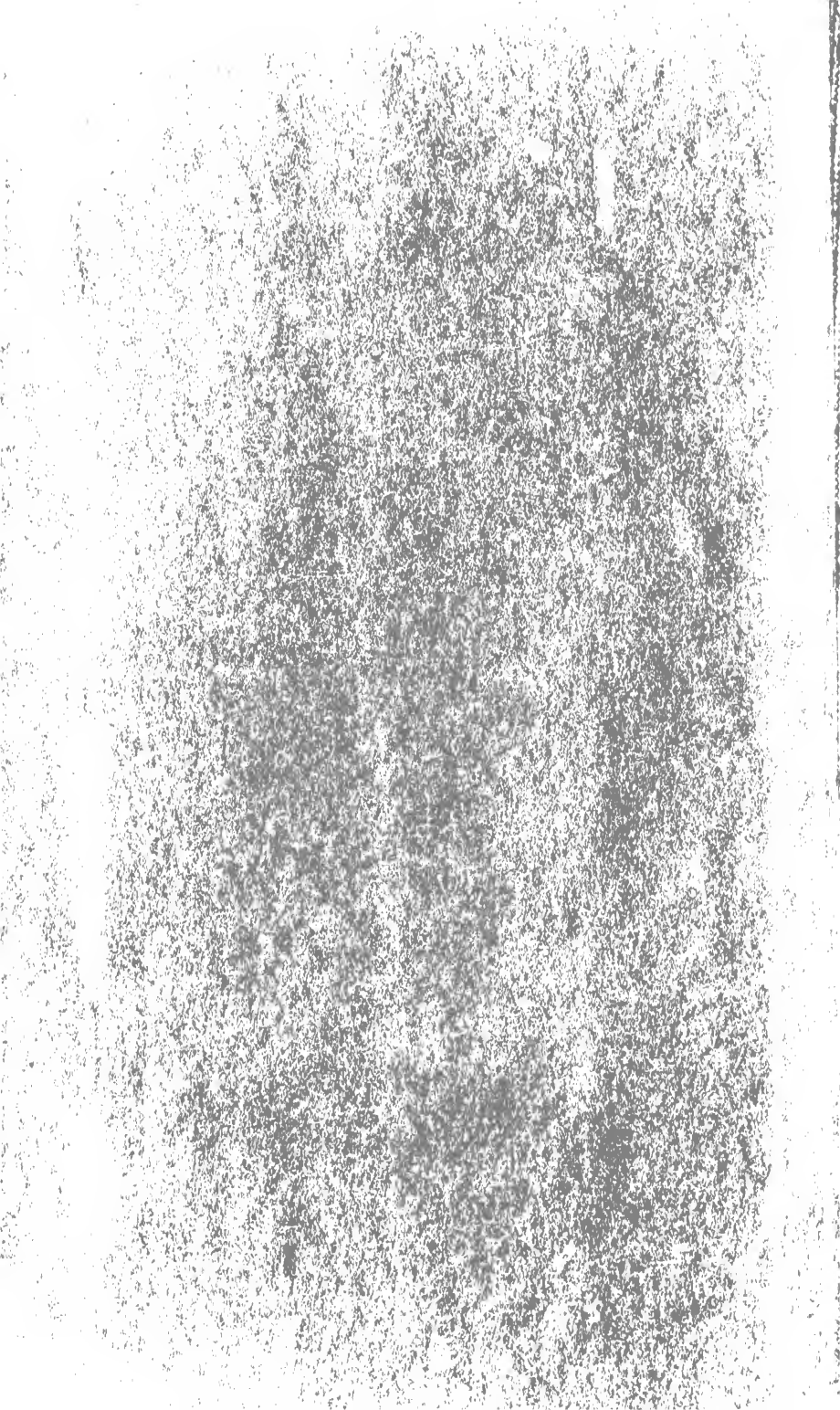
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